¶ The Newe Testa-
ment yet once agayne corrected by Wil-
lyam Tindale: where vnto is added a
necessarye Table: Wherin easely and
lightelye maye be founde any sto-
rye contaynd in the foure
Euangelistes/ and in
the Actes of the
Apostles.

The Gospell of { S. Matthew.
S. Marke.
S. Luke.
S. John.

The Actes of the Apostles.

Jesus sayd Marke. xvj.
Go ye into all the worlde/ and preache
the glad tydynges to all creatures/
he that beleueth and is bapti-
sed/ shalbe saued.

¶ Prynted in the yere of oure Lorde
God. M. D. and. XXXVJ.

MVSEVM
BRITAN
NICVM

HEre thou hast (moost deare reader) the newe Testament or couenaũt made with vs of God in Christes bloude. which I haue loked ouer agayne (now at the last) with all diligence/ & compared it vnto the Greke/ & haue weded out of it many fautes/ which lacke of helpe at the beginnynge & ouersight/ dyd sowe therin. If ought seme chaũged/ or not all together agreinge with the Greke/ let the fynder of the faute consider the Hebrue phrase or maner of speche lefte in the Greke wordes. whose preterperfectence & presentence is ofte both one/ & the futuretence is the optatiue mode also/ and the futuretence is ofte the imperatiue mode in the actiue voyce/ and in the passiue euer Lykewyse person for person/ nombre for nombre/ and an interrogacion for a condicionall/ and soche lyke is with the Hebrues a comen vsage.

If any mã finde fautes ether with the trãslacion or ought beside (which is easier for many to do/ then so well to haue trãslated it thẽ selues of their owne pregnãt witnes/ at the beginnynge wt̃ out fore ensample) to the same it shalbe lawfull to trãslate it them selues and to put what they lust therto. If I shall perceaue ether by my selfe or by the informacio of other/ yt̃ ought be escaped me/ or myght be more playnly trãslated/ I will shortly after cause it to be mended. How be it in many places/ me thynketh it better to put a declaracion in the mergẽt/ then to runne to farre from the text. And in many places/ where the text semeth at the fyrst choppe harde to be vnderstonde/ yet the circũstances before & after/ and often readynge together/ make it playne ynough. &c.

Moreouer/ because the kyngdom of heauẽ/ which is the scripture and worde of God maye be so loked vp/ that he which readeth or heareth it/ cãnot vnderstõde it: as Christ testified how that the scribes & pharises had so shut it vp. Mat. xxiij. & had takẽ awaye the keye of knowledge. Luke. xi. that their Iewes which thought thẽ selues wt̃ in/ were yet so locked out/ & are to this daye that they can vnderstõde no sentẽce of the scripture vnto their saluacion/ though they can reherse the textes euery where and dispute ther of as sottelye as the poppyshe doctoures of dunces dercke learnynge/ which with their sophistrie/ sarued vs/ as the Pharises dyd the Iewes. Therfore (that I myght foũde faithfull to my father & lorde in distributinge vnto my brethrẽ & felowes of one fayth/ their due and necessarie fode: so dressynge it and seasoninge it/ that the weake stomakes maye receaue it also/ & be the better for it) I thought it my dutye (most deare reader) to warne the before/ and to shew the the right waye in/ & to geue the the true keye to opẽ it withall/ & to arme the agaynst false prophetes and malicious ypocrites/ whose perpetuall studye is to leuẽ the scripture with gloses/ and there to locke it vp/ where it shuld saue the soule/ & to make vs shote at a wrõge marke/ to put oure trust in those thinges that profit their belyes onlye and slee oure soules.

The right waye into ỳ scripture

The right waye/ ye & the onlye waye to vnderstonde the scripture vnto saluacio/ is that we ernestly & aboue all thinge/ serche for the professiõ of our baptyme or couenaũtes made betwene God ād vs. As for an ensample Christ sayth Mat. v. Happy are the mercifull/ for they shall obtayne mercye. Lo/ here God hath made a couenaũt with vs to be mercyfull vnto vs/ yf we wylbe mercyfull one to another/ so that the man which sheweth mercie vnto his neybour/ may be bolde tõ trust in God for mercie at all nedes And cõtrarie wyse/ iudgemẽt with out mercie shalbe to him that sheweth not mercye. Iaco. ij. cha. So now/ yf he that sheweth no mercie/ trust in God for mercie/ his fayth is carnall & worthye/ & but vayne presumpcion. For God hath promised mercie only to the mercifull. And therfore the mercyles haue no Godes worde ỳ they shall haue mercye: but cõtrary wyse/ that they shall haue iudgemẽt with out mercie. And Mat. vi. If ye shall forgeue men their fautes/ youre heauẽly father shall forgeue you/ but and yf ye shall not forgeue men their fautes/ no more shal youre father forgeue you your fautes. Here also by the vertue & strenght of this couenaũt wherwith God of his mercie hath bounde him selfe to vs vnworthie/ maye he that forgeueth his neyboure/ be bolde whẽ he returneth ād amendeth to beleue & trust in God for remission of whatsoeuer he had done amysse. And contrary wyse/ he that will not forgeue/ cãnot but dispeare of forgeuenes in the ende/ and feare iudgement without mercie.

The generall couenaunt wherin all other are cõprehended and included/ is this. If we meke oure selues to God/ to kepe all his lawes/ after the ensample of Christ/ then God hath bounde him selfe vnto vs to kepe and make good all the mercies promised in Christ thorowout all the scripture.

Lawe. All the whole lawe which was geuē to vtter oure corrupt nature / is comprehended in the ten cōmaundementes. And the ten cōmaundementes are comprehended in these two/loue God and thy neyboure. And he that loueth his neyboure in God and Chryst fulfylleth these two/and consequentlye the ten/ and fynally all the other. Nowe yf we loue oure neyboures in God and Chryst/ that is to wete/ yf we be louynge/ kynde and mercyfull to them/ because God hath created them vnto his lykenes / and Chryst hath redemed them & bought them with his bloude/ then maye we be bolde to trust in God thorow Chryst and his deseruynge/for all mercye. For God hath promysed and bound him selfe to vs/to shewe vs all mercye/& to be a father almyghty to vs/so that we shall not nede to feare the power of all oure aduersaries.

Now yf any mā that submitteth not him selfe to kepe the cōmaūdmētes/do thinke that he hath any fayth in God/the same mānes fayth is in vayne/worldlye/damnable/ deuelysshe/and playne presumptiō/as it is aboue sayd/and is no fayth that can iustifye or be accepted before God. And that is that James meaneth in his pistle. For how can a man beleue (sayth Paul) with out a preacher. Rom.x. Nowe reade all the scripture/ and se where God sent anye to preache mercye to any saue vnto them only that repent and turne to God with all their hertes/to kepe his cōmaundementes. Vnto the disobedient that will not turne/is threatened wrath/vengeaunce and dampnacion/ accordynge to all the terrible curses and fearfull ensamples of the Bible.

what faith it is that, saueth. Fayth now in God the father thorow our Lorde Jesus Chryst/according to the couenaūtes & apoyntemēt made betwene God & vs/is oure saluacion. wherfore I haue euer noted the couenaūtes in the mergētes/& also the promyses. Moreouer wher thou fyndest a promyse & no conenaūt expressed therw̄/ther must thou vnderstōd a couenaūt that we whē we be receaued to grace/know it to be oure dutye to kepe the lawe. As for an ensample/when the scripture sayth/Mat.vij. Axe & it shalbe geuē you/seke & ye shall fynde/knocke & it shalbe opened vnto you. It is to be vnderstōde/yf that whē thy neybour axeth/seketh/or knocketh to the/thou then shew him the same mercy which thou desyrest of God/then hath God bound him selfe to helpe the agayne/and else not.

Two thinges are requyred to begynne a chrystē mā. Also ye se that two thinges are requyred to begyn a Chrystē mā. The fyrst is a stedfast fayth and trust in almightie God/ to obtayne all the mercie that he hath promysed vs thorow ỳ deseruinge & merites of Chrystes bloude only/with out all respect to oure own workes. And the other is/that we forsake euyll & turne to God/to kepe his lawes and to fyght agaynst oure selues and oure corrupte nature perpetuallye/that we maye do the wyll of God euery daye better and better.

what ỳ nature of godes worde is. This haue I sayd (most deare reader) to warne the/least thou shuldest be deceaued/ and shuldest not onlye reade the scripture in vayne and to no profit/ but also vnto thy greater damnacion. For the nature of Gods worde is/that whosoeuer reade it or heare it reasoned ād disputed before him/it will begynne immediatly to make him euery daye better & better/ tyll he be growē into a perfect mā in the knowledge of Chryst & loue of the lawe of God/or else make him worse & worse/tyll he be hardened that he openly resyst the spirite of God/& then blaspheme after the ensample of Pharao/Core/Abiron/ Balam/Judas/Symon Magus and soche other.

This to be euē so/the wordes of Chryst/Joh.iij.do well cōfirme. This is cōdemnacion (sayth he) the light is come into the worlde/but the men loued darcknes more then lyght/for their dedes were euyl. Behold/when ỳ lyght of Gods worde cometh to a mā whether he reade it or here it preached & testified/& he yet haue no loue therto/to fassion his lyfe therafter/but cōsenteth stil vnto his olde dedes of ignorāunce/ then beginneth his iust dānacion immedtatly/& he is hencefoorth without excuse: in ỳ he refused mercie offered him. For God offereth him mercie vpō the cōdicion ỳ he will mende his liuinge but he will not come vnder the couenaūt. And frō that houre forward he waxed worse and worse/God takynge his spryte of mercie & grace frō him for his vnthāfulnes sake.

And Paul wryteth Rom.i. that the hethē because whē they knew God/they had no lust to honour him with godly lyuinge/therfore God powred his wrath vpō them and toke his spryte from them/& gaue them vp vnto their hertes lustes to serue synne/from iniquite to iniquite/tyll they were thorow herdened and past repentaunce.

And Pharao/because whē the worde of God was in his cōtre/& gods people scattred thorowout all his londe/ & yet nether loued them or it/ therfore God gaue him vp/ and in takinge his spryte of grace frō him/so hardened his herte with couetousnes/that afterward no miracle coulde cōuert him. Here to pertayneth the parable of the talētes

Mat. xxv. The Lorde cõmaũdeth the talent to be take awaye frõ the euyll & slouthfull seruaũt/& to bynde hand & fote/and to cast him into vtter derknes/and to geue the talent vnto him that hath ten/sayenge: to all that haue moare shalbe geuen. But frõ him that hath not/that he hath shalbe take from him. That is to saye/he that hath a good herte towarde the worde of God/& a setpurpose to fasliõ his dedes there after/& to garnysshe it with Godly liuynge/& to testifye it to other/the same shall increase moze and moze dayly in the grace of Chryst. But he that loued it not/to lyue therafter & to edifye other the same shall lose the grace of true knowledge/& be blinded agayne & euery daye waxe wozse and wozse/& blinder and blinder/tyll he be an vtter enemye of the worde of God/and his herte so herdened/that it shalbe impossible to conuert him.

And Luke. xij. The seruaunt ỳ knoweth his masters will/& prepareth not him selfe/shalbe beatẽ with many stripes: that is/shal haue greater damnaciõ. And Mat. vij. All that heare the worde of God & do not therafter/bylde on sande: that is/as the foũdaciõ layed of sande cãnot resist violẽce of water/but is vnderminded & ouerthrowẽ/euẽ so the fayth of them that haue no lust ner loue to the lawe of God/ buylde vpõ the sande of their owne ymagynaciõs/& not on the rocke of Godes worde accordynge to his couenaũtes/turneth to desperaciõ in tyme of tribulacion & whẽ God cometh to iudge.

And the vyneyarde Mat. xxi. planted and hyred oute to the husbandmen that wolde not render to the Lorde of the frute in due tyme/& therfore was taken from them and hyred oute to other/doth cõfirme the same. For Chryst sayth to the Jewes/the kyngdõ of heauen shalbe taken from you/& geuẽ to a nacion that will bringe forth the frutes therof/as it is come to passe. For the Jewes haue lost the spirituall knowledge of God and of his cõmaundemẽtes & also of all the scripture/so that they can vnderstonde nothing godlye. And the dore is locked vp that al their knockinge is in vayne/though many of thẽ take greate payne for Godes sake. And Luke. xiij. the frygge tree that beareth no frute is commaunded to be plucked vp.

And finally/hereto pertayneth with infinyte other/ỳ terrible parable of the vncleane spyrite (Luke. xi.) which after he is cast oute/ when he cometh and fyndeth his house swepte and garnisshed/taketh to him seuẽ worse then him selfe/& cometh and entreth in and dwelleth there/& so is the ende of the mã worse then the beginnynge. The Jewes they had clensed them selues with Goddes worde/frõ all outward ydolatrie and worshippynge of ydoles. But their hertes remayned styll faythlesse to Godward & towarde his mercye & truthe & therfore without loue also and lust to his lawe & to their neyboures for his sake/& thorow false trust in their owne workes (to which heresie/the chylde of perdicion/the wycked byshope of Rome with his lawyers hath brought vs Christen) were moze abominable ydolaters then before/& become ten tymes worse in the ende then at the beginnyng. For the fyrst ydolatre was sone spied & easie to be rebuked of the Prophetes by the scripture. But the latter is moze subtle to begyle with all & an hundred tymes of moze difficulte to be weded oute of mennes hertes.

This also is a cõclusiõ/nothinge moze certayne/or moze proued by the testimonye & ensamples of the scripture/that yf anye ỳ fauoureth the worde of God/be so weke that he cannot chast his flesshe/him will the Lorde chastice & scourge euery daye sharper and sharper/with tribulacion & misfortune/that nothynge shall prosper with him/but all shall go agaynst him/whatsoeuer he taketh in hande/& shall viset him with pouertye/with sycknesses and diseases/and shall plage him with plage vpõ plage/eche more lothsome/terrible and fearfull then other/tyll he be at vtter defyaunce with his flesshe.

Let vs therfore that haue now at this tyme oure eyes opened agayn thorow the tẽder mercye of God/kepe a meane. Let vs so put oure trust in the mercy of God thorow Chryst/that we knowe it oure dutie to kepe the lawe of God/& to loue oure neyboures for their fathers sake which created them & bought them so derely with his bloude. Let vs walke in the feare of God/& haue oure eyes open vnto both partes of Godes couenaũtes/certifyed that none shalbe partaker of ỳ mercye/saue he that will fyght agaynst the flesshe/to kepe the lawe. And let vs arme oure selues with this remẽbraũce/that as Chrystes workes iustifye frõ synne & set vs in the fauoure of God/so oure owne dedes thorow worckynge of the spirite of God/helpe vs to contynew in the fauoure & the grace/into which Chryst hath brought vs/ & that we can no lenger contynew in fauoure and grace then oure hertes are to kepe the lawe.

Chrystis dedes set vs in the fauoure of God and oure owne helpe vs to contynew therin.

Furthermore cõcernynge the lawe of God/this is a general cõclusiõ/that the whole lawe/whether they be ceremonies/ sacrifices/ye or sacramentes ether or preceptes of

equitie betwene man & man thorowout al degrees of the worlde/all were geuē for oure profit & necessite only/& not for anye nede that God hath of oure kepinge them/or that his ioye is encreased therby/or that the dede it selfe/doth please him. That is/all that God requireth of vs whē we be at one with him/& do put our trust in him/& loue him/is that we loue euery man his neyboure to pytie him: & to haue cōpassion on him in all his nedes and to be mercyfull vnto him. This to be euen so Christ testifieth Mat. vij. sayeng: this is the lawe & the prophetes. That is/to do as thou woldest be done to (accordynge I meane to the doctrine of the scripture) & not to do that thou woldest not haue done to the/is all that the lawe requireth & the Prophetes. And Paule to the Ro. xiij. affirmeth also that loue is the fulfyllinge of the lawe/& that he which loueth/doth of his owne accorde al that the lawe requireth. And. i. Tim. i. Paul sayth that the loue of a pure hert & good cōscience & fayth vnfayned is the ende & fulfillinge of the lawe. For fayth vnfayned in Christis bloude causeth to loue for Christes sake. which loue is the pure loue onlye/& the onlye cause of a good cōscience. For then is the cōscience pure/whē the eye loked to Christ in al hyr dedes/to do them for his sake/& not for hyr owne singuler aduantage or anys other wycked purpose. And John both in his gospell & also pistles/speketh neuer of anye other lawe then to loue one another purely/affirminge that we haue God him selfe dwellinge in vs & all that God desired/yf we loue one the other.

Loue is ỳ fulfillynge of ỳ lawe.

Fayth is cause of loue.

Seinge then that fayth to God/& loue/& mercifulnes to oure neyboures is all that the lawe requireth/therfore of necessite the law must be vnderstōde & interprete by thē. So that all inferiour lawes are to be kept & obserued as longe as they be seruantes to fayth & loue: & then to be brokē immediatlye/yf thorow anye occasion/they hurte ether the fayth which we shuld haue to Godward in the confidēce of Christes bloude or the loue which we owe to oure neyboures for Christes sake. And therfore whē the blynde Phariseis murmured & grudged at him & his disciples that they brake the saboth daye & tradicions of the elders/& that he him selfe dyd eate with Publicās & synners/he answereth Mat. ix. allegynge Esaias ỳ Prophet: Go rather & learne what this meaneth/I requyer mercye/& not sacrifice. And Mat. xij. Oh that ye wist what this meaneth/I requyer mercye/& not sacrifice. For onlye loue & mercifulnes vnderstōdeth the lawe/& else nothinge. And he ỳ hath not that writtē in his harte/shal neuer vnderstōde ỳ lawe/no: though all the angels of heuē wēt about to teache him. And he that hath ỳ grauē in his harte/shal not only vnderstōde the lawe/but also shall do of his owne inclinaciō all that is required of the lawe/though neuer lawe had been geuē: as all mothers do of thē selues without lawe vnto their childrē/all that can be requyred by anye lawe/loue ouercomynge all payne/greffe/tedyousnesse or lothsomnes: & euē so no doute yf we had cōtynewed in oure fyrst state of innocēcie/we shuld euer haue fulfilled the law without cōpulsion of the lawe. And because the lawe (which is a doctrine thorow teachinge euery mā his dutye/doth vtter oure corrupt nature) is sufficientlye described by Moses/therfore is lytle mēciō made therof in the new testamēt/saue of loue only wherin al the lawe is included as seldome menciō is made of the new testamēt in the olde lawe/saue here & there are promyses made vnto thē/that Christ shuld come & bielde them & deliuer them/& that the gospel & new testamēt shuld be preached & published vnto all nacions.

Onlye loue vnderstōdeth the lawe.

Gospell.

The Gospell is gladtydinges of mercye/& grace & that oure corrupt nature shalbe healed agayn for Christes sake & for the merites of his deseruinges onlye: yet on that cōdicion that we will turne to God/to lerne to kepe his lawes spiritually that is to saye/of loue for his sake/and will also soffre the curynge of oure infirmities.

New testament.

The new testament is as moche to saye as a new couenaūt. The olde testamēt is an olde tēporall couenaūt made betwene God/& the carnall childrē of Abrahā/Isaac & Jacob other wyse called Israel/vpō the dedes & the obserupnge of a tēporall lawe. where the rewarde of the kepinge is tēporal lyfe & prosperite in the lāde of Chanaan/& the breakinge is rewarded with tēporall deeth & punyshmēt. But the new testamēt is an euerlastinge couenaūt made vnto the childrē of God thorow fayth in Christ/vpō the deserupnges of Christ. where eternall lyfe is promysed to all that beleue/& death to all that are vnbeleuinge. My dedes yf I kepe the lawe are rewarded with the temporall promyses of this lyfe. But yf I beleue in Christ/Christes dedes haue purchased for me the eternall promyse of the euerlastinge lyfe. If I cōmyt nothinge worthye of deeth: I deserue to my rewarde that no man kyll me: If I hurte no man/I am worthye that no mā hurte me. If I helpe my neyboure/I am worthye that he helpe me agayne. &c. So that with outward dedes with which I serue other men/I deserue that other men do lyke to me

lyke to me in this worlde/and they extende no further. But Chriſtes dedes extende to lyfe euerlastinge vnto all that beleue. &c. This be ſofficient in this place cõcernynge the lawe & the Goſpell/new teſtament & olde/ſo that as there is but one God/one Chriſt/ one fayth & one baptyme/euẽ ſo thou vnderſtond that ther is but one Goſpell/though manye wryte it & manye preache it. For all preache the ſame Chriſt & bringe the ſame glad tydynges. And therto Paules piſtles with the Goſpell of Iohn & his fyrſt piſtle/ and the fyrſt epiſtle of S. Peter/are moſt pure Goſpell and moſt playnlye and rychlye deſcribe the glorie of the grace of Chriſt. If ye require more of the lawe ſeke in the prologe to the Romayns and in other places where it is ſofficientlye intreated of.

¶ Repentaunce.

CONcerninge this worde repentaũce or (as they vſed) penaũce/the Hebrue hath in the olde Teſtamẽt generally/Sob/turne or be cõuerted. For which the tranſlacion that we take for S. Jeromes hath moſt parte cõuerti/to turne or be cõuerted: & ſome tyme yet/agere penitentiã. And the Greke in the new teſtament hath perpetually/Metanoeo/to turne in the heart & mynde/& to come to ỏ right knowledge/& to a mãnes right wyt agayne. For which/Metanoeo/S. Jeromes trãſlacion hath ſome tyme/ago penitentiã/I do repent: ſome tyme/peniteo/I repent: ſome tyme /peniteor/I am repentaũt: ſome tyme/habeo penitentiã/I haue repẽtaũce: ſome tyme /penitet me/it repẽteth me. And Eraſmus vſeth moch this worde/reſipiſco/I come to my ſelfe or to my ryght mynde agayne. And the verye ſens and ſignificacio both of the Hebrue & alſo of the Greke worde is/to be cõuerted & to turne to God with all ỏ hert/ to knowe his will/& to lyue accordynge to his lawes/& to be cured of oure corrupt nature with the oyle of his ſpryte & wyne of obediẽce to his doctrine. which cõuerſion or turnynge yf it be vnfayned/thele foure do accõpanye it/& are included therin. Cõfeſſiõ not in the preſtes eare/for that is but mãnes inuẽcion/ but to God in the hert & before all the cõgregacion of God/how that we be ſynners & ſynfull/ãd that our hole nature is corrupt & inclined to ſynne & all vnrighteouſnes/& therfore euyll/wycked & dãnable/ & his lawe holy & iuſt/by which oure ſynfull nature is rebuked: & alſo to our neybours yf we haue offended anye perſon perticularly. Then cõtricion ſorowfulnes that we be ſoche dãnable ſynners/and not onlye haue ſynned/but are ho le inclyned to ſynne ſtill. Thyrdlye fayth (of which oure olde doctoures haue made no mẽcion at all in ỏ deſcripcion of their penaũce) ỏ God for Chriſtes ſake doth forgeue vs & receaue vs to mercie and is at one w̃ vs & will heale oure corrupt nature. And fourthlye ſatiſfacciõ or amendes makynge/not to God with holye workes/ but to my neyboure whõ I haue hurt/ and to the cõgregaciõ of God whõ I haue offended (yf any opẽ cryme be foũde in me) and ſubmittinge of a mãs ſelfe vnto ỏ cõgregaciõ or church of Chriſt/& to the officers of the ſame/to haue his lyfe corrected & gouerned hence forth of them accordinge to the true doctrine of ỏ church of Chriſt. And note this/ỏ as ſatiſfaccion or amẽdesmakinge is coũted righteouſnes before the worlde & a purgyng of the ſynne: ſo that the worlde when I haue made a full amendes/hath no further to cõplayne. Euẽ ſo fayth in Chriſtes bloud is coũted righteouſnes & a purgynge of all ſynne before God.

Moreouer/he ỏ ſynneth againſt his brother/ſynneth alſo againſt his father almighty God. And as the ſynne cõmitted againſt his brother/ is pourged before the worlde with making amẽdes or aringe forgeuenes/euẽ ſo is the ſynne cõmitted againſt God pourged thorow faith in Chriſtes bloud only. For Chriſt ſayth Joh. viij. except ye beleue that I am he/ye ſhal dye in youre ſynnes: That is to ſaye/yf ye thinke ỏ there is any other ſacrifice or ſatiſfaccio to Godward then me/ye remayne euer in ſynne before God/howſoeuer righteous ye appere before the worlde. wherfore now/whether ye call this Metanoeo/repentaũce/cõuerſion or turnyng againe to God/ether amẽdinge. &c. or whether ye ſaye repẽt/be cõuerted/turne to God/amẽde youre lyuynge or what ye luſt/I am cõtent/ſo ye vnderſtonde what is meant therby/as I haue now declared.

¶ Elders.

IN ỏ olde teſtamẽt the tẽporal heedes & rulers of ỏ Jues which had ỏ gouernaũce ouer ỏ laye or cõmen people are called elders/as ye may ſe in ỏ foure Euãgeliſtes. Out of which cuſtome Paul in his epiſtle & alſo Peter/call thẽ prelates ãd ſpirituall gouerners which are Biſſhopes & Preſtes/elders. Now whether ye call thẽ elders or Preſtes/it is to me all one/ſo that ye vnderſtõde that they be officers and ſeruaũtes of ỏ worde of God/vnto the which all mẽ both hye & lowe that will not rebell againſt Chriſt/muſt obey as longe as they preache & rule truely/& no lenger.

¶ The office

¶ The office of all estates.

1. Tim. iij. A Bisshope must be sauteleſſe/the husband of one wyfe/sober/discrete/honestly apparelled/herberous/apt to teache/not droncken/no fyghter/not geuen to filthye lucre/but gentle/abhorrynge fyghtinge/abhorringe couetousnes/& one that ruleth his owne houſſe honestly/haueynge chyldren vnder obedience/with all honestie.

Rulers.

Sapiē. iij. Leuiti. ix. ye that are rulers of the erth/se that you loue ryghteousnes/and that you commyt none vnryghteousnes in iudgement. Thou shalt not fauoure the poore/ ner honoure the myghty/but shalt iudge thy neyboure ryghteouslye.

The Commens.

Leuit. xix. ye shall not deceaue youre brethren/nether with weyght ner measure/ but shall haue true balances and true weyghtes/for I am the Lorde youre God.

Husbandes.

Ephesy. v. Husbandes/loue youre wyues/euen as Christ loued the congregacion/& gaue himselfe for it to sanctifye it/and clensed it in the fountayne of water thorowe the worde/to make it vnto him selfe a glorious congregacion with oute spot or wrynckle/ or anye soche thynge.

So ought men to loue their wyues as their owne bodyes. He that loueth his wyfe loueth him selfe. For no man euer yet hated his owne flesshe but norysshed it. &c.

Wyues.

Ephesy. v. wyues/ submyt youre selues to youre owne husbandes/as vnto the Lorde. For the husbande is the wyues heed/euen as Christ is the heed of the cōgregacion. Therfore as the cōgregacion is in subiection to Christ/lykewyse let the wyues be in subiection to their husbandes in all thynges.

Fathers and mothers.

Ephes. vi. ye Fathers/moue not youre chyldrē in wrath/but bryng them vp with the norter and informacion of the Lorde.

Chyldren.

Ephes. vi. Chyldren/obeye youre fathers and mothers in the Lorde/ for so is it ryght. Honoure thy father and mother/ that is the fyrst cōmaundement that hath any promes/ that thou mayst be in good estate and lyue longe on the earth.

Masters.

ye masters/ do vnto youre seruauntes that which is iust and egall puttynge awaye all bytternes and threateninges/knowinge that euen ye haue also a master in heauen.

Seruauntes.

Collos. iij. Seruauntes/ be obedient vnto youre bodyly masters in all thynges/not with eye seruyce as men plealars/but in synglenes of heart fearynge God. And what soeuer ye do/do it hartely as though ye dyd it vnto the Lorde/ and not vnto men/ for as moche as ye knowe that of the Lorde ye shall receaue the rewarde of inheritaunce/ for ye serue the Lorde Christ.

Wydowes.

Collos. iij. She that is a very wydowe and frendlesse/ putteth hyr trust in God/& cōtynueth in supplicacion and prayer nyght and daye.

The some of all.

1. Timo. v Loue thy neyboure as thy selfe/& whatsoeuer ye wolde that other shuld do to you/ do you euen the same to them/and what ye wolde not that other men shuld do to you/ se that ye do not to them.

A prayer to be sayd dayly.

¶ God be in my heed/And in myn vnderstandynge.
¶ God be in myn eyen/And in my lokynge.
¶ God be in my mouth/And in my spekynge.
¶ God be in my harte/And in my thynkynge.
¶ God be at myn ende/And my departynge.

¶ The Gospel

¶ The Gospell of S. Mat thew the Apostle and Euangelist.

¶ A prologe of S. Matthew.

AS touchynge the Euangelistes: ye se in the new Testament clearly what they were. Fyrst Matthew (as ye reade Matthew. ix. Mar. ii. Luke. v.) was one of Christes Apostles/and was with Christ all the tyme of his preachynge/and sawe and heard his owne selfe all/most all that he wrote.

¶ The generacion of Jesu Christ. The byrth of Christ.

¶ The fyrst Chapter.



A THis is the boke of the generacion of Jesus Christe the sone of Dauid / the sone also of Abraham. Abraham begat Isaac: Isaac begat Jacob: Jacob begat Judas and his brethrē: Judas begat Phares and zaram of Thamar: Phares begat Hesrom: Hesrom begat Aram: Aram begat Aminadab: Aminadab begat Naasson: Naasson begat Salmon: Salmon begat Boos of Rahab: Boos begat Obed of Ruth: Obed begat Jesse: Jesse begat Dauid the kynge.

Luc. iij. c
Ge. xxj. a

Genesis xxxviij. i. par. ij. a Ruth. iiij. d

B Dauid the kynge begat Salomō/of her that was the wyfe of Ury: Salomon begat Roboam: Roboam begat Abia: Abia begat Asa: Asa begat Josaphat: Josaphat begat Joram: Joram begat Osias: Osias begat Joatham: Joatham begat Achas: Achas begat Ezechias: Ezechias begat Manasses: Manasses begat Amon: Amon begat Josias: Josias begat Jechonias and his brethrē aboute the tyme they were caryed awaye to Babylon.

ij. re. xij. f. i. pa. iij. b

And after they were brought to Babylon/ Jechonias begat
ij. Paralip. xxxvj. j. par, iij c
Salathiel: Salathiel begat Zorobabel: Zorobabel begat Abiud: Abiud begat Eliachim: Eliachim begat Azor: Azor begat Sadoc: Sadoc begat Achin: Achin begat Eliud: Eliud begat Eleasar. Eleasar begat Matthan: Matthan begat Jacob: Jacob begat Joseph the husbande of Mary/ of which was borne that Jesus/ that is called Christ. ✠

All the generacions from Abraham to Dauid are fourtene generacions. And from Dauid vnto the captuite of Babylon/ are fourtene generaciõs. And from the captiuite of Babylon to Christ/ are also fourtene generacions.

✠ The byrth of Jesus Christ was on this wyse. Whẽ his mother Mary was betrouthed to Joseph / before they came to C
dwell together/ she was founde with chylde by the holy goost. Then Joseph her husbande beinge a perfect man/ & loth to make an ensample of hyr/ was mynded to put her awaye secretly.

✠ Whyll he thus thought/ beholde the aungell of the Lorde appered vnto him in a dreame/ sayinge: Joseph the sone of Dauid/ feare not to take vnto the Mary thy wyfe. For that which D
is conceaued in her is of the holy goost. She shall bringe forth a sone/ and thou shalt call his name Jesus. For he shall saue his people from their synnes. ✠

All this was done to fulfyl ỹ which was spoken of the Lorde
Esa. vij. c
by the Prophet/ sayinge: Beholde a mayde shall be with chylde and shall bringe forth a sone/ and they shall call his name Emanuel/ which is by interpretacion/ God with vs. ✠

And Joseph assone as he awoke out of slepe/ dyd as the aungell of the Lorde bade him / and toke his wyfe vnto him / and knewe her not tyll she had brought forth hyr fyrst sone/ and called his name Jesus.

¶ How the wyse men came frõ the east to worshyp Christ whose starre they had sene. How Herode enquyred of the wyse men the tyme of the starre. How Joseph fled with the chyld & his mother into Egypt. How Herode cõmaunded all the chyldrẽ to be slayne that were vnder. ij. yere olde. How Joseph after the deeth of Herode was called out of Egipt into Israel.

¶ The. ij. Chapter. ✠

WHen Jesus was borne at Bethleem in Jewry/ in the A
tyme of Herode the kynge. Beholde there came wyse men from the East to Jerusalem / sayinge: Where is he that is borne

borne kynge of ỹ Jewes? We haue sene his starre in the Eest/ and are come to worshyp hym.

Whē Herode the kynge had hearde this/he was troubled/ and all Jerusalem with him/ & he gathered al the chefe Prestes & Scribes of the people/ & axed of them where Christ shulde be borne. And they sayd vnto hym: at Bethleē in Jewry. For thus it is writtē by the prophet. And thou Bethleem in the londe of Jewry/art not the leest cōcerninge ỹ princes of Juda. For out of the shall come ỹ captayne/ỹ shal gouerne my people Israel. Mich. v.

B 

Then Herode preuely called ỹ wysemē/ & diligently enquired of them/the tyme of the starre that appered/ & sent thē to Bethleem sayinge: Go and searche diligētly for the chylde. And whē ye haue founde hym/ bringe me worde / that I may come and worshyppe him also. Joā. vij.

Whē they had heard the kynge/they departed: & lo the starre which they sawe in the Este/wēt before them/ tyll it came and stode ouer the place where the chyld was. Whē they sawe ỹ starre/they were maruelously glad: & wēt in to the houlse/ & foūd ỹ chylde with Mary his mother/ & kneled doune and worshipped hym/ & opened their treasures/ & offered vnto hym gyftes/gold franckinsence & myrre. And after they were warned of God in a dreame/ ỹ they shuld not go agayn to Herode/they retourned into their owne coūtre another waye.

C 

When they were departed: beholde ỹ aūgel of the Lorde appered to Joseph in dreame sayinge: aryse & take the chylde and his mother/and flye into Egypte/ & abyde there tyl I bringe the worde. For Herod wil seke ỹ chylde to destroye him Then he arose/and toke the chylde & his mother by myght/and departed in to Egypte/ & was there vnto the deeth of Herod to fulfyll that which was spoken of the Lorde/by the prophet which sayeth/ out of Egypte haue I called my sone. Ose. xij.a

Then Herode perceauing that he was mocked of the wyse-
men was exceedynge wroth/and sent forth & slue all the chyldrē
that were in Bethleem/and in all the coostes there of/as many
as were two yere olde & vnder/accordynge to the tyme which
he had diligently searched out of the wyse men.

Then was fulfylled that which was spoken by the Prophet
Je.xxxj.c Jeremy sayinge: On the hylles was a voyce herde/mornynge
weppynge/and great lamētacion: Rachel weppynge for her chyl-
dren/and wolde not be comforted/because they were not. ✠

✠ When Herode was deed: beholde an aungel of the Lorde D
appered in a dreame to Joseph in Egypt sayinge: aryse & take
the chylde and his mother/and go vnto the londe of Israel. For
they are deed the which sought the chyldes lyfe. Then he arose
vp/and toke the chylde and his mother/ād came into the londe
of Israel. But when he hearde that Archelaus dyd raygne in
Jewry/in ỹ roume of his father Herode/ he was afrayd to go
thither. Not withstondynge after he was warned of God in a
dreame he turned a syde into the parties of Galile/& went and
dwelt in a cite called Nazareth/to fulfyll that which was spokē
Jud.xiij. Esaie.xj. by the Prophetes: he shalbe called a Nazarite. ✠

¶Jhon Baptist preached the kyngdome of God and remission of synnes
John had his garment of camels here.
Jesus was baptised of John in Jordan.

¶The.iij. Chapter. ✠

Mar.j.a. Luc.iij.a Esa.xxj.c and.xlv.c zacha.j.a IN those dayes John the Baptist came & preached in the A
wyldernes of Jewry/sayinge: Repent/the kyngdom of
heauē is at honde. This is he of whom it is spoken by the Pro-
phet Esay/which sayeth: The voyce of a cryar in wyldernes/
prepare the Lordes waye/& make his pathes strayght.

This John had his garment of camels here and a gerdell of
Esa.xl.a. John.j.c Marc.j.a a skynne aboute his loynes. His meate was locustes and wilde
hony. Then wēt oute to him Jerusalem and all Jewry/and all
the region rounde about Jordan/ and were baptysed of him in
Jordan/confessynge their synnes. ✠

✠ When he sawe many of the Pharises and of the Saduces B
come to his baptyme/he sayde vnto them: O generacion of vy-
pers/who hath taught you to flē from the vengeaūce to come.
Bringe forth therfore the frutes belōginge to repentaūce. And
se that ye oens thinke not to say in your selues/ We haue Abra-
ham to

ham to our father. For I saye vnto you / ỹ God is able of these stones to rayse vp chyldren vnto Abrahã. Euen now is the axe put vnto ỹ rote of the trees: so that euery tree which bryngeth not forth good frute / is hewen doune and cast into the fyre.

I baptyse you in water in token of repentaunce: but he that cometh after me / is myghtier then I / whose shoes I am not worthy to beare. He shal baptyse you with the holy goost and with fyre: which hath also his fan in his hand / and wyll pourge his floure / and gadre the wheet into his garner / & wyll burne the chaffe with vnquencheable fyre. Mar. ſ. b. Luc. iij. c Iohn. ſ. d Luc. iij. g

D ✠ Then cam Jesus from Galile to Jordan vnto John / to be baptised of him. But John forbade him / sayinge: I oughte to be baptised of the: and cõmest thou to me? Jesus answered and sayde to him: Let it be so now. For thus it becõmeth vs to fulfyll al righteousnes. Then he suffred him. And Jesus assone as he was baptised / came straycht out of the water. And lo heauẽ was open ouer him: and John sawe the spirit of God descende lyke a doue / & lyght vpon him. And lo there came a voyce from heauẽ saying: This is ỹ my beloued sone in whõ is my delyt. ✠ Mar. ſ. b. Luc. iij. d

How Christ was tempted of the deuyll. The callynge of Peter & Andrew / and the sones of zebede.

The. iiij. Chapter. ✠

A 

Then was Jesus led away of the spirit into wildernes / to be tempted of the deuyl. And whẽ he had fasted fourty dayes & fourty nyghtes / he was afterward an hũgred. Then cam to him the tempter / & sayde: yf thou be the sone of God / commaũde that these stones be made bred. He answered and sayde: it is writtẽ / man shal not lyue by bred only / but by euery worde that proceadeth out of the mouth of God. Mar. ſ. b. Luc. iiij. Deu. viij.

Then the deuyl toke him vp into the holy cite / & set him on a pinacle of the tẽple / & sayd vnto him: yf thou be ỹ sone of God / cast thy selfe doune. For it is wrytten: he shall geue his aungels charge ouer the / and with their handes they shal holde the vp / that thou dashe not thy fote agaynst a stone. And Jesus sayde Psal. xc.

Deu.vj.c to him/it is wrytte also: Thou shalt not tempte thy Lorde God.
The deuyl toke him vp agayne & ledde him into an exceding hye mountayne/ & shewed hum all ỹ kyngdoms of the worlde/ & all the glory of them/ & sayde to him: all these will I geue the/ yf thou wilt fall doune & worshyp me. Then sayd Jesus vnto him:
Deu.vj.c And.x.d Auoyde Satan. For it is wrytte: thou shalt worshyp the Lorde thy God/ & him only shalt thou serue. Then the deuyl left him/ and beholde the angels came & ministred vnto him. ✠

Mar.j.b. Luc.iiij.c Joh.iiij.f Marci.j. Luce.iiij. ✠ When Jesus had hearde that Jhon was taken/ he departed into Galyle and left Nazreth/ & went and dwelt in Capernaum/ which is a cite vpon the see/ in the cooستes of zabulon and Neptalim/ to fulfyll that which was spokē by Esay the prophet
Esa.ix.a. sayinge: The londe of zabulon & Neptalim/ the waye of the see beyonde Jordan Galyle of the Gentyls/ the people which sat in darckues/ sawe great lyght/ and to them which sate in the region and shadowe of deeth/ lyght is begone to shyne. B

From that tyme Jesus begāne to preache/ & to saye: repent/ for the kyngdome of heauen is at honde. ✠

✠ As Jesus walked by the see of Galyle he sawe two brethrē: Simon which was called Peter/ and Andrew his brother/ castynge a neet into the see/ for they were fyllhers/ & he sayd vnto them/ folowe me/ & I will make you fyllhers of men. And they strayght waye lefte their nettes/ and folowed him. C

And he went forth from thence/ & sawe other two brethren/ James the sone of zebede/ and John his brother/ in the shyppe with zebede their father/ mendyng their nettes/ & called them And they without taryinge lefte the shyp and their father and folowed him. ✠

Marci.j. Luce.v.a ✠ And Jesus wēt aboute all Galyle/ teachinge in their synagoges/ & preachinge the gospell of ỹ kyngdom/ & healed all maner of sycknes/ & all maner dyseases amonge ỹ people. And his fame spreed abroade throughout all Syria. And they brought vnto him all sycke people that were takē with dyuers dyseases ād grypinges/ & them that were possessed with deuyls/ & those which were lunatyke/ & those that had the palsye: & healed thē. And ther folowed him a great nombre of people/ frō Galyle/ and from the ten cyties/ & from Jerusalem/ and from Jewry/ and from the regions that laye beyonde Jordan. D

¶ The. viij. blessynges. The salt of the earth who they be.
Thou shalt not kyll. Thou shalt not breke matrimony.
Of diuorcement. Thou shalt not swere.
Soffre gladly iniuryes and wronges. Loue your enemyes.

¶ The. v. Chapter. ✠

A 

WHen he sawe ỹ people/he wēt vp in to a moūtayne/and when he was set / his disciples came to hym & he opened his mouth/& taught thē sayinge: Blessed are the poore in spyte: for their is the kyngdome of heauē. Blessed are they that morne: for they shal be comforted. Blessed are ỹ meke: for they shall inheret ỹ earth. Blessed are they which honger and thurst for righteweśnes: for they shal be fylled. Blessed are the mercyfull: for they shall obtayne mercy. Blessed are the pure in herte: for they shall se God. Blessed are the peacemakers: for they shal be called the chyldren of God. Blessed are they which suffre persecuciō for righteweśnes sake: for theirs is the kyngdom of heuen. Blessed are ye when men reuyle you / and persecute you/ and shal falsly saye all maner of euyll sayinges agaynst you for my sake. Reioyce & be glad / for greate is your rewarde in heuen. ✠ For so persecuted they the Prophetes which were before youre dayes. Luc. vj. d

B ✠ ye are the salt of the erthe: but yf the salt haue lost hir saltnes/what can be salted ther with? It is thence forth good for nothynge/but to be cast oute / and to be treaden vnder fote of men. ye are the lyght of the worlde. A cyte that is set on an hyl/ cannot be hyd/nether do men lyght a candell/& put it vnder a bushell/but on a candelstycke / & it lyghteth all that are in the houśe. Let youre lyght so shyne before men/that they maye se youre good workes/& glorifye youre father which is in heauē. Mat. v. a Luc. xiiij mar. iiij. c Lu. viij. c and. xj. c.

C ✠ Thynke not that I am come to destroye the lawe/or the Prophetes: no/I am not come to destroye them / but to fulfyll them. For truely I saye vnto you/tyll heauē & earth perysshe/ one yot or one tytle of the law shal not scape/tyll all be fulfylled. Lu. xvj. d

Who so euer breaketh one of these lest cōmaundmentes/and teacheth mē so / he shalbe called ỹ leest in the kyngdō of heauē. Jaco. ij. b

But who so euer obserueth and teacheth/the same shalbe called greate in the kyngdome of heauen. ✠

✠ For I saye vnto you/except youre rightewesnes excede D the rightewesnes of the Scribes and Pharises/ye cannot entre into the kyngdome of heauen. ✠

ye haue herde how it was sayd vnto them of the olde tyme. Exō.xx.d Deu.v.b. Thou shalt not kyll: For whosoeuer kylleth/shal be in daunger of iudgement. But I saye vnto you/whosoeuer is angre with his brother shalbe in daunger of iudgemēt. Whosoeuer sayeth vnto his brother Racha/shalbe in daūger of a counsel. But whosoeuer sayth thou fole/shalbe in daunger of hell fyre.

Therfore when thou offrest thy gifte at the altare/& ther remembrest that thy brother hath ought agaynst the/leue there thyne offerynge before the altre/& go thy waye fyrst and be reconciled to thy brother/& then come and offre thy gyfte.

Lu.xij.g.

✠ Agre with thyne aduersary quickly/whyls thou arte in the waye with him/lest that aduersary delyuer ỹ to the iudge/& the iudge delyuer the to the minister: & then thou be cast into prison. Verely I saye vnto the: thou shalt not come oute thence tyll thou haue payed the vttermost farthynge. E

ye haue herde how it was sayd to thē of olde tyme. Thou shalt not cōmyt aduoutry. But I saye vnto you/that whosoeuer loked on a wyfe/lustynge after her/hath committed aduoutry with hyr alredy in his hert. Exō.xx.c eccl.xlj.d mar.ix.g

Wherfore yf thy right eye offende the/plucke him out/& cast him frō the: better it is for the ỹ one of thy mēbres perisshe then ỹ thy hole body shuld be cast into hell. Also yf thy right honde offende ỹ/cut him of & cast him frō the: better it is that one of thy mēbres perisshe/then ỹ all thy body shuld be cast into hell. ✠

It is sayd/whosoeuer put awaye his wyfe/let him geue her a testimonyall also of the deuorcement. But I saye vnto you: whosoeuer put awaye his wyfe (except it be for fornicacion) causeth her to breake matrymony. And who so euer maryeth her that is deuorced/breaked wedlocke. Marci.x. luc.xvj.d j.co.vij.b

Agayne

F Agayne ye haue herde how it was sayd to thē of olde tyme/ thou shalt not forswere thy selfe/but shalt performe thyne othe to God. But I saye vnto you/swere not at al: nether by heauē/ for it is Goddes seate: nor yet by the erth/for it is his fote stole: nether by Ierusalem: for it is the cyte of that greate kynge: nether shalt thou sweare by thy heed/because thou canst not make one whyte heer/or blacke. But your cōmunicacion shall be/ye/ ye: nay/nay. For whatsoeuer is more then that/cōmeth of euil. Le. xix. c. Exo. xx. b Deu. v. b. Iaco. v. c

ye haue heard how it is sayde: an eye for an eye/a toth for a toth. But I saye vnto you/that ye resyst not wronge. But who soeuer geue the a blowe on thy ryght cheke/ tourne to him the other. And yf any man will sue the at the law/and take awaye thy coote/let him haue thy cloocke also. And whosoeuer wil cōpell the to goo a myle/goo with him twayne. Geue to him that axeth/and from him that wolde borowe tourne not awaye. Exo. xxi. c Deu. xix. Le. xxiiij Luc. vj. c.



G ✠ ye haue herde how it is sayde: thou shalt loue thyne neighbour/& hate thyne enymy. But I saye vnto you/loue youre enymyes. Blesse them that curse you. Do good to them that hate you. Praye for them which do you wronge and persecute you: that ye maye be the chyldrē of your father that is in heauen: for he maketh his sonne to aryse on the euyl/ & on the good/& sendeth his reyn on the iuste and vniuste. For yf ye loue them/whiche loue you: what reward shall ye haue? Do not the publicās euē so? And yf ye be frendly to youre brethren only/ what singuler thynge do ye? Do not the publicans lykewyse? ye shall therfore be perfect euen as youre father which is in heauē/is perfect. Le. xix. d Leu. vj. d Luce. vj. f

¶ Of almose/prayer & fastynge. And that no man can serue two masters. Do not regarde earthy thynges: but seke that which is heuenly/and that wyll byde. Cast all care vpon God/for he careth for all.

¶ The. vj. Chapter.

A TAke hede to your almes. That ye geue it not in ỹ syght of men/to the intent that ye wolde be sene of them. Or els ye get no reward of youre father which is in heauē. When so euer therfore thou geuest thyne almes/ thou shalt not make a trompet

a trompet to be blowen before the as the ypocrytes do in the synagogis & in the stretis/for to be prayſed of men. Uerely I ſay vnto you they haue their rewarde. But when thou doeſt thyn almes/let not thy lyfte hand know what thy right hand doth/ that thyne almes maye be ſecrete: and thy father which ſeith in ſecret/ſhall rewarde the openly. ✠

And when thou prayſeſt/thou ſhalt not be as the ypocrytes B
are. For they loue to ſtond and praye in the ſynagoges / and in the corners of the ſtretes / becauſe they wolde be ſene of men. Uerely I ſaye vnto you / they haue their rewarde. But when thou prayeſt/entre in to thy chamber/and ſhut thy dore to the/ and pray to thy father which is in ſecrete: and thy father which ſeith in ſecret/ſhall rewarde the openly.



And whē ye praye/bable not moche/ as the Hethen do: for they thincke that they ſhalbe herde/for their moch bablynges ſake. Be ye not lyke them therfore. For your father knoweth wherof ye haue neade/before ye axe of him After this maner therfore praye ye.

Luc.xj.a. O oure father which arte in heauen/ halowed be thy name. Let thy kyngdō come. Thy will be fulfylled / as well in erth/as it is in heauē. Geue vs this day oure dayly breede. And forgeue vs oure treaſpaſes/euē as we forgeue oure treſpaſers. And leade vs not in to temptaciō: but
Mar.xj.c delyuer vs from euyl. For thyne is the kyngdome & the power
ec.xxviij. and the glorye for euer. Amen. For and yf ye ſhal forgeue other men their treaſpaſes / youre heauenly father ſhall alſo forgeue you. But and ye wyll not forgeue men their treſpaſes/nomore ſhall youre father forgeue youre treaſpaſes.

✠ Moreouer when ye faſte/be not ſad as the ypocrytes are C
For they diſfigure their faces/that they myght be ſene of men how they faſte. Uerely I ſay vnto you/they haue their reward. But thou/when thou faſteſt/annoynte thyne heed/and waſhe thy face/that it appere not vnto men how that thou faſteſt: but
Lu.xij.d. vnto thy father which is in ſecrete: and thy father which ſeeth in ſecrete/ſhall rewarde the openly.

Se that ye gaddze you not treasure vpon the earth/where rust and mothes corrupte / and where theues breake thzough and steale. But gaddze ye treasure together in heauen/ where nether rust noz mothes corrupte/ & where theues nether breake vp/noz yet steale. Foz where so euer youre treasure is/there wyll youre hertes be also. ✠ Lu. xij. d.

The lyght of the body is thyne eye. Wherfoze yf thyne eye be syngle all thy body shalbe full of lyght. But and yf thyne eye be wycked/then all thy body shalbe full of darckenes. Wherfoze yf the lyght that is in the / be darckenes: howe greate is that darckenes. Luc. xj. c.



✠ No man can serue two masters. Foz ether he shall hate the one and loue the other: oz els he shall lene to the one and despyse the other: ye cannot serue God and mammon. Therfoze I saye vnto you/be not carefull foz youre lyfe/ what ye shall eate/oz what ye shall dzyncke/noz yet foz youre body/what ye shall put on. Is not the lyfe moze worth then meat/ & the body moze of value then raymēt? Beholde the foules of the ayer: foz they sowe not/ nether reepe/noz yet cary into the barnes: & yet youre heuenly father fedeth them. Are ye not moche better then they? Luke. xij.

Which of you though he toke thought therfoze / coulde put one cubyt vnto his stature? And why care ye then foz raymēt? Consydze the lylies of the felde/how they growe. They labour not nether spynne. And yet foz all that I saye vnto you/ ỹ euen Solomō in all his royalte was not arayed lyke vnto one of these. Wherfoze yf God so clothe the grace/which is to daye in the felde/and to mozowe shalbe caste into the fournace/ shall he not moche moze do the same vnto you/o ye of lytle fayth?

Therfoze take no thought / sayinge: what shall we eate/ oz what shall we dzyncke/oz wherwith shall we be clothed? After all these thinges seke the Gentyls. Foz youre heauenly father knoweth that ye haue neade of all these thinges. But rather seke ye fyrst the kyngdome of heauen & the rightewesnes therof: and all these thinges shalbe ministred vnto you. ✠

Care not

Care not then for the morow / but let the morow care for it
selfe: for the day present hath euer ynough of his owne trouble.

¶ Judge not that ye be not iudged. Axe and it shal be geuen you.
For geue as ye wolde be forgeuen. The strayte gate & broade waye.
Beware of false prophetes. To byld on a rock is sure.
To bylde on sande auayleth nothynge.

¶ The. vij. Chapter.

Luc. vj. f.



A I Udge not / ỹ ye be not iudged. For as ye iudge so shall ye be iudged. And with what mesure ye mete / with ỹ same shall it be mesured to you agayne. Why seist thou a moote in thy brothers eye / & perceauest not the beame that is in thyne owne eye. Or why sayest thou to thy brother: suffre me to plucke out the moote out of thyne eye / & beholde a beame is in thyne owne eye. ypocryte / fyrst cast out the beame out of thyn owne eye: and then shalt thou se clearly to plucke out the moote out of thy brothers eye.

B Geue not that which is holy / to dogges / nether cast ye your pearles before swyne: lest they treade them vnder their fete / & the other tourne agayne and all to rent you.

Luc. xj. b A Axe and it shall be geuen you. Seke & ye shall fynd. Knocke & it shall be opened vnto you. For who so euer axeth receaueth / and he that seketh fyndeth / and to him that knocketh it shall be opened. Is there any man amonge yon which yf his sone axed him breed / wolde offer him a stone? Or yf he axed fysshe / wolde he profer him a serpent? If ye then which are euyll can geue to youre chyldrē good gyftes / how moche more shall youre father which is in heauen geue good thynges to them that axe him?

Therfore what so euer ye wolde that men shulde do to you / euen so do ye to them. This is the lawe and the Prophetes.

Luc. vj. Luc. xiij. Enter in at the strayte gate: for wyde is the gate / and broad is the waye that leadeth to destruccion: & many ther be which go in ther at. But strayte is the gate / and narowe is the waye which leadeth vnto lyfe: and feawe there be that fynde it.

Luc. vj. f. ✠ Beware of false Prophetes / which come to you in shepes clothynge / but inwardly they are rauenynge wolues. ye shall C knowe



knowe them by their frutes. Do mē gathre grapes of thornes: or fygges of bryres: Euē so euery good tre bringeth forth good frute/ But a corrupte tree bringeth forth euyll frute. A good tree cānot bringe forth bad frute: nor yet a bad tree cā bringe forth good frute. Euery tree ỹ bringeth not forth good frute/ shalbe hewē doune/ & cast into the fyre. Wherfore by their frute they shall knowe them. Luce. vj. f

Not all they that saye vnto me/ Master/ master/ shall enter into the kyngdome of heauē: but he that doth my father wyll which is in heauen. ✠ Many wyll saye to me in that daye: Master/ master/ haue we not in thy name prophesied: And in thy name haue cast out deuyls: And in thy name haue done many myracles: And then wil I knowledge vnto them that I neuer knewe them. Departe from me ye workers of iniquite. Io. xiij. e. f

D

Whosoeuer heareth of me these sayinges/ & doth the same/ I will lyken him vnto a wyse mā which bylt his housse on a rocke: & aboundance of rayne descended/ & the fludds came/ & the windes blewe & bet vpon that same housse & it fell not/ because it was grounded on the rocke. And whosoeuer heareth of me these saynges & do them not/ shalbe lykened vnto a folysh mā/ which bylt his housse vpon the sonde: and aboundance of rayne descendeth/ and the fludds came/ & the wyndes blewe & beet vpon that housse/ and it fyll/ and great was the fall of it. Psalm. vj Rom. ij. b Jaco. j. d.

And it came to passe/ that when Jesus had ended these sayinges/ the people were astonnyed at his doctryne. For he taught them as one hauynge power/ and not as the Scribes. Marc. j. e luce. iiij. c

¶ A leper is clensed. The Centurion that came to Christ.
Peters motherelaw was healed. Foxes haue holes & brydes haue nestes
Let the deed burye their deed. Jesus slept in the ship.
How the swyne were caryed hedlyng into the see of the deuylles.
How the herdmen fled to the cyte. Of the sycke of the palseye.

¶ The. viij. Chapter. ✠

A

When he was come doune from the moūtayne/ moche people folowed him. And lo/ there came a leper & worshipped him sayinge. Master yf thou wylt thou canst make me clene. And Mar. j. b. Luce. v. c



clene. And Jesus put forth his hond and touched him saying: I wil/be thou clene & immediatly his leprosye was clensed.
leui.xiiij. Luc.vij.a And Jesus sayde vnto him: Se thou tel no mã / but go and shewe thy selfe to the Preste/& offer the gyfte that Moses cõmaunded in wytnes to them.

✠ When Jesus was entred in to Capernaum/ther cam vnto him a certayne Centurion / and besought him sayinge: Master/my seruaũt lyeth sycke at home of the palsye / and is greuously payned. And Jesus sayd vnto him: I wyll come and heale him. The Centurion answered and sayde. Syr I am not worthy that thou shuldest come vnder my rofe but speake the worde onlye and my seruaunt shalbe healed. For I also my selfe am a man vnder power/and hane soudyers vnder me/and I saye to one go/and he goeth: and to another come/and he cometh: and to my seruaunt/do this/ and he doeth it. When Jesus hearde that / he marueyled and sayde to them that folowed him: Verely I saye vnto you/ I haue not founde so great fayth: no / not in Israel. I saye therfore vnto you / that many shall come from the eest and weest/ and shall reste with Abraham/Isaac/and Jacob in the kyngdome of heaueu: and the chyldren of the kyngdome shalbe cast out in to vtter darcknes: there shalbe wepynge and gnasshynge of teth. Then Jesus sayde vnto the Centurion / go thy waye/ and as thou beleuest so be it vnto the. And his seruaunt was healed the selfe houre. ✠ B

Mar.i.c. Lu.iiij.f. And then Jesus went to Peters houssse / and sawe his wyues mother lyinge sycke of a feuer/and touched her hande/and the feuer left hyr/and she arose/and ministred vnto them. C

Mar.i.d. When the euẽ was come/they brought vnto him many that were possessed with deuyls. And he cast oute the spyrites with a worde/and healed all that were sycke/to fulfyl that which was Esa.liij.a spoken by Esayas the Prophete sayinge: He toke on him oure infirmities/and bare oure syckenesses.

When Jesus sawe moche people aboute him/he commaunded to go ouer the water. And there came a Scribe and sayde

vnto

vnto him: master/I will folowe the whither so euer thou goest. And Jesus sayd vnto him: the foxes haue holes/& the bryddes of the ayer haue nestes/but the sone of ỹ man hath not wheron to rest his heed. Another ỹ was of his disciples sayd vnto him: master/suffre me fyrst to go & burye my father. But Jesus sayd vnto him: folowe me/and let the deed burye their deed.



✠ And he entred into a shippe/and his disciples folowed him. And beholde ther arose a greate tẽpest in the see/in so moch that the shyp was couered with waues/ and he was a slepe. And his disciples came to him/& awoke him sayinge: master saue vs/we perysshe. And he sayd to thẽ: why are ye fearfull/o ye of lytell fayth. Then he arose and rebuked the wyndes and the see/and there folowed a greate calme. And the mẽ marueyled and sayd: what man is this/that both wyndes and the see obey him. ✠ mar.iiij.d Lu.viij.d

And when he was come to the other syde/into the coũtre of the Gergesites/ther met him two possessed of deuyles/which came out of the graues/and were out of measure fearce/so that no man myght go by that waye. And beholde they cryed out/ sayinge: O Jesu the sone of God what haue we to do with the. Art thou come hyther to torment vs before the tyme be come. And ther was a good waye of frõ them a great heerd of swyne fedynge. Then the deuyls besought him sayinge: yf thou caste vs out/suffre vs to go oure waye into the heerd of swyne. And he sayd vnto them: go youre wayes. Then went they out/and departed into the heerd of swyne. And beholde the hole heerd of swyne was caryed with violence hedlynge into the see/and perysshed in the water. Then the heerdmen fleed and went their wayes into the cyte/and tolde euery thynge/& what had fortuned vnto the possessed of the deuyls. And behold all the cyte came out and met Jesus. And when they sawe him/they besought him to departe out of their costes. Mar.v.a Lu.viij.d

How Matthew was called. How Christ sate & meate with publicans ād synners. The rulers doughter. The womā that had the bloudy yssue Two blynde are cured. Of him that was domme and deffe.
The haruest is greate/but the labourers are feawe.

The.ix. Cha.

The.ix. Chapter. ✠

Mar.ij.a Luc.v.d.



A THen he entred into a ship & passed ouer & came into his owne cite. And lo/they brought to him a mā sycke of ỹ palsye/lynge in his bed. And whē Jesus sawe ỹ fayth of them/he sayde to the sicke of ỹ palsye: sone be of good chere thy synnes be forgeuē the. And beholde certayne of the Scribes sayde in thē selues/this mā blasphemeth. And whē Jesus saw their thoughtes/he sayde: wherfore thynke ye euyl in your hertes? Whether is eyer to saye/thy synnes be forgeuē the/or to saye: aryse and walke? That ye maye knowe that the sone of mā hath power to forgeue synnes in erth/then sayd he vnto the sicke of the palsye: aryse/take vp thy bed/& go home to thyne housse. And he arose and departed to his owne housse. And when the people sawe it/they marueyled & glorifyed God which had geuen suche power to men. ✠

Mar.ij.b luc.v.f.

B ✠ And as Jesus passed forth from thence/he sawe a man syt a receauynge of custome/named Matthew/and sayde to him: folow me. And he arose and folowed him. And it came to passe as he sat at meate in the housse: beholde many publicans & synners came and sate downe also with Jesus and his disciples.

When the Pharises sawe ỹ/they sayd to his disciples: why eateth your master with publicans and synners? When Jesus hearde that/he sayde vnto them: the whole neade not the physicion but they that are sicke. Go & learne what that meaneth: I haue pleasure in mercy/& not in offeringe. For I am not come to call the ryghtewes but the synners to repentaunce. ✠

Osee.vj.e ij.tim.j.c

✠ Then came the disciples of John to him saying: Why do we and the pharises faste ofte: but thy disciples faste not? And Jesus sayde vnto them: can the weddinge chyldren morne as longe as the brydegrome is with them? The tyme wyll come when the brydegrome shall be taken from them/and then shall they faste. No man peceth an olde garment with a pece of new clooth. For then taketh he away the pece agayne from the garment/and the rent is made greater. Nether do men put new

wyne

wyne into olde vessels/for then the vessels breake/and ỹ wyne runneth oute/and the vessels perysshe. But they powre newe wyne into newe vessels and so are both saued togyther. ✠

C 

✠ Whyls he thus spake vnto them/beholde ther came a certayne ruler/& worshypped him sayinge: my doughter is euen now deceased/but come and lay thy honde on her and she shal lyue. And Jesus arose & folowed him with his disciples. And behold a womã which was diseased with an yssue of bloude. xij. yeres/ came behynd him and touched the heme of his vesture. For she sayd in her selfe: yf I may touche but euẽ his vesture only/ I shall be safe. Then Jesus tourned him about/and beheld her saying: Doughter be of good cõforte/thy fayth hath made the safe. And she was made whole euen that same houre. Mar. v.b Lu. viij.f.

And when Jesus came into the rulers houlse/and sawe the mynstrels and the people ragynge/he sayd vnto them: get you hẽce/for the mayde is not deed/but slepeth. And they laughed him to scorne. Assone as the people were put forth / he went in and toke her by the hond/and the mayde arose. And this was noysed through out all that londe.

D And as Jesus departed thence/two blynd mẽ folowed him cryinge and sayinge: O thou sone of Dauid haue mercy on vs: And when he was come to houlse/the blynd came to him. And Jesus sayde vnto them: Beleue ye that I am able to do this: And they sayd vnto him: ye Lord. Thẽ touched he their eyes/ saying: accordyng to your fayth be it vnto you. And their eyes were opened. And Jesus charged thẽ sayinge. See that nomã knowe of it. But they assone as they were departed / spreed abroode his name through out all the londe.

As they went out/beholde/they brought to him a dõme mã possessed of a deuyll. And as sone as the deuyll was cast oute/ the domme spake. And the people merueyled / sayinge: it was neuer so sene in Israel. But the pharises sayde: he casteth oute deuyls/by the power of the chefe deuyll. mar. vij.c Luc. xj.g

And Jesus went about al cyties & tounes/teaching in their

synagoges and preachunge the glad tydinges of the kyngdom/ and healynge all maner sycknes and deseale amõge the people. But when he sawe the people/ he had compassion on them/ because they were pyned awaye/ and scattered abroade/ euen as shepe hauynge no shepherd.

Then sayde he to his disciples: the haruest is greate/ but the labourers are seawe. Wherfore praye the lorde of the haruest/ to sende forth labourers into his haruest.

¶ The sendynge forth of his Apostles to preache.
Shepe amonge wolues.
Wyse as serpentes and innocent as doues.

¶ The.x. Chapter.

mar.iij. b
Luc.vj. b



AND he called his.xij. disciples vnto him/ & gaue them power ouer vnclene spretes/ to caste them oute/ & to heale all maner of syckenesses/ & all maner deseases. A

The names of ỹ.xij. Apostles are these: The fyrst/ Symon called also Peter: and Andrew his brother: James ỹ sone of zebede and John his brother: Philip and Bartlemew: Thomas & Matthew the Publican: James the sone of Alphe/ and Lebbeus other wyse called Taddeus: Simon of Cane/ & Judas Iscarioth/ which also betrayed him.

Luc.ix.a. These.xij. dyd Jesus sende/ & cõmaunded them sayinge: Go not into the wayes that leade to gentyls/ and into the cities of the Samaritans enter ye not. But go rather to the lost shepe of the house of Israel. Go and preache sayinge: that the kyngdom of heauẽ is at honde. Heale ỹ sycke/ clense the lepers/ rayse the deed/ caste oute the deuyls. Frely ye haue receaued/ frely geue agayne. Possesse not golde/ nor syluer/ nor brasse in youre gerdels/ nor yet scryp towardes youre iorney/ nether two cootes/ nether shoes/ nor yet a staffe. For the worckman is worthy Luce.x.c. to haue his meate. Into whatsoeuer cite or toune ye shal come/ enquire who is worthy in it/ and there abyde tyll ye go thence. And when ye come into an house/ salute the same. And yf the house be worthy/ your peace shal come vpon it. But yf it be not worthy/ youre peace shall retourne to you agayne. B

And who

And who so euer shall not receaue you/nor wyll heare your preachynge: when ye departe out of that houſſe or that cyte/ shake of the duſte of your fete. Truly I saye vnto you: it shal be ealyer for the londe of Sodoma and Gomorra in the daye of iud gement/then for that cyte.

Beholde I sende you forth as shepe amonge wolues. Be ye therfore wyſe as serpentes/and innocent as doues. Beware of men/for they shal delyuer you vp to the coũsels/& shall scourge you in their synagoges. And ye shal be brought to the heed rulers & kynges for my sake/in witnes to them & to the Gẽtyls.

But when they delyuer you vp/take no thoughte howe or what ye shall speake/for it shall be geuen you/euen in that same houre/what ye shall saye. For it is not ye ỹ speke/but the spirit of your father which speaketh in you. Joan. v.

The brother shall betraye the brother to deeth: & the father the sone. And the chyldren shal aryse agaynst their fathers and mothers/and shall put them to deeth: and ye shal be hated of al men for my name. But he ỹ endureth to the ende/shalbe saued.

¶ When they perſecute you in one cyte/flye into another. I tell you for a trueth/ye shal not fynysshe al that cyties of Israel tyll the sone of man be come. The diſciple is not aboue his maſter: nor yet the seruaunt aboue his lorde. It is ynough for the diſciple to be as his maſter is/and that the seruaunt be as his lorde is. If they haue called the lorde of the houſſe Beelzebub: how moche more shall they call them of his houſhold so? Feare them not therfore.

There is nothynge so cloſſe/that shall not be opened/and nothynge so hyd/that shall not be knowen. Mar. iiij. Lu. viij. c and. xij. a

What I tel you in dercknes/ỹ speake ye in lyght. And what ye here in the eare/that preache ye on the houſſe toppes.

And feare ye not them which kyl the body and be not able to kyll the soule. But rather feare him/which is able to deſtroye both soule and body into hell. Are not two sparowes solde for a farthynge? And none of them doth lyght on the ground/with out your father. And now are al the heres of your heedes nom bred. Feare ye not therfore: ye are of more value then many sparowes.

Who so euer therfore shal knowledge me before mẽ/him wil mar. viij.

Mar.viij. Luc.ix.c. and.xij.b I knowledge also before my father whiche is in heauen. But whosoeuer shall denye me before men/him will I also denye before my father which is in heauen.

Luc.xij.f. Thinke not/that I am come to sende peace into the earth/ D I came not to sende peace/but a swearde. For I am come to set a man at variaunce agaynst his father/& the doughter agaynst hyr mother/and the doughterelawe agaynst her motherlawe: And a mannes foes shalbe they of his owne housholde.

He ỳ louyth his father or mother more then me/is not mete for me. And he that loueth his sone or doughter more then me/ is not mete for me. And he that taketh not his crosse & folowеth Luc.xiiij. me/is not mete for me. He that fyndeth his lyfe/shall lose it: ād he that losyth his lyfe for my sake/shall fynde it.

He that receauith you/ receauith me: and he that receauith me/receauith him that sent me. He that receauith a prophet in the name of a prophet/shall receaue a prophetes rewarde. And Joh.xij.c he that receauith a righteous man in the name of a ryghteous man/shall receaue the rewarde of a ryghteous man. And who soeuer shall geue vnto one of these lytle ones to drincke/a cuppe Mar.ix.f of coulde water only/in the name of a Discyple: I tell you of a trueth/he shall not lose his rewarde.

¶ John sent his disciples to Christ.
Come vnto me all ye that laboure.
The yoke of Christ is easy.

¶ The.xj. Chapter.

AND it came to passe whē Jesus had made an ende of cō-maundinge his.xij.disciples/ that he departed thence/ to teache and to preache in their cyties.

Luc.vij.c 

✠ Whē John beynge in preson hearde A the workes of Christ/ he sent two of his disciples and sayde vnto him. Arte thou he that shall come: or shall we loke for an other? Jesus answered and sayde vnto them. Go and shewe John what ye haue hearde and sene. The blynde se/the halt go/the lepers are clensed/the deef heare the deed ryse agayn/and the glad tydunges is preached to the poore. And happy is he that is not offended by me.

And as

And as they departed/ Jesus began to speake vnto the people of John. What for to se went ye oute into the wyldernes: went ye out to se a rede shaken with the wynde: other what went ye out for to se: A man clothed in soofte raymēt: Behold they that weare soofte clothynge / are in kynges houses. But what wēt ye out for to se: A prophete: ye I say to you & more then a prophete. For this is he of whom it is wrytten. Behold/ I sende my messenger before thy face/ which shall prepare thy waye before the. ✠ mala. iij. a

B ✠ Verely I saye vnto you/ amonge the chyldren of wemen arose there not a greater then John the Baptist. Notwithstōdinge he that is lesse in the kyngdom of heauē/ is greater then he. From the tyme of John Baptiste hyder to the kyngdome of heauē suffreth violence/ & they that go to it with violence pluck it vnto them. For al the prophetes & the lawe prophesyed vnto the tyme of John. Also yf ye wil receaue it/ this is Helias which shuld come. He that hath eares to heare let him heare. ✠ Luc. xvj.

mal. iiij. b

But wher vnto shal I lyken this generatiō: It is lyke vnto chyldren which syt in the market and call vnto their felowes/ & saye: we haue pyped vnto you/ & ye haue not dauced: We haue mourned vnto you / and ye haue not sorowed. For John came nether eatinge nor drinkinge/ and they saye/ he hath the deuyl. The soue of man came eatinge and drinking/ and they saye/ beholde a glutton and drinker of wyne/ & a frend vnto publicans & synners. Neuerthelater wysdome is iustifyed of hyr chyldrē. Luc. vij. a

C 

✠ Then begā he to vpbrayd ỹ cyties in which most of his miracles were done because they mēded not Wo be to ỹ Chorasyn. Wo be to ỹ Bethsaida: for yf the miracles which were shewed in you/ had bene done in Tyre and Sidon/ they had repented longe a gone in sack clooth and asshes. Neuertheless I saye vnto you: it shal be easier for Tyre & Sidon at the day of iudgemēt/ then for you. And thou Capernaū/ which art lyft vp vnto heuē/ shalt be brought doune to hell. For yf the miracles which haue bene done in the / had bene shewed in Sodō: they had remayned Luc. x.

to this daye. Neuertheleſſe I ſaye vnto you: it ſhalbe eaſier for the londe of Sodom in the daye of iudgement/ then for the. ✠

Luke.x.c. ✠ At that tyme Jeſus anſwered and ſayde: I prayſe the o father Lorde of heauen and earth/ becauſe thou haſt hyd theſe thinges from the wyſe and prudēt/ and haſt opened them vnto babes: euen ſo father/ for ſo it pleaſed the. All thinges are geuen vnto me of my father. And no mā knoweth the ſone but the father: nether knoweth any man the father/ ſaue the ſone/ and he to whom the ſone wyll open him. D

Come vnto me all ye that laboure and are laden/ and I will eaſe you. Take my yoke on you and lerne of me for I am meke and lowly in herte: and ye ſhall fynde reeſt vnto youre ſoules. For my yoke is eaſy/ and my burden is lyght. ✠

¶ How the diſciples dyd eat corne vpō the ſaboth dayes. The whytered hōde was healed. The blynde and dōme was healed. The phariſes required a ſigne. The vncleane ſprete that walketh thorow drye places. Howe the mother and brethren of Chriſt ſtode at the dore.

¶ The.xij. Chapter. ✠



AT that tyme Jeſus went on the ſaboth dayes thorow the corne/ and his diſciples were an hongred/ and begane to plucke the eares of corne/ & to eate. When the phariſes ſawe that/ they ſayde vnto him: Behold/ thy diſciples do that which is not lawfull to do vpon the ſaboth daye. He ſayde vnto them: Haue ye not reed what Dauid dyd/ when he was an houngered/ and they alſo which were with him: How he entred into the houſſe of God/ & ate the halowed loues which were not lawfull for him to eate/ nether for them which were with hym/ but only 1.re.xxi.b for the preſtes. Or haue ye not reed in the lawe/ how that the preſtes in the temple breake the ſaboth daye/ and yet are blamleſſe: But I ſaye vnto you that here is one greater then ỹ temple. Wherfore yf ye had knowē what this ſayinge meneth: I require mercy/ & not ſacrifice: ye wold neuer haue condemned innocētes. For the ſone of man is Lorde euen of the ſaboth daye. A

mar.iij.a. Luc.vj.b And he departed thence/ & went into their ſynagoge: and behōlde ther was a mā/ which had his honde dryed vp. And they axed him ſayinge: is it lawfull to heale vpon the ſaboth dayes:

becauſe

because they myght accuse him. And he sayd vnto them: which of you wolde it be/ yf he had a shepe fallen into a pytte on the saboth daye/ that wolde not take him and lyft him out? And how moch is a man better then a shepe? Wherfore it is lawful to do a good dede on the Saboth dayes. Then sayde he to the man: stretch forth thy honde. And he stretched it forth. And it was made whole agayne lyke vnto the other.



¶ Then the Pharises wēt oute/ and helde a counsell agaynst him/ howe they might destroye him. When Jesus knew that/ he departed thence/ and moch people folowed him/ and he healed them all/ and charged them/ that they shulde not make hym knowen: to fulfyll that which was spoken by Esay the prophet/ which sayeth. Beholde my chylde/ whō I haue chosen/ my beloued/ in whō my soule deliteth. I wyll put my spirit on him/ and he shall shewe iudgemēt to the gentyls. He shal not stryue/ he shal not crye/ nether shall any man heare his voyce in the stretes/ a brosed rede shal he not breake/ & flaxe that beginneth to burne/ he shall not quenche/ tyl he sende forth iudgemēt vnto victory/ and in his name shall the gentyls truste. ¶ Esa. xlij. a

Then was brought to him/ one possessed with a deuyl which was both blynd & dōme: & he healed him/ in somoch ẏ he which was blynd & dōme/ both spake & sawe. And al ẏ people were amased & sayd: Is not this ẏ sone of Dauid? But whē ẏ pharises heard ẏ/ they sayd: This felow dryueth the deuyls no nother wyse oute but by the helpe of Belzebub the chefe of the deuyls. mar. iij. c. Luc. vj. b.

But Jesus knewe their thoughtes & sayde to them. Euery kyngdome deuided with in it selfe/ shal be brought to naught. Nether shal any cyte or houshold deuided agaynst it selfe/ cōtynue. So yf satan cast oute satan/ then he is deuyded agaynst him selfe. How shall then his kyngdome endure? Also yf I by the helpe of Belzebub cast oute deuyls: by whose helpe do your chyldren cast thē out? Therfore they shall be your iudges. But yf I cast out the deuyls by the spirit of God: then is the kyngdom of God come on you?

Ether howe can a man enter into a stronge mannes houſſe/ and violently take awaye his goodes: except he fyrſt bynde the stronge man/ and then ſpoyle his houſſe.

mar.iij.d. Luc.xj.b ✠ He that is not w̄ me/ is agaynſt me. And he that gathereth not with me/ ſcattered abroade. Wherfore I ſaye vnto you/ all maner of ſynne & blaſphemy ſhalbe forgeuē vnto mē: but ꝑ blaſphemy of ꝑ ſpryte ſhall not be forgeuē vnto mē. And whoſoeuer ſpeaketh a worde agaynſt the ſone of mā/ it ſhalbe forgeuē him. But whoſoeuer ſpeaketh agaynſt ꝑ holy gooſt/ it ſhal not be forgeuē him/ no nether in this worlde/ nether in ꝑ worlde to come C

Luc.vj.a. Ether make the tree good/ & his frute good alſo: or els make the tree euyll/ & his frute euyl alſo. For the tree is knowē by his frute. O generacio of wipers/ how cā ye ſaye well/ whē ye your ſelues are euyll: For of the aboundance of the herte/ the mouth ſpeaketh. A good man out of the good treaſure of his hert bringeth forth good thinges. And an euyll mā out of his euyl treaſure/ bringeth forth euyll thinges. But I ſaye vnto you/ that of euery ydell worde that men ſhall haue ſpoken: they ſhal geue a countes at the daye of iudgemēt. For by thy wordes thou ſhalt be iuſtifyed/ & by thy wordes thou ſhalt be condemned. ✠

Luc.xj.b ✠ Then anſwered certayne of the ſcribes & of the Phariſes ſaying: Maiſter/ we wolde fayne ſe a ſygne of the. He anſwered and ſayde to them. The euyl & aduoutrous generacio ſeketh a ſigne/ but ther ſhall no ſigne be geuē to thē/ ſaue the ſigne of the Jone.ij.a prophet Jonas. For as Jonas was thre dayes & thre nyghtes in the whales belly/ ſo ſhall the ſone of man be thre dayes & thre Jon.iij.b nyghtes in the hert of the earth. The men of Niniue ſhall ryſe at the daye of iudgement with this nacion/ & condemne them/ for they amended at the preachynge of Jonas. And beholde/ a greater then Jonas is here. The quene of the ſouth ſhal ryſe at the daye of iudgemēt with this generacio/ & ſhall cōdemne thē: for ſhe came frō the vtmoſt parties of ꝑ worlde to heare the wyſ- iij.re.x.a. ij.para.ix dom of Salomō. And behold a greater then Salomō is here. D

When the vnclene ſpryte is gone oute of a man/ he walketh throughout drye places ſekynge reeſt & fyndeth none. Then he ſayth: I wyll retourne agayne into my houſſe/ from whence I came out/ And when he is come/ he fyndeth the houſſe empty & ſwepte & garnyſſhed. Then he goeth his waye/ & taketh vnto

him ſeuen

him seuen other spretes worsse then him selfe/and so entre they in and dwell there. And the ende of that mā is worsse then the begynnynge. Euen so shall it be with this euyll nacion.

Whill he yet talked to the people: behold his mother and his brethrē stode without/desyringe to speake with him. Then one sayde vnto him: beholde thy mother and thy brethren stonde without/desyringe to speake with the. mar. iij. d Lu. viij. c

He answered & sayde to him that tolde him: Who is my mother? or who are my brethrē? And he stretched forth his honde ouer his disciples & sayde: beholde my mother and my brethrē. For who so euer doth my fathers wyll which is in heauen/ the same is my brother/syster/and mother. ☞

¶ The parable of the sower and expounded by Christ. The parable of the tares. The kyngdome of heauē is lyke to mustard seed. Another parable of leuen. The parable of the tares is expounded. The kyngdome of heauen is lyke to treasure. The kyngdome of heauen is lyke to a merchaunt. The kyngdome of heauen is lyke vnto a net. Newe and olde. A prophet is without honoure in his owne countrey.

¶ The. xiij. Chapter.

A THe same daye went Jesus out of the house/ and sat by the see syde/& moch people resorted vnto him/so gretly that he went/and sat in a shyppe/and all the people stode on the shore. And he spake many thinges to them in similitudes/sayinge. Beholde/ the sower went forth to sowe. And as he sowed some fell by the wayes syde/& the fowles came and deuoured it vp. Some fell vpon stony groūde where it had not moche erth and anone it spronge vp/because it had no dept of erth: & when the sonne was vp/it caught heet/& for lake of rotinge wyddred awaye. Some fell amonge thornes/ & the thornes spronge vp and chooked it. Parte fell in good grounde/ and brought forth good frute: some an hundred fold/some sixtie fold/some thyrty fold. Whosoeuer hath eares to heare/let him heare. mar. iij. a Lu. viij. a

B And the disciples came and sayde to him: Why speakest thou to them in parables? He answered & sayd vnto them: it is geuē vnto you to knowe the secretes of the kyngdome of heauē/ but to them it is not geuen. For whosoeuer hath/ to him shalbe geuen: & he shall haue aboundance. But whosoeuer hath not from him shalbe taken away euē that he hath. Therfore speake I to them in similitudes: for though they se/they se not: & hearinge they heare not/nether vnderstond. And in them is fulfilled the

Prophecie

Esa.vi. mar.iiij b Lu.viij.b Joā. xij.f act.xxviij rom.xj.a. Luc.x.d.

Prophecie of Esayas/which prophesie sayth: with the eares ye shall heare and shall not vnderstōde/and with the eyes ye shall se/and shall not perceaue. For this peoples hertes are waxed grosse/and their eares were dull of hearynge/& their eyes haue they closed lest they shuld se with their eyes/and heare with their eares/and shulde vnderstonde with their hertes/& shuld tourne/that I myght heale them.

But blessed are your eyes/for they se: & youre eares/for they heare. Uerely I say vnto you/that many prophetes & perfayct men haue desyred to se tho thinges which ye se/& haue not sene them: & to heare tho thinges which ye heare/& haue not herde them. Heare ye therfore the simulitude of the sower. Whoso euer heareth the worde of the kyngdome and vnderstōdeth it not/ther cometh the euyl man and catcheth awaye that which was sowne in his hert. And this is he which was sowne by the waye syde. But he that was sowne in the stony grounde/is he which heareth the worde of God/& anone with ioye receaueth it/yet hath he no rotes in him selfe/& therfore dureth but a season: for assone as tribulacion or persecuciō aryseth because of the worde/by & by he falleth. He that was sowne amōge thornes/ is he that heareth the worde of God: but the care of this world & the dissaytfulnes of ryches choke the worde/& so is he made vnfrutfull. He which is sowne in the good grounde is he that heareth the worde & vnderstondeth it: which also bereth frute and bryngeth forth/some an hondred folde/some sixtie folde and some thyrty folde.

mar.viij.b Lu.viij.b

C



Another simulitude put he forth vnto them sayinge. ✠ The kyngdō of heauē is lyke vnto a mā which sowed good seed in his felde. But whyll men slepte there came his foo & sowed tares amonge the wheate/and went his waye. When the blade was sprōge vp & had brought forth frute/thē appered ỹ tares also. The seruaūtes came to the housholder/& sayde vnto him. Syr sowedest not thou good seed in thy closse/from whence then hath it tares? He sayde to them/the enuyous man hath done this.

D

Then the

Then the seruaũtes sayde vnto him: wilt thou then that we go and gader thẽ. But he sayd/ nay/ lest whill ye go about to wede out the tares/ ye plucke vp also w̃ thẽ the wheate by the rottes: let both growe together tyl haruest come/ & in tyme of haruest I wyll saye to ỹ repers/ gather ye fyrst the tares/ & bynd them in sheues to be brent: but gather the wheate into my barne. ✠



✠ Another parable he put forth vnto them sayinge: The kyngdom of heauẽ is lyke vnto a grayn of mustard seed: which a mã taketh & soweth in his felde/ which is ỹ leest of all seedes. But whẽ it is grou ne/ it is the greatest amonge yerbes/ & it is a tree/ so that the bryddes of the ayer come and bylde in the braunches of it. mar. iiij. d

Another similitude sayde he to them. The kyngdome of heauẽ is lyke vnto le= uen which a womã taketh and hydeth in thre peckes of meele/ tyll all be leuended.

All these thinges spake Jesus vnto the people by similitudes and without similitudes spake he nothinge to thẽ/ to fulfill that which was spokẽ by the Prophet saying: I will opẽ my mouth in similitudes/ and wyll speake forth thynges which haue bene kepte secrete from the begynnynge of the worlde. ✠ mar. iiij. d. Psalmo. lxxvij.

✠ Then sent Jesus ỹ people away/ & came to houlse. And his disciples came vnto him/ saying: declare vnto vs the similitude of the tares of the felde. Then answered he & sayd to them. He that soweth the good seed is the sone of mã. And the felde is the world. And the chyldrẽ of the kyngdom/ they are the good seed And the tares are the chyldren of the wycked. And the enemye that soweth them/ is the deuyll. The haruest is the ende of the worlde. And the repers be the angels. For euẽ as the tares are gaddred & brent in the fyre: so shal it be in the ende of this world The sone of mã shall sende forth his angels/ & they shall gather oute of his kyngdome all thynges that offende/ & them which do iniquite/ & shall cast them into a furnes of fyre. There shalbe waylynge & gnasshynge of teth. Then shall the iuste men shyne as the bryght as the sonne in the kyngdome of their father. Whosoeuer hath eares to heare/ let him heare. apo. xviij. sap. iiij. d

Agayne

✠ Agayne the kyngdome of heauen is lyke vnto treasure hydde in the felde/the which a mā fyndeth & hydeth: & for ioye therof goeth & selleth all that he hath/and byeth that felde. F

Agayne the kyngdome of heauen is lyke to a marchaūt that seketh good pearles/whiche when he had founde one precious pearle/went and solde all that he had/and bought it.

Agayne the kyngdō of heauē is lyke vnto a neet cast into the see/ ẏ gadereth of all kyndes of fysshes: which whē it is full/mē drawe to londe/& syt & gadre ẏ good into vessels/& cast the bad awaye. So shal it be at the ende of the worlde. The aūgels shal come out/& seuer the bad frō the good/& shal cast thē into a furnes of fyre: there shall be waylinge and gnasshynge of teth.

Jesus sayd vnto them: vnderstōd ye al these thinges? They sayde: ye Lorde. Then sayde he vnto thē: Therfore euery scribe which is taught vnto ẏ kyngdome of heauē is lyke an housholder/which bringeth forth/out of his treasure/thinges both new and olde. ✠

mar. vj. a. Luc. iiij. ioā. iiij. c. And it came to passe when Jesus had fynysshed these symlytudes/that he departed thēce/& came into his owne coūtre/& taught them in their synagoges/ in so moche that they were astonyed and sayde: whence cometh al this wysdome & power vnto him? Is not this the carpenters sone? Is not his mother called Mary? And his brethren be called James & Joses & Simon & Judas? And are not his susters al here with vs? Whēce hath he al these thinges. And they were offended by hym. Thē Jesus sayde to them/a prophet is not without honour/saue in his owne countre/& amonge his owne kynne. And he dyd not many miracles there/for their vnbeleefes sake.

¶ How Herode put John in prison & hedded him for Herodias sake.
Of the fyue loues and two fysshes. Jesus walked on the see.
Peter walked on the see.

¶ The. xiiij. Chapter.

mar. vj. b Luc. ix. a. At that tyme Herode ẏ Tetrarcha hearde of the fame of Jesu and sayde vnto his seruaūtes: this is John the Baptist. He is rysen agayne from deeth/and therfore are suche myracles wrought by hym. For Herode had takē John/& boūd him/and put him in prison for Herodias sake/his brother Philips wyfe. For John sayde vnto him: it is not lawfull for the to mar. vj. b Luc. iij. d haue her. And whē he wold haue put him to deeth/he feared ẏ A

people/

people/because they counted him as a Prophet.

But when Herodes byrth daye was come/ the doughter of Herodias daunsed before them/ & pleased Herod. Wherfore he promysed with an othe/ that he wold geue hyr what so euer she wold axe. And she beinge informed of her mother before/ sayde: geue me here John baptistes heed in a platter. And the kynge sorowed. Neuertheless for his othes sake/ and for their sakes which sate also at the table: he cõmaunded it to be geuẽ hyr: and sent and beheaded John in the preson/ & his heed was brought in a platter and geuen to the damsell/ and she brought it to her mother. And his disciples came and toke vp his body/ and buryed it: and went and tolde Jesus.

B When Jesus herde that/ he departed thence by shippe into a desert place out of the waye. And when the people had hearde therof/ they folowed him a fote out of their cyties. And Jesus went forth & sawe moche people/ and his herte dyd melte vpon them/ & he healed of them those that were sycke. Whẽ euẽ was come/ his disciples came to him saying: this is a deserte place/ & the daye is spẽt/ let ỹ people departe/ ỹ they may go into ỹ tounes/ & bye thẽ bytalles. But Jesus sayde to thẽ. They haue no neade to go awaye. Geue ye thẽ to eate. Then sayde they vnto him: we haue here but .v. loues & two fysshes. And he sayd: bringe thẽ hyther. And he cõmaunded ỹ people to syt downe on the grasse: & toke ỹ .v. loues & the two fisshes/ & loked vp to heauẽ & blessed/ & brake & gaue the loues to his disciples/ & the disciples gaue thẽ to the people. And they dyd all eate/ & were suffysed. And they gathered vp of ỹ gobets that remayned .xij. baskets full. And they ỹ ate/ were in nõbre about .v. M. men/ beside wemẽ and chyldren.



C And straight waye Jesus made his disciples enter into a shyppe/ & to goo ouer before him/ whill he sent the people away And assone as he sent ỹ people awaye/ he went vp into a moũtayne alone to praye And whẽ night was come/ he was there him selfe alone. And the shyppe was now in the middes of the see/ & was tost with waues/ for it was a contrary wynde. In the fourth

Luc. ix. c. Mar. vj. b

Joh. vj. a

Mar. vj. f Joh. vj. b

the fourth watche of the nyght Jesus cam vnto thē walkynge on the see. And when his disciples sawe him walkynge on the see/they were troubled/sayinge:it is some spyte/and cryed out for feare. And straycht waye Jesus spake vnto them sayinge: be of good cheare/it is I/be not afrayed.

Peter answered hym / and sayde:master/yf thou be he/byd me to come vnto the on ỹ water. And he sayd/come. And whē Peter was come doune out of the shippe/he walked on the water/to go to Jesus. But whē he sawe a mighty wynde/he was afrayed. And as he beganne to synke/he cryed sayinge:master/ D
saue me. And immediatly Jesus stretched forth his honde/and caught hym / and sayd to him. O thou of lytell fayth/wherfore diddest thou dout? And assone as they were come into the ship/ the wynde ceased. Then they that were in the shippe / came & worshipped him/saying:of a trueth thou arte the sone of God.

mar. vj. g And when they were come ouer / they went into the londe of Genezareth. And when the men of that place had knowledge of him/they sent out into all that countre rounde aboute / and brought vnto him all that were sycke / and besought hym/that they myght touche the hemme of his vesture only. And as many as touched it were made safe.

¶ Of the breakynge the commaundementes of God to obserue the traditions of men. Blynde leaders. The woman of Lananye.
Of the great nombre that Christ healed.
Of the.vij. loues and a fewe fysshes.

¶ The.xv. Chapter. ✠

mar. vij. a



Then came to Jesus Scribes and A
Pharises frō Jerusalē/sayinge: why do thy disciples transgresse the traditiōs of the elders? for they welshe not their hōdes whē they eate breed. He answered and sayde vnto them:why do ye also transgresse the cōmaundmēt of God thorowe youre tradicions? For God cōmaūded sayinge:honoure thy father and mother & he that curseth father or mother shal sufferr deeth. But ye saye/euery man shall saye to his father or mother:that which thou desyrest of me to helpe the wyth:is geuen God / and so shall he not honoure his

Exo. xx. c
Deu. v. b.
ephe. vj. a
leui. xx. b.
prou. xx. c

noure his father or mother. And thus haue ye made/ that the cõmaundement of God is without effecte/ through youre traditions. ypocrites/ well prophesyed of you Esayas sayinge: This people draweth nye vnto me with their mouthes/ & honoureth me with their lyppes/ how be it their hertes are farre fro me: but in vayne they worshyppe me teachynge doctrynes which are nothynge but mens preceptes. esa.xxix.

B And he called the people vnto him/ and sayde to them: heare and vnderstonde. That which goeth into the mouth/ defyleth not the man: but that whiche commeth out of the mouth defyleth the man. mar.vij.c

Then came his disciples/ and sayde vnto hym: Perceauest thou not how that the Pharises are offended in hearinge this saying? He answered and sayd: all plantes which my heauenly father hath not planted/ shalbe plucked vp by the rotes. Let thẽ alone/ they be the blynde leaders of the blynde. If the blynde leade the blynde/ both shall fall into the dyche. Luce.vj.f

Then answered Peter & sayde to hym: declare vnto vs this parable. Then sayd Jesus: are ye without vnderstonding? perceaue ye not/ that whatsoeuer goeth in at ỹ mouth/ descendeth doune into the bely/ and is cast out into the draught? But those thinges which procede out of the mouth/ come frõ the herte/ & they defyle the man. For out of the herte come euyll thoughtes murder/ breaking of wedlocke/ whordom/ theefte/ false witnesberinge/ blasphemye. These are the thinges which defyle a mã. But to eate with vnwesshen hondes/ defyleth not a man. ✠ mar.vij.c

C 

✠ And Jesus went thence/ and departed into the coostes of Tyre and Sidon. And beholde a womã which was a Cananite cam out of the same coostes/ & cryed vnto him saying: haue mercy on me lord the sone of Dauid/ my doughter is pytiously vexed with a deuyll. And he gaue her neuer a worde to answer. Then cam to hym his disciples/ and besought hym sayinge: send her awaye/ for she foloweth vs cryinge. He answered/ and sayde: I am not sent/ but vnto the loost shepe of the house of Israhell.

Then she

Then ſhe came and worſhipped him/ſayinge: maſter helpe me. He anſwered & ſayde: it is not good/ to take the chyldrẽs breed and to caſt it to whelpes. She anſwered & ſayd/ truthe Lord/ neuertheleſſe the whelpes eate of the crõmes/ which fall from their maſters table. Then Jeſus anſwered and ſayd vnto her. O womã greate is thy fayth/ be it to the/ euẽ as thou deſyreſt. And her doughter was made whole euen at ỹ ſame houre.

Mar. vij. Then Jeſus went awaye frõ thence/ and came nye vnto the ſee of Galile/ and went vp in to a mountayne & ſat doune there. And moche people came vnto him/ hauynge with them halt/ blynde/ dõme/ maymed/ & other many: & caſt thẽ doune at Jeſus fete. And he healed thẽ/ in ſo moche that ỹ people wondred/ to ſe the domme ſpeake/ the maymed whole/ the halt to go/ and the blynde to ſe. And they gloryfyed the God of Iſrael.

mar. viij.



Then Jeſus called his diſciples to him & ſayde: I haue cõpaſſion on the people/ becauſe they haue cõtinued with me now. iij. dayes/ & haue nought to eate: & I wil not let them departe faſtynge/ leſt they periſſh in ỹ way. And his diſciples ſayde vnto him: whẽce ſhulde we get ſo moch breed in ỹ wildernes/ as ſhuld ſuffyſe ſo great a multitude? And Jeſus ſayd vnto thẽ: how many loues haue ye? And they ſayde: ſeuen/ and a feawe lytle fyſſhes. And he cõmaũded ỹ people to ſyt down on the groũde: and toke the ſeuẽ loues/ and the fyſſhes/ and gaue thankes/ and brake them/ and gaue to his diſciples/ & the diſciples gaue them to the people. And they dyd al eate and were ſuffiſed. And they toke vppe of the broken meate that was lefte. vij. baſketes full. And yet they that ate were. iiij. M. men/ beſyde wemen and chyldren. And he ſent awaye the people/ and toke ſhyppe and came into the parties of Magdala.

¶ The Phariſes deſyer a ſigne. Beware of the leuen of the Phariſes. How Chriſt aſked his diſciples whome men ſaye that he was. Of the confeſſion of Peter which ſpake in the mouth of all the other diſciples. How Peter intreated Chriſt to fauer him ſelfe/ whome Chriſt called Sathan immediatly for his laboure. Of the iudgement to come/ and how men ſhalbe rewarded.

¶ The. xvj. Chapter.

Then came

A 

THen came the phariſes & ſaduces / and dyd tempte him/deſyrynge him to ſhew them ſome ſygne frō heauē. He anſwered & ſayd vnto them. At euen ye ſaye/we ſhal haue fayre wedder/and that becauſe the ſkye is reed: & in the morynynge ye ſaye/to daye ſhall be foule wedder/and that becauſe the ſkye is cloudy & reed: O ye ypocrites / ye can diſcerne the faſſyon of the ſkye: and can ye not diſcerne the ſignes of the tymes? The frowarde nacion & aduoutrous ſeketh a ſygne/and there ſhal no nother ſigne be geuen vnto thē but the ſigne of the prophet Jonas. So lefte he them and departed. mar. viij. b Lu. xij. g. Jonas ij.

B And when his diſciples were come to the other ſyde of the water/they had forgotten to take breed with them. Then Jeſus ſayd vnto them: Take hede and beware of the leuen of the phariſes and of the ſaduces. And they thought in them ſelues ſayynge: becauſe we haue brought no breed with vs. When Jeſus vnderſtode that/he ſayd vnto thē. O ye of lytel fayth/why are your myndes cumbred becauſe ye haue brought no breed? Do ye not yet perceaue/nether remember thoſe .v. loues when there were .v. M. men / and how many baſkettes toke ye vp? Nether the .vij. loues whē there were .iiij. M. men/and howe many baſkettes take ye vp? Why perceaue ye not then/that I ſpake not vnto you of breed/when I ſayde/beware of the leuē of the phariſes and of the ſaduces? Then vnderſtode they/how that he bad not them beware of the leuē of breed: but of the doctrine of the phariſes/and of the ſaduces. mar. viij. Luc. ix. a.



C ✠ Whē Jeſus came into the coſtes of ỹ cyte which is called Ceſarea Philippi he axed his diſciples ſayynge: whom do men ſaye that I ỹ ſone of mā am? They ſayd / ſome ſaye that ỹ art John Baptiſt / ſome Helyas / ſome Jeremias / or one of the prophetes. He ſayde vnto thē: but whō ſaye ye ỹ I am? Simon Peter mar. viij. c. Luc. ix. c.

c anſwered

answered & sayde: Thou art Christ the sone of the lyuing God. And Jesus answered and sayde to him: happy art thou Simō the sone of Jonas/ for flesshe & bloud hath not opened vnto the that/ but my father which is in heauē. And I saye also vnto the that thou art Peter/ and vpon this rocke I will bylde my congregacion. And the gates of hell shall not preuayle agaynst it. And I will geue vnto the the keyes of the kyngdom of heauē: & whatsoeuer thou byndest vpon erth/ shall be bounde in heauē: & whatsoeuer thou lowsest on erth/ shall be lowsed in heauē. ✠

Then he charged his disciples that they shulde tell no man/ D that he was Jesus Christ. From that tyme forth Jesus began to shewe vnto his disciples/ how that he must go vnto Jerusalem/ and suffer many thinges of the elders/ & of the hye prestes/ and the scribes/ and must be kylled/ and ryse agayne the thyrde daye. But Peter toke him a syde/ and began to rebuke him sayinge: master fauer thy selfe/ this shall not come vnto the. Then tourned he aboute/ and sayd vnto Peter: come after me satan/ thou offendest me/ because thou sauourest not godly thynges/ but worldly thynges.



Jesus thē sayd to his disciples. If any man will folowe me/ let him forsake him selfe/ and take vp his crosse & folowe me. For who so euer wyll saue his lyfe/ shall loose it. And whosoeuer shall loose his lyfe for my sake/ shal fynde it. What shall it profet a mā/ though he shulde wynne all ỹ hole world: yf he loose his owne soule. Or els what shall a man geue to redeme his soule agayne with all. For the sone of man shall come in the glory of his father/ with his aungels: and then shall he rewarde euery man accordinge to his dedes. Verely I saye vnto you/ some ther be amōge them that here stonde/ which shal not taste of deeth/ tyl they shall haue sene the sone of man come in his kyngdome.

mar. viij. Luc. ix. & Joh. xij.

Rom. j. a. mar. ix. a. Lu. ix. d.

¶ The transfiguracion of Christ. Jhon Baptist is Helyas. The spirit of the fallynge sycknes which coulde not be cast out but by prayer and fastynge. How Peter went to fetche mony out of the mouth of a fysshe to paye for Christ and him.

¶ The. xvij. Chapter. ✠

And after

A 

AND after .vj. dayes Jesus toke Peter and James & John his brother/and brought thē vp into an hye moūtayne out of the way/& was trāsfygured before them: & his face dyd shyne as ỹ sonne/& his clothes were as whyt as the lyght. And beholde ther appered vnto thē/ Moyses and Helyas/talkyng with him. Thē answered Peter/& sayd to Jesus: master here is good being for vs. If thou wilt let vs make here .iij. tabernacles/one for the/& one for Moses & one for Helyas. Whyl he yet spake/beholde a bryghte cloude shadowed them. And behold there cam a voyce out of ỹ cloude saying: this is my deare sone/in whom I delyte/heare him. And whē ỹ disciples hearde that/ they fell on their faces & were sore afrayed. And Jesus came & touched them and sayde: aryse and be not afrayed. And when they looked vp/they saw no man/saue Jesus only. mar. ix. a. Luc. ix. d

ij. Pe. j. d

B And as they came doune from the mountayne/ Jesus charged them sayinge: se that ye shewe the vysyon to no man/vntyl the sone of man be rysen agayne frome deeth. ⊢ And his disciples axed of him/saying: Why then saye the scribes/that Helyas must fyrst come? Jesus answered/and sayd vnto them: Helyas shall fyrst come/and restore all thynges. And I saye vnto you that Helyas is come alredy/ and they knewe him not: but haue done vnto him whatsoeuer they lusted. In lyke wyse shal also the sone of man suffre of them. Then the disciples perceaued that he spake vnto them of John Baptist. mar. ix. b.

mal. iiij. b

C And when they were come to the people/ther came to him a certayne man/and kneled doune to him/& sayde: Master haue mercy on my sone for he is franticke: and is sore vexed. And oft tymes he falleth into the fyre/ & oft into the water. And I brought him to thy disciples/& they could not heale him. Jesus answered & sayde: O generacion faythles & croked: how longe shall I be with you? howe longe shall I suffre you? bryng him hyther to me. And Jesus rebuked the deuyl/and he cam out of him. And the chylde was healed euen that same houre. ⊢ Mar. ix. c. Luc. ix. c.

Then came the disciples to Jesus secretly/and sayde: Why lu. xvij. d.

coulde not we caſt him out. Jeſus ſayde vnto them: Becauſe of your vnbeleſe. For I ſaye verely vnto you: yf ye had fayth as a grayne of muſtard ſeed / ye ſhuld ſaye vnto this mountayne / remoue hence to yonder place / and he ſhuld remoue: nether ſhuld any thynge be vnpoſſyble for you to do. Howe be it this kynde goeth not out / but by prayer and faſtynge.

Mar. ix. c
Luce. ix. c

As they paſſed the tyme in Galyle / Jeſus ſayde vnto them: the ſone of man ſhall be betrayed into the hondes of men / and they ſhall kyll him / & the thyrd daye he ſhall ryſe agayne. And they ſorowed greatly.

D

✠ And when they were come to Capernaũ / they that were wont to gathre poll money / came to Peter & ſayde: Doth your maſter paye tribute. He ſayde ye. And when he was come into the houſſe / Jeſus ſpake fyrſt to him ſaying: What thinkeſt thou Simon. of whom do the kynges of the erth take tribute or pol money. of their chyldrẽ / or of ſtraũgers. Peter ſayd vnto him: of ſtraũgers. Then ſayd Jeſus vnto him agayne: Then are the chyldren fre. Neuertheleſſe / leſt we ſhulde offende them: go to the ſee / & caſt in thyne angle / & take the fyſſhe that fyrſt cometh vp: and when thou haſte opened his mouth / thou ſhalt fynde a pece of twenty pence: that take and paye for me and the. ✠

¶ How the diſciples enquired amonge thẽ ſelues who ſhuld be the greateſt amonge them. wo be to them that geueth occaſion of offences. Of the hundred ſhepe. How men bynde & looſe. The power of byndyng & loſing. Of him that ought ten thouſand talentes. A couenaunt to the vnmercyful.

¶ The. xviij. Chapter.

Mar. ix. a
Luce. ix. f



A

THe ſame tyme the diſciples came vnto Jeſus ſaying: who is ỹ greateſt in the kyngdome of heauen. Jeſus called a chylde vnto him / & ſet him in the myddes of them / & ſayde: Verely I ſaye vnto you: except ye tourne / & become as chyldrẽ / ye cannot enter into the kyngdõ of heauen. Who ſo euer therfore humble him ſelfe as this chylde / the ſame is the greateſt in the kyngdome of heauẽ. And whoſoeuer receaueth ſuche a chyld in my name / receaueth me. But who ſo euer offend one of theſe lytelons / which beleue in me: it were better for him / that a myllſtone were

were hāged aboute his necke/and that he were drouned in the depth of the see. Wo be vnto the world because of offence. How be it/it can not be auoyded but that offences shal be geuen. Neuertheles wo be to the man/by whom the offence cometh.

B Wherfore yf thy hōde or thy fote offende the/cut hym of and caste hym from the. It is better for the to enter into lyfe halt or maymed/rather then thou shuldest hauing two hondes or two fete/be cast into euerlasting fyre. And yf also thyne eye offende the/plucke him out & cast him frō the. It is better for ỹ to enter into lyfe wt one eye/thē hauing two eyes to be cast into hel fyre. mar. ix.g

See that ye despise not one of these lytelons. For I say vnto you/that in heauē their aūgels alwayes beholde the face of my father/which is in heauen. ✠ ye and the sone of man is come to saue that which is lost. Howe thynke ye? yf a man haue an hondred shepe/& one of them begone astray/doth he not leue nynty and nyne in the mountaynes/and go and seke that one whiche is gone astray? yf it happen that he fynd him/verely I say vnto you: he reioyseth more of that shepe/ then of the nynty & nyne which went not astray. Euen so it is not the will of your father in heauen/that one of these lytelons shulde perisshe. Lu.xix.b Luc.xv.a

C ✠ Moreouer yf thy brother treaspace agaynst the. Go & tel him his faute betwene him and the alone. If he heare the/thou hast wone thy brother: But yf he heare the not/then take yet with the one or two/ỹ in the mouth of two or thre witnesses/al thinges maye be stablisshed. yf he here not them/tel it vnto the congregacion. If he heare not the congregaciō/take him as an hethen man/and as a publican. Uerely I saye vnto you/what soeuer ye bynde on earth/shalbe bounde in heauē. And what so euer ye lowse on earth/shalbe lowsed in heauen. Io.xvij.a. Leui.xix. Iaco.v.d ij.cor.xiij Heb.x.c. ioā.viij.c

Agayn I say vnto you/that yf two of you shal agre in earth vpon any maner thynge/what so euer they shal desyre: it shalbe geuen them of my father which is in heauen. For where two or thre are gathered to geder in my name/there am I in the mydes of them. ioā.xx.g.

D Then came Peter to him/& sayde: master howe ofte shall I forgene my brother/yf he synne agaynst me/seuen tymes? Iesus sayd vnto him: I saye not vnto the seuē tymes: but seuenty tymes seuen tymes. ✠



✠ Therfore is the kyngdome of heaue lykened vnto a certayne kynge/ whiche wolde take a countes of his seruauntes. And when he had begone to recken/ one was brought vnto hi/ which ought hym ten thousand talētes / whom because he had nought to paye/ his master cōmaunded him to be solde/ & his wyfe / and his chyldrē / and all that he had/ & payment to be made. The seruaūt fell doune and besought him sayinge: Syr/ geue me respite/ ād I will paye it euery whit. Then had the Lorde pytie on that seruaūt/ and lowsed hun/ & forgaue him the det. C

And the sayde seruaūt went out & founde one of his felowes which ought him an hundred pence/ and layed hondes on him/ and toke him by the throote/ sayinge: paye me that thou owest. And his felowe fell doune & besought him/ sayunge: haue pacience with me/ and I wyll paye the all. And he wolde not/ but wēt and caste him into prison/ tyll he shulde paye the det. When his other felowes sawe what was done/ they were very sory/ and came & tolde vnto their lorde all that had happened. Then his lorde called him & sayde vnto him. O euyll seruaunt I forgaue the all that det/ because thou prayedst me/ was it not mete also that thou shuldest haue had cōpassion on thy felowe / euen as I had pytie on the. And his lorde was wrooth / & delyuered him to the taylers/ tyll he shulde paye all that due to him. So lykewyse shall my heauenly father do vnto you / excepte ye forgeue with your hertes/ eache one to his brother their treaspales. F

¶ The question of the Pharises/ whether it was lawfull for a mā to be deuorsed from his wyfe or not. There are chast which are so borne. younge chyldren were brought to Christ. Of the ryche mā that asked Jesus what he myght do/ to obtayne eternall lyfe. He that forsaketh for Christes sake any thinge/ the same shall receaue an hundred fold in the lyfe to come.

¶ The. xix. Chapter.

Mar. x. a. AND it came to passe/ whē Jesus had fynished those sayinges/ he gat him from Galyle/ & came into the coostes of Jewry beyonde Jordan/ and moch people folowed him/ and he healed them there. A

Then came vnto him the pharises temptinge him/ & sayinge to him



to him: Is it lawfull for a man to put awaye his wyfe for all maner of cauſes? He anſwered and ſayde vnto them/ Haue ye not redde/ how that he which made man at the beginnynge/ made them man and woman & ſayd: for this thyng/ ſhall a man leue father & mother & cleue vnto his wyfe/ and they twayne ſhall be one fleſſhe. Wherfore now are they not twayne/ but one fleſſhe. Let not mã therfore put a ſunder/ that which God hath cuppled to gether. Gene. j. d. Gene. ij. d. Ephe. v. i. cor. vj. d.

B Then ſayd they to him: why dyd Moſes cõmaũde to geue a teſtimonial of diuorſemẽt & to put hir away? He ſayd vnto thẽ: Moſes becauſe of ꝯ hardnes of your hertes ſuffred you to put away your wyfes: But frõ the begunnyng it was not ſo. I ſaye therfor vnto you whoſoeuer putteth away his wife (except it be for fornicacõ) & marieth an other breaketh wedlocke. And who ſo euer maryeth her which is diuorſed/ doeth cõmit aduoutry. mar. x. g. Lu. xvj. d. i. cor. vij.

Then ſayde his diſciples to him: yf the mater be ſo betwene man and wyfe/ then is it not good to mary. He ſayde vnto thẽ: all men can not awaye with ꝯ ſayinge ſaue they to whom it is geuẽ. Ther are chaſt/ which were ſo borne out of their mothers belly. And ther are chaſt/ which be made of men. And ther be chaſte/ which haue made them ſelues chaſte for the kyngdome of heauens ſake. He that can take it/ let him take it.

Then were brought to him younge chyldrẽ/ ꝯ he ſhulde put his hõdes on them & praye. And the diſciples rebuked thẽ. But Jeſus ſayd: ſuffre the chyldrẽ & forbid them not to come to me: for to ſuch is the kyngdome of heauẽ. And when he had put his hondes on them he departed thence. Mar. x. b. lu. xviij. c.

C And beholde one came/ & ſayd vnto him: good maſter/ what good thyng ſhall I do/ ꝯ I may haue eternal lyfe? He ſayd vnto him: why calleſt thou me good? there is none good but one/ & that is God. But yf ꝯ wilt entre into lyfe/ kepe the cõmaundemẽtes. The other ſayd to him: Which? And Jeſus ſayd: breake no wedlocke/ kyll not: ſteale not: beare not falſe witnes: honour father and mother: and loue thyne neighbour as thy ſelfe. Mar. x. b. lu. xviij. d.

And the younge man sayd vnto hym/ I haue observed all these thinges fro my youth/what lacke I yet.- And Jesus sayd vnto him/ yf thou wylt be perfecte/go and sell all that thou hast/and geue it to the poore/ & thou shalt haue treasure in heauen/ and come and folowe me. When the younge man herde that saying he went awaye mournunge. For he had greate possessions.

Then Jesus sayd vnto his disciples. Verely I say vnto you: it is harde for a ryche man to enter into the kyngdom of heauē. And moreouer I saye vnto you: it is easyer for a Camell to goo through ỹ eye of a nedle/ then for a ryche man to enter into the kyngdom of God. When his disciples herde that/ they were exceedingly amased/ sayinge: who then can be saued.- Jesus beheelde them/ and sayde vnto them: with men this is vnpossible/ but with God all thinges are possible.

✠ Then answered Peter/ & sayde to him: Beholde/ we haue forsakē all & folowed the/ what shall we haue.- Jesus sayd vnto thē: verely I saye to you/ when ỹ sone of mā shal syt in the seate of his maiestate/ ye which folowe me in the seconde generacion shal syt also vpō. xij. seates/ & iudge the. xij. tribes of Israel. And whosoeuer forsaketh housses or brethrē/ or systers/ other father or mother/ or wyfe/ or chyldrē/ or lādes/ for my names sake/ the same shall receaue an hundred folde/ & shall inheret euerlastinge lyfe. ✠ Many ỹ are fyrste shalbe laste/ & the laste shalbe fyrste. D

The parable of the vyneyarde/ and of the labourers that were hyred to worke in it. The mother of zebedes chyldren. Two men that were blynde.

The. xx. Chapter.



Mar. x. d
Lu. xiij. f.

For the kyngdom of heauē is lyke vnto an housholder/ which went out erly in ỹ mornynge to hyre laborers into his vyneyarde And he agreed with the labourers for a peny a daye/ and sent them into his vyneyarde. And he went out about the thyrde houre/ and sawe other stondinge ydel in the market place/ and sayde vnto them/ go ye also into my vyneyarde: and whatsouer is ryght/ I will geue you. And they wēt their waye Agayne he went out about the sixte & nynthe houre/ and dyd lykewyse. A

lykewyse. And he went out about the eleuenth houre & founde other stondynge ydell/ & sayde vnto them. Why stonde ye here all the daye ydell? They sayde vnto hym: because noman hath hyred vs. He sayde to them: go ye also into my vyneyarde/ and whatsoeuer is ryght/ that shall ye receaue.

B When euen was come/ the lorde of the vyneyarde sayd vnto his steward: call the labourers/ & geue them their hyer/ begynnynge at the laste/ tyll thou come to the fyrste. And they which were hyred aboute the eleuenth houre came & receaued euery man a peny. Then came the fyrste/ supposyng that they shulde receaue moare/ and they lykewyse receaued euery a peny. And when they had receaued it/ they murmured agaynst the good man of the houlse/ sayynge. These laste haue wrought but one houre/ & thou hast made them equall vnto vs/ which haue borne the burthen and heet of the daye.

He answered to one of them sayinge: frende I do the no wrõge dyddest thou not agree with me for a peny? Take that which is thy duty/ & go thy waye. I wyll geue vnto this last/ as moch as to the. Is it not lawful for me to do as me lysteth with myne owne? Is thyne eye euyll because I am good? So the laste shall be fyrste/ and the fyrste shall be laste. For many are called and feawe be chosen. ✝

C 

✝ And Jesus alcẽded to Jerusalem & toke the. xij. disciples a parte in the way and sayde to them. Beholde we go vp to Jerusalem/ & the sone of mã shalbe betrayed vnto ỹ chefe prestes/ & vnto the scribes/ & they shal cõdemne him to deeth: & shal delyuer him to ỹ gentyls/ to be mocked/ to be scourged & to be crucified: and the thyrd daye he shall ryse agayne. Mar. x. d Luc. xiij. f Mar. x. c. Iu. xviij. c

✝ Then came to him the mother of zebedes chyldrẽ with her sones/ worshyppynge him/ & desyrynge a certayne thinge of him. And he sayde vnto her: what wilt thou haue? She sayde vnto him: Graunte that these my two sones maye syt/ the one on the ryght honde and the other on the lyft honde in thy kyngdome. Mar. x. e.

Jesus answered & sayd: ye wot not what ye axe. Are ye able to drynke

to drynke of the cuppe that I shall drynke of/and to be baptised with the baptime that I shalbe baptised wt. They answered to hym/that we are. And he sayd vnto them. ye shal drynke of my cup & shalbe baptised with ye baptyme ye I shalbe baptised with. But to syt on my ryght hond and on my lyft hõde is not myne to geue/but to them for whom it is prepared of my father. ✠

And whẽ the ten hearde this/they disdayned at the two bre D
thren. But Jesus called them vnto him & sayd. ye knowe ye the lordes of the gentyls haue dominaciõ ouer thẽ. And they that
Mar.x.g are great/exercise power ouer them. It shall not be so amonge
Luc.xix. you. But whosoeuer wil be great amonge you/let him be your minister: & whosoeuer wilbe chefe/let hym be your seruaũt/euẽ as the sone of man came/not to be ministred vnto/but to minister/& to geue his lyfe for the redemption of many. ✠

Mar.x.a And as they departed from Hiericho/moche people folowed
luc.xviij.c him. And behold two blynde mẽ syttinge by the way syde/whẽ they hearde Jesus passe by/cryed sayinge: Thou Lorde ye sone of Dauid haue mercy on vs. And the people rebuked them/because they shulde holde their peace. But they cryed the moare/ sayinge: haue mercy on vs ye Lorde which arte the sone of Dauid. Then Jesus stode styll/& called them/and sayde: what wil ye that I shulde do to you. They sayd to him: Lorde that oure eyes maye be opened. Jesus had compassion on them/and touched their eyes. And immediatly their eyes receaued syght. And they folowed him.

¶ Of the asse and hyr colte. How the byers and sellers were dryuen out of the temple. The fygge tree that had no frute. Howe the chefe rulers and prestes axed of Christ by what auctorite he dyd those things that he dyd. The questiõ of Christ to the Pharises. The parable of the two sones. The parable of a vyneyarde.



mar.xi.a. Luc.xix.

¶ The.xxi. Chapter. ✠

WHen they drewe nye vnto Je A
rusalem/& were come to Bethphage/vnto mounte Olyuete: then sent Jesus two of his discyples/ sayinge to them: Go vnto ye towne that lyeth ouer agaynst you/and anone ye shal fynde an asse bounde/and her colte with her: lose them

them & bringe them vnto me. And yf any man saye ought vnto you: saye ye that ỹ Lorde hath neade of them: & streyght waye he will let them go. All this was done / to fulfill that which was spoken by the prophet / sayinge: Tell ye the doughter of Syon: esa. lxij. d
zach. ix. b
iohn. xij.



behold thy kynge cometh vnto the / meke and syttinge vpon an asse and a colte / the sole of an asse vsed to the yooke. The disciples went and dyd as Jesus cõmaunded them / & brought the asse and the colte / and put on their clothes / & set him theron. And many of the people spreed their garmẽtes in the waye. Other cut doune braũches frõ the trees / & strawed them in the waye Moreouer the people that wẽt before / and they also that came after / cryed saying. Hosanna to the sone of Dauid. Blessed be he psal. cxvij
that cometh in ỹ name of the Lorde / Hosanna in the hyest. ℣

B And when he was come into Jerusalẽ / all the cyte was moued / sayinge: who is this? And the people sayde: this is Jesus Mar. xj. b
Luce. xix



the prophet of Nazareth a cite of Galile. And Jesus wẽt into the temple of God / and cast out all them that solde & bought in the temple / & ouerthrew the tables of the money chaũgers / & the seates of thẽ that solde doues / and sayde to them: It is wrytten / My house shalbe called the Esa. lv. c.
house of prayer: But ye haue made it a denne of theues. And the blynde and the hier. vij. b
halt came vnto him in the temple / and he healed them.

When the chefe prestes and scribes sawe the marueyles that he dyd / and the chyldrẽ cryinge in the temple and sayinge: Hosanna to the sone of Dauid / they disdayned / ãd sayde vnto him: heaest thou what these saye? Jesus sayd vnto them / yee: haue ye neuer redde / of the mouth of babes & suckelynges thou hast Psal. viij.
Mar. xj. b
ordeyned prayse? And he lefte them / and went out of the cyte vnto Bethanie / and had his abydinge there. ℣

In ỹ morninge as he returned into ỹ cite agayn / he hũgred and spyed

and ſpyed a fygge tree in the waye/and came to it and founde nothyng ther on/but leues only/& ſayd to it/neuer frute grow on the hence forwardes. And anon the fygge tree wyddered
Mar.xj.c awaye. And whē his diſciples ſaw that/they marueled ſaying: How ſoone is the fygge tree wyddered awaye.- Jeſus anſwered/& ſayde vnto them: Verely I ſaye vnto you/yf ye ſhal haue fayth and ſhall not dout ye ſhall not only do that which I haue done to the fygge tree: but alſo yf ye ſhall ſaye vnto this moū-tayne/take thy ſelfe awaye/& caſt thy ſelfe into the ſee/it ſhalbe done. And what ſo euer ye ſhall axe in prayer (yf ye beleue) ye ſhall receaue it.

mar.xj.g. Luc.xx.a 

✠ And whē he was come into ỹ tem ℂ ple/the cheſe preſtes & the elders of the people came vnto him as he was teaching & ſayde: by what auctorite doeſt ỹ theſe thyngs.- & who gaue ỹ this power.- Jeſus anſwered/and ſayd vnto them: I alſo wyll axe of you a certayne queſtion/which yf ye aſſoyle me/I in lyke wyſe wil tel you by what auctorite I do theſe thinges. The baptyme of John: whēce was it.- frō heauē or of men.- Then they reaſoned amonge them ſelues ſayinge: yf we ſhall ſaye from heauē/he will ſaye vnto vs: why dyd ye not then beleue him.- But and yf we ſhall ſay of men/then feare we the people. For al mē held John as a prophet. And they anſwered Jeſus & ſayde: we can not tell. And he lyke wyſe ſayde vnto them: nether tel I you by what auctorite I do theſe thynges. ✠

What ſaye ye to this.- ✠ A certayne man had two ſones/& came to the elder & ſayde: ſone go and worke to daye in my vineyarde. He anſwered & ſayde/I wil not: but afterwarde repēted and went. Then came he to the ſecond/and ſayd lyke wyſe. And he anſwered and ſayd: I wyll syr: yet went not. Whether of them twayne dyd the wyl of the father.- And they ſayd vnto him: the fyrſt. Jeſus ſayde vnto them: verely I ſaye vnto you/ỹ the publicans & the harlotes ſhall come into the kyngdome of God before you. For John came vnto you in ỹ waye of rightwelnes/& ye beleued him not. But ỹ publicans & the harlotes beleued

beleued him. And yet ye (though ye saw it) were not yet moued wᵗ repentaūce/ that ye might afterwarde haue beleued him. ✠



✠ Herken another similitude. There was a certayne housholder/ which planted a vyneyarde & bedged it roūd about & made a wynpresse in it/ & bylt a tower and let it out to husbandmē/ & wēt into a straunge coūtre. And whē the tyme of the frute drewe neare: he sent his seruaūtes to ẏ husbandmē/ to receaue ẏ frutes of it. And the husbandmē caught his seruaūtes & bet one/ kylled another/ & stoned another. Agayne he sent other seruaūtes moo then the fyrst: & they serued thē lykewyse. But last of all he sent vnto them his owne sone sayinge: they wyll feare my sone. But when the husbandmen sawe the sone/ they sayde amonge them selues: This is the heyre: come let vs kyll him/ & let vs take his inheritaūce to oure selues. And they caught him and thrust him out of the vyneyarde/ and slewe him. When the lorde of the vyneyarde cometh/ what will he do with those husbandmen? They sayd vnto him: he will cruellye destroye those euyll persons/ & will let out his vyneyarde vnto othet husbādmen which shall delyuer him the frute at tymes cōuenient.

Mar. xj. a
Luc. xx. f.
Esaye. v.
Iere. ij.

Jesus sayd vnto them: dyd ye neuer redde in the scriptures? The stone which ẏ bylders refused/ the same is set in the prncipall parte of the cozner: this was the lozdes doynge/ & it is meruelous in oure eyes. Therfoze saye I vnto you/ the kyngdome of God shalbe taken from you/ & shalbe geuen to the Gentyls/ which shall bringe forth the frutes of it. And whosoeuer shal fall on this stone/ he shalbe brokē/ but on whosoeuer it shal fall vpon it will grynde him to powder. And when the chefe Prestes and pharises herde these similitudes/ they perceaued that he spake of them. And they went about to laye hondes on him/ but they feared the people/ because they toke him as a Prophet. ✠

psal. cxvij.
act. iiij. b.
j. pet. ij. a.
rom. ix. a.
Esaye. lxxviij.

¶ The parable of the mariage. One had not on his weddynge garmēt. The question of Herodes seruauntes & the pharises to Christ whether it were lawfull to paye tribute. The question of the Saduces that beleued no resurrecciō. Of the doctor that axed Christ which was the chefe cōmaundement. The question that Christ axed of the pharises.

The. xxij.

¶ The. xxij. Chapter.

lu. xiiij. d. apoc. xix.



AND Jesus answered/and spake A
vnto thē agayne/in similitudes/
saying. ✝ The kyngdō of heauē is lyke
vnto a certayne kynge which maryed
his sone/and sent forth his seruaūtes/to
cal thē that were byd to the weddinge/
& they wolde not come. Agayne he sent
forth other seruaūtes/saying: Tel them
which are bidden: beholde I haue prepa
red my dynner/myne oxen & my fatlyn-
ges are kylled/and al thinges are redy/
come vnto the mariage. But they made light of it/& wēt their
wayes: one to his ferme place/another about his marchaūdise/
the remnaunt toke his seruaūtes and intreaded them vngodly
and slewe them. When the kynge hearde that/he was wroth/
and sent forth his warryers and dystroyed those murtherers/
and brent vp their cyte.

Then sayd he to his seruaūtes: ỹ weddinge was prepared. B
But they which were byddē/were not worthy. Go ye therfore
out into the hye wayes/and as many as ye fynde/byd them to
the mariage. The seruauntes went out into the hye wayes/&
gaddered to gether as many as they coulde fynde/bothe good
and bad/& the wedding was furnysshed with gestes. Then the
kynge cam in/to viset the gestes/& spyed there a mā which had
not on a weddinge garmēt/& sayde vnto him: frende/how for-
tuned it that thou camest in hyther and hast not on a weddinge
garment? And he was euen spechlesse.
Then sayde the kynge to his ministers:
take and bynde him hande and fote/and
cast him into vtter dercknes/there shal-
be wepinge & gnasshinge of teth. For ma-
ny are called and feawe be chosen. ✝



mar. xij. b
Luc. xj. d

✝ Then went the Pharises and toke
coūsel how they might tangle him in his
wordes. And they sent vnto him their
disciples with Herodes seruauntes say-
inge: Master/we knowe ỹ thou art true
and tea-

and teacheſt the waye of god truly/nether careſt for any mā/for thou conſyderest not mēnes eſtate. Tell vs therfore/how thynkeſt thou: Is it lawfull to geue tribute vnto Ceſar or not: Jeſus perceaued their wickednes/and sayde. Why tempte ye me ye ypocrites: Let me ſe the tribute money. And they toke him a peny. And he sayde vnto them: whoſe is thoſe ymage and ſuperſcripcion: They sayde vnto him Ceſars. Then sayde he vnto them. Geue therfore to Ceſar/that which is Ceſars/& geue vnto God that which is Goddes. ✠ When they hearde that/ they marueyled/and left him/and went their waye.

C The ſame daye the Saduces came to him (which saye that ther is no reſurreccion) and axed him sayinge: Maſter/Moſes bade/yf a man dye hauyng no chyldren/ that the brother mary his wyfe/and ryſe vp ſeed vnto his brother. Ther were with vs ſeuen brethren/and the fyrſte maryed and deceaſed without yſſue & lefte his wyfe vnto his brother. Lykewyſe the ſeconde and the thyrde vnto the ſeuenth. Laſte of all the woman dyed alſo. Nowe in the reſurreccion whoſe wyfe ſhall ſhe be of the ſeuen: For all had her. Jeſus anſwered and sayde vnto them: ye are deceaued and vnderſtonde not the ſcriptures/nor yet the power of God. For in the reſurrecciō they nether mary nor are maryed: but are as the aungels in heauen. Mar.xij. Lu.xix. & act.xxiiij. Deu.xxv.

D As touchynge the reſurreccion of the deed: haue ye not redde what is sayde vnto you of God/whiche saye th: I am Abrahams God/and Jſaacks God/& the God of Jacob: God is not the God of the deed/but of the lyuynge. And when the people hearde that/they were aſtonyed at his doctrine. Exo.iij.d



✠ When the Phariſes had herde/how that he had put the Saduces to ſilence/ they drewe together/& one of thē which was a doctout of lawe/axed him a queſtion temptinge him & sayinge: Maſter/ which is the cheſe cōmaundement in the lawe: Jeſus sayd to him: Loue ỹ Lorde thy God wyth all thyne herte/wyth all thy ſoule/and with all thy mynde. This is the fyrſt and the cheſe cōmaundement And there is another lyke vnto thys. mar.xij.& Luc.xij.c Deu.vj.a

Loue thyne

Loue thyne neyghbour as thy selfe. In these two cõmaundementes hange all the lawe and the Prophetes.

mar.xij.d Luc.xx.d Whyll the Pharises were gaddered to gether/Jesus asked thẽ sayinge: what thinke ye of Christ? Whose sone is he? They sayde vnto hym/the sone of Dauid. He sayde vnto them: howe

Psal.cx. then doeth Dauid in spryte/cal hym Lorde saying: The Lorde sayd to my Lorde/syt on my ryght hond/tyl I make thyn enemyes thy fote stole. If Dauid cal him Lord: how is he then his sone? And none coulde answere him agayne one worde: nether durste any frõ that daye forth/axe him any moo questions. ✠

¶ They that syt in Moses seate must be obeyed. Christ rebuked the scribes/pharises and ypocrites/shewinge their wickednes and ypocrisy.

¶ The.xxiij. Chapter. ✠



Luc.x.g. Then spake Jesus to the people/& to his disciples sayinge: The scribes & ỳ pharises syt in Moses seate. All therfore whatsoeuer they byd you obserue/ỳ obserue & do: but after their worke

Luc.xj.g kes do not: for they saye/& do not. ye & they bynde heuy burthẽs & greuous to be borne/& ley them on mẽnes shulders: but they thẽselues will not heaue at thẽ with one of their fyngers. All their workes they do/for to be sene of men. They set a broade their phylateries/and make large borders on their garmentes/and loue to syt vppermoste at feastes/and to haue the chefe seates in the synagoges/ and gretynges in the marketes/and to be called of men Rabbi. A

But ye shal not suffre your selues to be called Rabbi. For one is youre master/that is to wyt Christ/& all ye are brethrẽ. And call no mã youre father vpõ the erth/for ther is but one your father/& he is in heauẽ. Be not called masters/for ther is but one youre master/& he is Christ. He that is greatest amonge you/shalbe youre seruaũt. But whosoeuer exalteth him selfe/shalbe brought lowe. And he ỳ humbleth him selfe/shalbe exalted. ✠ B

Wo be vnto you Scribes/ and Pharises/ypocrites/ for ye shutte vp the kyngdome of heauen before men: ye youre selues go not in/nether suffre ye them that come to enter in.

Wo be

Wo be vnto you scribes and phariſes/ypocrites: ye deuoure widdowes houſes/and that vnder a coloure of prayinge longe prayers: wherfore ye ſhall receaue greater damnacion.

Wo be vnto you scribes and phariſes ypocrites/which compaſſe see and londe/to bringe one into your belefe: and when he is brought ye make him two folde moare the chylde of hell/thē ye your ſelues are.

C Wo be vnto you blynde gydes/which ſay whoſoeuer ſweare by the temple/it is nothynge: but whoſoeuer ſweareth by the golde of the temple/he offendeth. ye foles and blynde: whether is greater/the golde or the temple ꝑ ſanctifieth the golde? And who ſo euer ſweareth by the aulter/it is nothynge: but who ſo euer ſweareth by the offeringe that lyeth on the aultre/offendeth. ye foules and blynde: whether is greater the offering/or the aultre which ſanctifyeth the offering? Whoſoeuer therfore ſweareth by the aultre/ſweareth by it/and by all that there on is. And who ſo euer ſweareth by the temple/ſweareth by it & by him that dwelleth ther in. And he that ſweareth by heauen/ſwereth by the ſeate of God and by him that ſytteth ther on. Luc. xi. f.

Wo be to you ſcribes and phariſes ypocrites/which tyth mynt/anye/& cōmen/& leaue the wayghtyer matters of ꝑ law vndone/iudgement/mercy/and fayth. Theſe ought ye to haue done/and not to haue left the other vndone. ye blynde gydes which ſtrayne out a gnat and ſwalowe a cammyll.

Wo be to you ſcribes & phariſes ypocrites/which make clene the vtter ſyde of the cuppe/and of the platter: but with in they are full of bribery and exceſſe. Thou blynde phariſe/clenſe fyrſt the ynneſyde of the cup and platter/that the oute ſyde of them maye be clene alſo.

Wo be to you ſcribes and phariſes ypocrites/for ye are lyke vnto paynted tombes which appere beautyfull outwarde: but are with in full of deed bones and of all fylthynes. So are ye/for outwarde ye appere righteous vnto men/when within/ye are full of ypocriſye and iniquite.

D Wo be vnto you ſcribes and phariſes ypocrites: ye bylde the tombes of the Prophetes/and garnyſſhe the ſepulchres of the ryghteous/and ſay: yf we had bene in the dayes of our fathers we wolde not haue bene parteners with them in the bloude of

the prophetes. So then ye be witnesses vnto your selues/that ye are the chyldren of them which kylled the prophetes. Fulfyll ye lykewyse the measure of your fathers. ye serpentes & generacion of vypers/how shulde ye scape the damnacion of hell.

✠ Wherfore / beholde I sende vnto you Prophetes / wyse men and scrybes/ and of them ye shall kyll and crucifye: and of them ye shall scourge in youre synagoges/and persecute frome cyte to cyte/that vpon you maye come all the righteous bloud that was sheed vpon the earth/ from the bloude of ryghteous Abell/vnto that bloud of zacharias the sone of Barachias/ whō ye slewe betwene the temple and the altre. Uerely I saye vnto you/all these thynges shall lyght vpon this generacion. Jerusalem/ Jerusalem whiche kyllest Prophetes / and stonest them whiche are sent to the: howe often wolde I haue gathered thy chyldren together/ as the henne gadereth her chyckens vnder her wynges/but ye wolde not: Beholde youre habitacion shall be lefte vnto you desolate. For I saye to you / ye shall not se me hence forth / tyll that ye saye: blessed is he that commeth in the name of the Lorde. ✠

Ef. Baral. xxiiij.

Luc.xiij.g
xxiij.esd.j c

℣ The destruccion of the temple. The tokens that shall come before the last daye. How false prophetes shall aryse before that daye and with sotle miracles and straunge holy termes and with soche lyke deceaue the Christen / makynge them to worshyp in secret places that for God whiche is not/ but beleue them not sayth Christ. watche/ for no mā knoweth the houre ner the tyme.

ℭ The. xxiiij. Chapter.

mar.xiij a

AND Jesus wēt out and departed from the temple: and his disciples came to hym/for to shewe hym the byldinge of the temple. Jesus sayd vnto them: se ye not all these thynges: Uerely I saye vnto you: ther shall not be here lefte one stone vpon another / that shall not be cast doune. ℣



And as he sat vpō the moūt oliuete/his disciples came vnto him secretly sayinge. Tell vs when these thynges shall be: and what signe shalbe of thy cōminge & of the ende of ỹ world. And Jesus answered & sayd vnto them: take hede ỹ no mā deceaue you. For many shall come in my name saying: I am Christ: & shal deceaue many

Lu.xix.g
Eph.v.b

ye shal

ye shall heare of warres / and of the fame of warres: but se that ye be not troubled. For all these thinges must come to passe/but the ende is not yet. For nacion shall ryse agaynst nacion/ and realme agaynst realme: and ther shall be pestilence/honger and earthquakes in all quarters. All these are the begynnynge of sorowes.

Then shall they put you to trouble/and shal kyll you: and ye shall be hated of all nacions for my names sake. And then shall many be offended/and shal betraye one an other/and shal hate one the other. And many false prophetes shal aryse/& shal deceaue many. And because iniqute shall haue the vpper honde/the loue of many shall abate. But he that endureth to the ende/the same shal be safe. And this glad tydinges of the kyngdom shal be preached in all the worlde/for a wytnes vnto al nacions: and then shall the ende come. Colo. ij. d John. x. e and. xvj. a

When ye therfore shall se the abominacion that betokeneth desolacion/spoken of by Daniel the prophet/stonde in the holye place: let him ỹ redeth it/vnderstonde it. Then let them which be in Jewry / flye into the mountaynes. And let him which is on the houfle toppe/not come doune to fet any thyng out of his houfle. Nether let him which is in the felde / returne backe to fetche his clothes. Wo shal be in those dayes to them that are with chylde/and to them that geue sucke. But praye that your flyght be not in the wynter/nether on the saboth daye. For thē shall be greate tribulacion/suche as was not frō the begynnyng of the worlde to this tyme/ner shall be. ye & except those dayes shulde be shortened/there shulde no flesshe be saued: but for the chosens sake/those dayes shall be shortened. B Dani. ix.

Then yf any man shall saye vnto you: lo / here is Christ / or there is Christ: beleue it not. For there shal arise false Christes/ and false prophetes/and shall do great myracles and wonders. In so moch that yf it were possyble/the very electe shuld be deceaued. Take hede/ I haue tolde you before. Wherfore yf they shall saye vnto you: behold he is in ỹ desert go not forth: behold he is in the secret places/beleue not. For as the lyghtnynge cometh out of the east/and shyneth into the weest: so shal the commynge of the sone of man be. For where so euer a deed karkas is/euen thyther wyll the egles resorte. Mar. xiij Lu. xvij.

mar.xiij.& Luc.xx.e. Eze.xxxij Esay.xiij Joel.iij.c

Immediatly after the tribulacions of those dayes/ shall the sonne be derckened: and the mone shall not geue hyr lyght/ and the starres shall fall from heauen/ & the powers of heauen shall moue. And then shal appere the signe of the sone of man in heauen. And then shall all the kynredes of the earth morne/ and they shall se the sone of man come in the cloudes of heauen with power and greate glorye. And he shall sende his aungels with the greate boyce of a trompe/ & they shall gather to gether his chosen/ frome the fower wyndes/ and from the one ende of the worlde to the other. C

Learne a similitude of the fygge tree: when his braunches are yet tender and his leues spronge/ ye knowe that sommer is nye. So lykewyse ye/ when ye se all these thynges/ be ye sure that it is neare/ euē at the dores. Uerely I saye vnto you/ that this generacion shall not passe tyll all these be fulfylled. Heauen and erth shall perysshe/ but my wordes shall abyde. But of that daye and houre knoweth no man/ no not the aungels of heauē/ but my father only.

Mar.xiij Luce.xij.

Geñ.vij b

As the tyme of Noe was/ so lykewyse shall the cōmynge of the sone of mā be. For as in the dayes before the floud: they dyd eate and dryncke/ mary and were maryed/ euen vnto the daye that Noe entred vnto the shyppe/ and knewe of nothynge/ tyll the floude came and toke them all awaye. So shall also the commynge of the sone of mā be. Then two shall be in the feldes/ the one shall be receaued/ and the other shall be refused/ two shall be gryndynge at the myll/ the one shall be receaued/ and the other shall be refused.

mar.xiij.c Lu.xij.c

Wake therfore/ because ye knowe not what houre your master will come. Of this be sure/ that yf the good mā of the houlse knewe what houre the thefe wolde come: he wolde suerly watche/ & not suffre his houlse to be broken vp. Therfore be ye also redy/ for in the houre ye thinke he wold not: will the sone of mā come. Is ther be any faythful seruaūt & wyse/ whom his master hath made ruler ouer his houshold to geue them meate in season cōuenient: happy is that seruaūt whom his master (whē he cometh) shal fynde so doyng. Uerely I say vnto you he shal make him ruler ouer all his goodes. But & yf that euill seruaūt shal saye in his herte/ my master will defer his cōmynge/ & begin to D

smyte

smyte his felowes/ye and to eate and to drynke with the dron ken: that seruauntes master wil come in a daye when he loketh not for him/and in an houre that he is not ware of/and wyl deuyde hym/& geue him his rewarde with ypocrites. And there shalbe wepinge and gnasshynge of teth.

¶ The ten virgins of which fyue were wyse and fyue were folysshe.
The parable of the talentes.
Of the commynge of Christ to iudgement/and the maner of it.

¶ The. xxv. Chapter.

A THen the kyngdome of heauen shal be lykened vnto ten virgins/whiche toke their lampes/& went to mete the brydgrome: fyue of them were folysshe/& fyue were wyse. The folysshe toke their lampes/but toke none oyle with them. But the wyse toke oyle with thē in their vessels with their lampes also. Whyl the brydgrome taryed/all slombred and slepte. And euen at mydnyght / there was a crye made: beholde/the brydgrome cometh/go out agaynst him. Then all those virgins arose/& prepared their lāpes. And the folisshe sayde to the wyse/geue vs of your oyle for our lampes go out. But the wyse answered sayinge: not so/lest ther be not ynough for vs and you: but go rather to them that sell & bye for your selues. And whyl they went to bye the brydgrome came: & they that were redy/ wēt in with him to the weddinge / & the gate was shet vp. Afterwardes came also the other virgins saying: master master/ open to vs. But he answered and sayd: verely I saye vnto you: I knowe not you. Watche therfore: for ye know nether ỹ daye nor yet the houre/when the sone of man shall come.

B  ✠ Lykwyse as a certayne mā redy to take his iorney to a straūge countre/called his seruauntes and delyuered to thē his goodes. And vnto one he gaue. v. talētes/to another. ij. & to another one/ to euery mā after his abylite/& streyght waye departed. Then he that had receaued the fyue talētes/wēt and bestowed them & wanne other fyue talētes. Lykwyse he ỹ receaued two / gayned other two. But he that receaued ỹ one/went and dygged a pyt in the earth/& hyd his masters mony. After Lu. xix. b

a longe season the lorde of those seruauntes came and rekened with them. Then came he that had receaued fyue talentes/and brought other fyue talentes/sayinge: master thou delyueredst vnto me fyue talentes: beholde I haue gayned with them fyue talentes moo. Then his master sayde vnto him: well good seruaunt and faythfull. Thou haste bene faythfull in lytell/ I wyll make the ruler ouer moche: entre in into thy masters ioye. Also he that receaued two talentes/came & sayde: master thou deliueredst vnto me two talētes: beholde/ I haue wone two other talentes with them. And his master sayde vnto him/wel good seruaūt and faythfull. Thou hast bene faythfull in lytell/ I wyll make the ruler ouer moche: go in into thy masters ioye. ✠

Then he which had receaued the one talent came and sayde: master/ I consydred that thou wast an harde mā/which repest where thou sowedst not/ and gaddereste where thou strawedst not and was therfore afrayde/ and went and hyd thy talent in the earth: beholde/ thou hast thyne owne. His master answered and sayd vnto him: thou euyll seruaunt & slowthfull/ thou knewest that I reepe where I sowed not: & gaddre where I strawed not: thou oughtest therfore to haue had my money to the chaungers/ & then at my cōmynge shuld I haue receaued myne owne with vauntage. Take therfore the talent from him/ and geue it vnto him which hath ten talentes. For vnto euery man
mar.xiij.c Lu.viij.c and.xix.d that hath/ shalbe geuen/ and shall haue aboundance/ and frome him that hath not/ shall be taken awaye/ euē that he hath. And cast that vnprofytable seruaunt into vtter dercknes: there shal be wepynge and gnasshynge of teth.



✠ When the sone of mā cōmeth in his glorye/ & all the holy aungels with him/ then shal he syt vpon the seate of his glorye/ & before him shal be gaddered all nacions. And he shall seperate them one frō another / as a sheepherde deuydeth the shepe frome the gootes. And he shall set the shepe on his ryght honde/ & the gootes on the lyfte. Then shall the kynge saye to them on hys ryght honde: Come ye blessed chyldren of my father/ inheret ye the

ye the kyngdome prepared for you from the begynnyng of the
worlde. For I was anhongred/and ye gaue me meate. I thur-
sted/and ye gaue me drynke. I was herbronlesse / and ye lod- Esa.lviij.
ged me. I was naked and ye clothed me. I was sycke and ye Eze.xviij
vysyted me. I was in prison and ye came vnto me. Then shall
the ryghteous answere him sayinge: master / when sawe we eccl.vij.d
the an hongred/and feed the? or a thurste/and gaue the dryn-
ke? when sawe we the herbronlesse / and lodged the? or naked
and clothed the? or when sawe we the sycke or in prison / and
came vnto the? And the kynge shall answere and saye vnto
them: verelye I saye vnto you: in as moche as ye haue done it
vnto one of the leeste of these my brethren / ye haue done it
to me.

D Then shall the kynge saye vnto them/that shall be on ꝑ lyfte Psal.vj.
honde: departe fro me ye coursed/into euerlastynge fyre: which Lu.xiij.k
is prepared for the deuyll and his aungels. For I was an hun-
gred/and ye gaue me no meate. I thursted/and ye gaue me no
drynke. I was herbronlesse / and ye lodged me not. I was na-
ked/and ye clothed me not. I was sycke and in prison/and ye
vysyted me not.

Then shall they also answere him sayinge: master when saw
we the anhungred/or a thurst/or herbronlesse/or naked/or syc-
ke/or in prison/and dyd not mynyster vnto the? Then shall he
answere them and saye: Verely I saye vnto you in as moch as
ye dyd it not to one of the leest of these/ye dyd it not to me. And Joā. v.k.
these shall go into euerlastynge payne: and the ryghteous into
lyfe eternall. ✠

¶ The assembling of Cayphas & the hye prestes/which coūceled agaynst Christ. How Jesus was anoynted of Mary of Bethany. How Judas solde Christ vnto the prestes & scribes / for thyrty peces of syluer / which after he had betrayed Christ/he brought agayne. Christ dyd eate the ester lambe with his disciples. The institucion of the sacrament of Christes bodye and bloud. How Christ armed him selfe agaynst he shuld soffer. How Judas the betrayer came with them that toke him.
How Peter denyed that he knew Christ.

¶ The. xxvj. Chapter.

A AND it came to passe/when Jesus had fynysshed al these mar.xiiij.
sayinges / he sayd vnto his disciples: ✠ ye knowe that lu. xxij.a.
after two dayes shall be ester/and the sone of man shall be dely-
uered to be crucifyed.

Then assembled together the chefe prestes & the scribes and the elders of the people to the palyce of the hye Preste / called Cayphas/and helde a councell how they myght take Jesus by suttelte and kyll him. But they sayde/not on the holy daye/lest any bproure aryse amonge the people.

mar.xr.a. iohn.xij.a



When Jesus was in Bethany/in the houlle of Simō the leper/ther cam vnto him a womā/which had an alabaster boxe of precious oyntmēt/ & powred it on his heed/as he sate at the bourde. Whē his disciples sawe that/ they had indignacion/ saying: What neded this waste. This oyntmēt might haue bene wel solde/ & geuē to the poore. When Jesus vnderstode that/he sayd vnto them: Why trouble ye ỹ womā. She had wrought a good worke vpon me. For ye shall haue poore folcke alwayes with you: but me shall ye not haue alwayes. And in that she casted this oyntmēt on my bodye/she dyd it to burye me withall. Uerely I saye vnto you/where soeuer this gospell shalbe preached throughout all ỹ worlde there shall also this that she hath done/be tolde for a memoriall of her.

mar.xiij.b Lu.xxij.a

Then one of the twelue called Judas Iscarioth/went vnto the chefe prestes/ & sayd: what will ye geue me/ & I will delyuer him vnto you. And they apoynted vnto him thyrty peces of syluer. And from that tyme he sought opportunite to betraye him. B

ma.xxvj.b Lu.xxij.a

The fyrst daye of swete breed the disciples came to Jesus sayinge vnto him: where wilt thou that we prepare for the to eate the paschall lambe. And he sayde: go into the cyte/vnto soche a man/and saye to him: the master sayeth my tyme is at hond/ I wyll kepe myne ester at thy houlle with my disciples. And the disciples dyd as Jesus had apoynted them/and made redy the ester lambe.

ma.xxvj.b lu.xxij.b ioh.xiij.b

When the euen was come he sate doune with the .xij. And as they dyd eate/he sayd: Uerely I saye vnto you/ that one of you shall betraye me. And they were excedinge sorowfull/ & begāne euery one of thē to saye vnto him: is it I master. He answered and sayde: he that deppeth his hond with me in the dysshe/ the same shall

same shall betraye me. The sone of man goeth as it is wrytten/ of him: but wo be to that man/by whom the sone of man shall be betrayed. It had bene good for that man/ yf he had neuer bene borne. Psal.xl.

C Then Judas which betrayed him/answered and sayd/is it I master? He sayd vnto him/thou hast sayde. As they dyd eate Jesus toke breed and gaue thankes/brake it/and gaue it to the disciples/and sayde: Take/eate/ this is my body. And he toke the cup/& thanked/and gaue it them/sayinge:drynke of it euery one. For this is my bloude of the new testament/that shalbe shedde for many/ for the remission of synnes. I saye vnto you: I will not drynke hence forth of this frute of the vyne tree/vntyll that daye/ when I shall drynke it newe with you in my fathers kyngdome. 1.cor.xi.c Luc.xx.b

And when they had sayde grace/they went out into mounte olyuete. Then sayd Jesus vnto them:all ye shalbe offended by me this nyght. For it is wrytten. I wyll smyte the shepherde/ and the shepe of the flocke shalbe scattered abroade: But after I am rysen agayne/ I will go before you into Galile. Peter answered and sayde vnto him:though all men shulde be offended by the/yet wolde I neuer be offended. Jesus sayde vnto him. Uerely I saye vnto the/ that this same nyght before the cocke crowe/thou shalt denye me thryse. Peter sayde vnto him. If I shuld dye with the/yet wolde I not denye the. Lykewyse also sayde all the disciples. mar.xiiij.c luc.xxiij.b io.xvij.a zach.xiij.c ma.xxvj.c and.xv.b ma.xxvj.c luc.xxij.b ioh.xiij.d

D Then went Jesus wyth them into a place whiche is called Gethsemane/and sayde vnto the disciples/syt ye here whyll I go and pray yonder. And he toke with him Peter and the two sones of zebede/ and began to wexe sorowfull and to be in agonye. Then sayde Jesus vnto them:my soule is heuy euen vnto the deeth. Tary ye here/ and watche with me. And he went a lytell aparte/ and fell flat on his face/ and prayed/ sayinge: O my father/yf it be possyble/let this cuppe passe from me:neuertheless/not as I will/but as thou wylt. And he came vnto the disciples/and founde them a slepe/ and sayde to Peter: what/ coulde ye not watche wyth me one houre: watche and praye/ that ye fall not into temptacion. The spryte is willynge/but the flesshe is weake. ma.xxvj.d luc.xxij.d

He went

He went awaye once moare and prayed/sayinge. O my father/yf this cuppe cānot passe awaye fro me/but that I drynke of it/thy wyll be fulfylled. And he came/and foūde them a slepe agayne. For their eyes were heuy. And he lefte them and went agayne/& prayed ỳ thyrd tyme sayinge ỳ same wordes. Then came he to his disciples and sayd vnto them: Slepe hēce forth and take youre reest. Take hede the houre is at honde/and the sone of mā shalbe betrayed unto the hōdes of synners. Ryse/let
mar.xiiij. vs be gouge: beholde/he is at honde ỳ shall betraye me. Whyll
lu.xxij.c. he yet spake: lo/Judas one of the.xij. came/& with him a greate
ioā.xviij. multitude with swearedes & staues/sent from the chefe prestes and elders of the people. And he that betrayed him/had geuen a token/sayinge: whosoeuer I kysse/that same is he/laye hondes on hym. And forth with all he came to Jesus & sayde/hayle master: & kyssed him. And Jesus sayde vnto him: frende/wherfore arte thou come? Then came they and layed hondes on Jesus and toke him.

And beholde/one of them which were with Jesus stretched E
out his honde & drue his swearde/and stroke a seruaunt of the
Gen. xx.a hye preste/and smote of his eare. Then sayde Jesus vnto him:
apo.xiij.c put vp thy swearde into his sheate. For all that ley hond on the
esa.lxiij.c swearde/shall perisshe with the swearde. Ether thynkest thou that I cannot now praye to my father/& he shall geue me moo then.xx.legions of aungels? But how then shulde the scriptures be fulfylled: for so must it be.

thre.iiij. The same tyme sayd Jesus to the multitude: ye be come out as it were vnto a thefe/with swerdes & staues for to take me. I sate dayly teachyng in the temple amonge you/& ye toke me
mar.xiiij. not. All this was done that the scriptures of the Prophetes
luc.xxij.f. might be fulfylled. Then all the disciples forsoke him and fleed.
ioā.xiij.e And they toke Jesus and leede him to Cayphas the hye preste/where the scribes and elders were assembled. And Peter folowed him a farre of/vnto the hye prestes place/and went in/and sate with the seruauntes to se the ende.

The chefe Prestes & the elders/and all the counsell/sought F
false witnes agaynst Jesus/for to put him to deeth/but founde none: in so moche that when many false witnesses came/yet founde they none. At the last came two false wytnesses/and

sayde.

sayde. This felowe sayde: I can destroye the temple of God, and bylde it agayne in thre dayes. iohn. ij. d.

And the chefe Preste arose and sayde to him: answerest thou nothinge? How is it that these beare witnes agaynst the? But Jesus helde his peace. And the chefe Preste answered / & sayde to him: I charge the in the name of the lyuinge God / that thou tell vs / whether thou be Christ the sone of God. Jesus sayde to him: thou hast sayd. Neuertheless I saye vnto you / here after shall ye se the sone of mā syttinge on the ryght honde of power / and come in the cloudes of the skye.

G Then the hye Preste rent his cloothes sayinge: he hath blasphemed / what nede we of any moo witnesses? Beholde now ye haue heard his blasphemy / what thynke ye? They answered and sayde: he is worthy to dye. Then spat they in his face & bofeted him with fystes. And other smote him with the palme of their hondes on the face / sayinge: tell vs thou Christ / who is he that smote the?

Peter sate without in the palyce. And a damsell came to him sayinge. Thou also waste with Jesus of Galyle: but he denyed before them all sayinge: I woot not what thou sayst. When he was gone out into the porche / another whence sawe him: and sayde vnto them that were there. This felowe was also wyth Jesus of Nazareth. And agayne he denyed with an othe that he knewe the mā. And after a whyle came vnto him they that stode by & sayde vnto Peter: suerly thou arte euen one of them for thy speache bewrayeth the. Then begāne he to course and to sweare / that he knewe not the man. And immediatly the cocke krewe. And Peter remembred the wordes Jesu / which sayde vnto him: before the cocke crowe / thou shalt denye me thryse: and went out at the dores and wepte bytterly. ma. xxiij. e luc. xxij. f ioh. xviij f

¶ Christ was delyuered to Pylate. Judas repented.
Of the cruell tormentes and paynes of Christ.
How the body of Christ was begged and layde in a sepulchre / and committed to kepers forto kepe.

¶ The. xxvij. Chapter.

A When the mornynge was come / all the chefe prestes and the elders of the people helde a counsayle agaynst Jesus / to put him to deeth / and brought him bounde and delyuered him vnto Poncius Pylate the debyte. mar. xv. a lu. xxiij. a

Then when

Then when Judas which betrayed him/sawe that he was condempned/he repented him selfe/& brought agayne the .xxx. plates of syluer to the chefe prestes and elders sayinge: I haue synned betrayinge the innocent bloud. And they sayd: what is that to vs? se thou to that. And he caste doune the syluer plates in the temple and departed/and went & hounge him selfe.

And the chefe prestes toke the syluer plates and sayde / it is not lawfull for to put them into the treasure / because it is the Actu. j. pryce of bloud. And they toke counsel/and bought with them a potters felde to bury strangers in. Wherfor that felde is called the felde of bloud/vntyll this daye. Thē was fulfylled/ ỹ which zach. xj. c. was spoken by Jeremy the prophet saying: and they toke .xxx. syluer plates / the pryse of hym ỹ was valued/ whō they bought of the chyldrē of Israel/ & they gaue them for the potters felde/ as the Lorde appoynted me.

mar. xv. a lu. xxiij. a Jesus stode before the debite: & the debite axed him saying. B Arte thou the kynge of ỹ Jewes? Jesus sayd vnto him: Thou sayest. And when he was accused of the chefe prestes & elders/ he answered nothynge. Then sayde Pilate vnto him: heaest thou not/ how many thynges they lay agaynst the? And he answered him to neuer a worde: in so moche that de debyte marueyled greatlye.

At that feest/ the debyte was wonte to delyuer vnto ỹ people a presoner/ whom they wolde desyer. He had then a notable presoner/ called Barrabas. And when they were gaddered together/ Pilate sayde vnto them: whether wyll ye that I geue losse vnto you/ Barrabas or Jesus which is called Christe? For he knewe well/ that for enuye they had delyured him.

When he was set doune to geue iudgemēt / his wyfe sent to hym saying: haue thou nothynge to do with that iuste man. For I haue suffred many thynges this daye in a dreame about him.

But the chefe prestes and the elders had perswaded the people/ that they shulde axe Barrabas/ and shulde destroye Jesus. C

mar. xv. a lu. xxiij. b toā. xviij. g. z. xix. c. Then the debyte answered and sayde vnto them: whether of the twayne wyll ye that I let loosse vnto you? And they sayde/ Barrabas. Pylate sayde vnto them: what shal I do then with Jesus which is called Christe? They all sayde to him: let him be crucifyed. Then sayde the debyte: what euyll hath he done?

And

And they cryed the more sayinge: let him be crucifyed.

When Pylate sawe that he preuayled nothinge/but ẏ more busynes was made/he toke water & washed his hōdes before the people saying. I am innocēt of the bloud of this iuste person and that ye shall se. Then answered all the people and sayd: his bloud be on vs/& on oure chyldren. Then let he Barrabas loose vnto them/& scourged Jesus/& deliuered him to be crucifyed.

Then the soudiers of the debite toke Jesus vnto the comen hall/and gathered vnto him all the cōpany. And they stripped him and put on him a purpyll roobe/& platted a croune of thornes and put vpon his heed/and a rede in his ryght honde/and bowed their knees before him and mocked him/sayinge: Hayle kynge of the Jewes: and spytted vpon him/and toke the rede/ and smoote him on the heed. mar. xv. b ioh. xix. a

C And when they had mocked him/they toke the rooke of him agayne/& put his owne raymēt on him/& led him away to crucify him. And as they came out/they founde a mā of Cyren named Symon: him they cōpelled to beare his crosse. And when they cam vnto the place called Golgotha (that is to saye/a place of deed mēs sculles) they gaue him veneger to drynke mengled with gall. And whē he had tasted therof/ he wolde not drynke. Mar. v. b luc. xxij. d



When they had crucifyed him/they parted his garmētes/& dyd cast lottes: to fulfyll that was spokē by the Prophet. They deuyded my garmētes amonge them: and vpon my vesture dyd cast lottes. And they sate & watched him there. And they set vp ouer his heed the cause of his deeth writtē: This is Jesus ẏ kynge of the Jewes. And ther were two theues crucifyed with him: one on the right hond/& another on ẏ lyfte Joh. xix.

D They that passed by/reuyled him/waggynge their heddes & sayinge: Thou ẏ destroyest the temple of God & byldest it in thre dayes/saue thy selfe. If thou be the sone of God/come doune frō the crosse. Lykwyse also ẏ hye Prestes mockinge him with ẏ Scribes & elders sayde: He saued other him selfe he cānot saue. If he be ẏ kynge of Israel/let him now come doune from the crosse/and we will beleue him. He trusted in God/

in God/let hym delyuer him now / yf he will haue him: for he
sayde/I am the sone of God. That same also the theues which
were crucifyed with him/cast in his tethe.

From the sixte houre was there dercknes ouer all the londe E
vnto the nynth houre. And about the nynth houre Jesus cryed
Psal.xxj. with a loude voyce/sayinge: Eli Eli lamasabachthani. That is
to saye/my God/my God/why hast thou forsake me? Some of
them that stode there/when they herde that/sayde. This ma
l calleth for Helyas. And streyght waye one of them ranne and
toke a sponge and fylled it full of veneger/and put it on a rede/
and gaue him to drynke. Other sayde/let be: let vs se whether
Helyas wyll come and delyuer him. Jesus cryed agayne with
a lowde voyce and yelded vp the goost.

And behold the vayle of the temple dyd rent in twayne from F
the toppe to the bottome / & the earth dyd quake / & the stones
dyd rent/& graues dyd open: and the bodyes of many saynctes
which slept/arose & came out of the graues after his resurrec-
cion/and came into the holy cyte/and appered vnto many.

When the Centurion and they that were wyth hym wat-
chynge Jesus/sawe the earth quake and those thynges which
happened / they feared greatly sayinge. Of a surete this was
the sone of God.

And many wemen were there / beholdynge hym a farre of/
which folowed Jesus frō Galile/ministringe vnto him. Amōge
which was Mary Magdalen/& Mary the mother of James
and Joses/and the mother of zebedes chyldren.

When the euen was come / there came a ryche man of Ari- G
Mar.x.b mathia named Joseph/which same also was Jesus disciple. He
lu.xiiij.c. went to Pylate and begged the bodye of Jesus. Then Pylate
Joā.xix.g cōmaunded the body to be delyuered. And Joseph toke the bo-
dy/and wrapped it in a clene lynnen clooth/& put it in his newe
tombe/which he had hewen out/euen in the rooke/and rolled a
greate stone to the doze of the sepulchre & departed. And there
was Mary Magdalen and the other Mary syttynge ouer a-
gaynste the sepulchre.

The nexte daye that foloweth good frydaye/the hye prestes
and Pharises gat them selues to Pylate & sayde: Syr/we re-
member/that this deceauer sayd whyl he was yet alyue. After
thre dayes

thre dayes I will ryse agayne. Commaunde therfore that the sepulcre be made sure vntyll the thyrd daye/lest peraduenture his disciples come and steale him awaye/ and saye vnto the people/he is rysen frome deeth/and the last errour be worsse then the fyrst. Pylate sayde vnto them. Take watche men: Go/ and make it as sure as ye can. And they wēt and made the sepulcre sure with watche men/and sealed the stone. ✠

¶ The resurrection of Christ. Of the kepers of the sepulchre which also were wytnesses of his resurrection. How Christ before all his Apostles ascended into heauen/geuynge them a commaundement that they shulde preache his Gospell thorow the hole worlde.

¶ The. xxviij. Chapter ✠

A 

THe Saboth daye at euen which dawneth the morowe after the Saboth/ Mary Magdalene and the other Mary came to se the sepulchre. mar. xvi b Joh. xx. c

And beholde there was a greate erth quake. For the aungell of the Lorde descended from heauen: and came and rolled backe the stone from the dore/ & sate vpon it. His coūtenaunce was lyke lightnynge/ & his rayment whyte as snowe. And for feare of him the kepers were astonnyed/ and became as deed men.

The aungel answered and sayde to the wemē/ feare ye not. I knowe that ye seke Jesus which was crucifyed: he is not here/ he is rysen as he sayde. Come/ & se the place where the Lorde was put: ād go quickly and tell his disciples that he is rysen from deeth. And behold/ he will go before you into Galile/ there ye shall se him. Lo/ I haue tolde you. ✠

B ✠ And they departed quickly from the sepulchre with feare and greate ioye: and dyd runne to bringe his disciples worde. And as they went to tell his disciples: beholde/ Jesus met them sayinge: All hayle. And they came and helde him by the fete and worshipped him. Then sayde Jesus vnto them: be not afrayde. Go and tell my brethren/ that they go into Galile/ and there shall they se me.

C When they were gone: beholde some of the kepers came into the cite/ & shewed vnto ỹ hye prestes/ all the thinges that were happened.

happened. And they gaddered them to gether with the elders and toke counsell/and gaue large money vnto the soudiers sayinge: Saye that his disciples came by night/ & stole him awaye whyll ye slept. And yf this come to the Rulers eares/ we wyll pease hym/ and saue you harmeles. And they toke the money and dyd as they were taught. And this sayinge is noysed amonge the Jewes vnto this daye. ✠

mar.xvj. ✠ Then the.xj. disciples went awaye into Galyle/ into a mountayne where Jesus had apoynted them. And when they sawe hym/ they worshypped hym. But some of them douted. And Jesus came and spake vnto them saying: All power is geuen vnto me in heauē/and in earth. Go therfore and teache al nacions/baptysinge them in the name of the father/and the sone/ and the holy goost. Teachynge them to obserue all thinges/ what so euer I commaunded you. And lo I am with you alwaye/ euen vntyll the ende of the worlde. ✠ D

Here endeth the Golspell of S. Matthew.

¶ Marke.

OF Marke ye reade (Actes.xij.) how Peter (after he was loosed oute of pryson by the aungell) came to Markes mother housse/where manye of the disciples were prayenge for his delyueraūce. And Paul and Barnabas toke him with them frō Jerusalem/and brought him to Antioche/Actes.xij. And Actes.xiij. Paul and Barnabas toke Marke with thē when they were sent out to preache: from whome he also departed as it apereth in the sayde chapter/and returned to Jerusalem agayne. And Actes.xv. Paul and Barnabas were at variaūce aboute him/Paul not willynge to take him with thē: because he forsoke them in their fyrst Jorneye. Not withstondynge yet/when Paul wrote the Pistle to the Collossyans/Marke was with him/as he sayth in the fourth chapter: of whom Paul also testifyeth/both that he was Barnabas systers sone and also his felowe worker in the kyngdom of God.

And.ij. Timothe.iiij. Paul cōmaundeth Timothe to bryng Marke with him/affirmynge that he was nedefull to him/to ministser to him. And whē he wrote to Philemon/Marke was with him. Finallye/he was also with Peter when he wrote his fyrst epistle/& so familier that Peter calleth him his sone. wherof ye se/of whome he learned his Golspell/euen of the verye Apostles/ with whome he had his contynuall conuersacton/and also of what auctorite his wrytynge is/and how worthye of credence.

¶ The Gospell of S. Marke the Euangelist.

¶ Of John baptist/and how Christ was baptised of him in Jordane. The callynge of Peter and Andrew and the sones of Zebede. Of him that was possessed of a deuyll. How Peters motherelawe was healed. How Christ healed diuers deseases. Of the leper that was clensed.

¶ The fyrst Chapter. ✠



A

The begin Mat.iij.a Luc.iij.a
nyng of the gospel of Je lu Christe ỹ sone of God as it is writte in the pro phetes: behold I send my Mal.iij.a messenger before thy face/ which shall prepare thy waye before the.

The voyce of a cryer in ỹ Esa.xl.a. wyldernes: prepare ye ỹ John.j.c waye of the Lorde/make his pathes streyght.

John dyd baptise in ỹ wyldernes/ & preache the baptyme of repentaunce/ for the remyssyon of syn= nes. And all the londe of mat.iij.a. Jewry and they of Jerusalem/went out vnto him/ & were all baptised of him in the ryuer Jordan/confessynge their synnes.

John was clothed with camylles here/and with a gerdyl of Mat.iij.c a skyn about his loynes. And he dyd eate locusts & wylde hony/ Luc.iij.c & preached saying: a stroger thē I cōmeth after me/whose shue Joā.j.d. latchet I am not worthy to stoupe doune & vnlose. I haue bapti sed you with water: but he shal baptise you wt the holy goost. ✠

B And it came to passe in those dayes/ ỹ Jesus came from Na Mat.iij.e zareth/a cyte of Galile: & was baptised of John in Jordan. And Luc.iij.d assone as he was come out of the water/John sawe heauē opē and the holy goost descendyng vpon him/lyke a doue. And ther cam a voyce frō heauē: Thou art my dere sone in whō I delyte.

c And imme=

mat.iiij.a Luce.v. And immediatly the spirit drawe him into wyldernes: ād he was there in the wyldernes. xl. dayes/ & was tēpted of sathan/ and was w̄ wyld beestes. And the aūgels minstred vnto him.

mat.iiij.b Luc.iiij.c Joh.iiij.f After John was taken/ Jesus came into Galile/ preachynge the Gospel of the kyngdom of God/ & saying: the tyme is come/ and the kyngdō of God is at honde/ repēt & beleue the Gospell.

mat.iiij.c Luc,iiij.f As he walked by the see of Galile he sawe Simon & Andrew his brother/ castynge nettes into the see for they were fysshers And Jesus sayde vnto them: folowe me/ and I wyll make you fysshers of men. And straycht waye/ they forsoke their nettes/ and folowed him.

And when he had gone a lytel further thence he sawe James the sone of zebede/ and John his brother/ euen as they were in the shyppe mendynge their nettes. And anone he called them. And they left their father zebede in the shyppe with his hyred seruauntes/ and went their waye after him.

mat.viij.d Luc.iiij.c And they entred into Capernaum: ād streycht waye on the sabboth dayes/ he entred to the synagoge & taught. And they merueyled at his learninge. For he taught thē as one that had power with him/ and not as the scribes. G

And there was in their synagoge a man vexed with an vnclene spirite/ that cryed saying: let be/ what haue we to do with the thou Jesus of Nazareth? Arte thou come to destroye vs? I knowe the what thou arte/ euen that holy of God. And Jesus rebuked him sayinge: holde thy peace and come out of him. And the vnclene spirite tare him/ and cryed with a loude voyce/ and cam out of him. And they were all amased/ in somoch that they demaunded one of another amonge them selues sayinge: what thinge is this? what newe doctrine is this? For he commaundeth the foule spretes with power/ & they obeye him. And immediatly his fame spreed abroade throughoute all the region borderynge on Galyle.

mat.viij.b Luc.iiij.f And forth with/ assone as they were come out of the synagoge/ they entred into the houlse of Symon & Andrew/ with James & John. And Symons mother in law lay sycke of a feuer. And anone they tolde him of her. And he came and toke her by the honde and lyfte her vp: and the feuer forsoke hyr by and by: and she minstred vnto them.

And

D And at euē whē the ſonne was doune/they brought to him all ꝑ were dyſeaſed/& thē ꝑ were poſſeſſed with deuyls. And al the cyte gaddred to gedder at the dore/& he healed many that were ſycke of diuers deſeaſes. And he caſt out many deuyls/& ſuffred not the deuyls to ſpeake/becauſe they knewe him.

And in the morynge very erly/Jeſus aroſe and went oute into a ſolitary place / and there prayed. And Symon and they that were with him folowed after him. And when they had foūde him/they ſayde vnto him:al mē ſeke for the. And he ſayd vnto them:let vs go into the next townes/that I may preache there alſo:for truly I came out for ꝑ purpoſe. And he preached in their ſynagogꝫ/throughout all Galile/& caſt the deuyls out.



And there came a leper to him / beſe- mat. viij. Luc. v.c.
chinge him/& kneled doune vnto him/& ſayde to him:yf thou wilt/thou canneſt make me clene. And Jeſus had cōpaſſiō on him and put forth his honde/touched him/& ſayde to him/I wil/be thou clene. And aſſone as he had ſpokē / immediatly the leproſy departed from him/and he was clenſed. And he charged him/& ſent him awaye forth with & ſayd vnto him: Se thou ſaye nothynge to any man:but get the hence/and ſhewe thy ſelfe to the preſte/and offer for thy clenſynge/thoſe thinges which Moſes commaunded/for a teſtimonial vnto them. But he (aſſone as he was departed) begā many thinges/& to publyſhe the dede: in ſo moche that Jeſus coulde no more openly entre into the cyte/but was without in deſert places. And they came to him from euery quarter.

¶ Of him that had the palſye. Of Lelly the ſone of Alphey. Jeſus ate with publicās. How the diſciples dyd eate the eares of corne vpō the ſaboth daye. New & olde agre not. The ſaboth was made for mā

¶ The.ij. Chapter.

A After a feawe dayes/he entred into Capernaū agayne/ Mat.ix.a Luc.v.d. and it was noyſed that he was in a houſſe. And anone many gadered to gether / in ſo moche that now there was no roume to receaue them:no/not ſo moche as about ꝑ dore. And he preached the worde vnto thē. And there came vnto him that

brought one sycke of the palsye borne of fower mē. And because they coulde not come nye vnto him for preasse/ they vncouered the rofe of the houssse where he was. And when they had brokē it open they let doune the beed where in the sycke of the palsye laye. When Jesus sawe their fayth/ he sayde to the sycke of the palsye/ sone thy synnes are forgeuen the.

And ther were certayne of the scribes syttinge there/ & rea- B
sonynge in their hertes: howe doeth this felowe so blaspheme? Who can forgeue synnes/ but God only? And immediatly whē Jesus perceaued in his spirit/ that they so reasoned in them selues/ he sayde vnto them: why thinke ye suche thinges in youre hertes? Whether is it easyer to saye to the sycke of the palsye/ thy synnes are forgeuē the: or to saye/ aryse take vp thy beed/ & walke? That ye maye know that the sone of mā hath power in earth to forgeue synnes/ he spake vnto the sycke of the palsye: I saye vnto the/ aryse & take vp thy beed/ and get the hence into thyne owne houssse. And by & by he arose/ toke vp the beed/ and
Mat. ix.a Luce.v.f. went forth before them all: in somoche that they were all amased/ and glorifyed God saying: we neuer sawe it on this fassion.

And he went agayne vnto the see/ and all the people resorted C
vnto him/ and he taught them. And as Jesus passed by/ he saw Leuy the sone of Alphey syt at the receyte of custome/ & sayde vnto him: folowe me: And he arose & folowed him. And it came to passe/ as Jesus sate at meate in his houssse/ many publicans & synners sate at meate also with Jesus & his disciples. For there were many that folowed him. And when the scribes & pharises sawe him eate with publicās and synners/ they sayde vnto his disciples: how is it/ that he eateth and drynketh with publicās and synners. Whē Jesus herde that/ he sayde vnto them. The whole haue no nede of the physycion/ but the sycke. I came not to call the ryghtwyse/ but the synners to repentaunce.

And the disciples of Jhon and the pharises dyd faste: & therfore came & sayde vnto him. Why do the disciples of John and
1. Tim. i. c Mat. ix. b Luce. v. f. of the pharises faste/ and thy disciples fast not. And Jesus sayd vnto them: can the chyldrē of a weddinge faste/ whils the brydgrome is with thē. As longe as they haue the brydgrome with them/ they can not faste. But the dayes will come whē the brydgrome shalbe takē frō them & then shal they faste in those dayes

Also no

Also no mã soweth a pece of new cloth vnto an olde garmẽt/ for then taketh he awaye the newe pece from the olde/and so is the rent worsse. In lykewyse / no mã poureth newe wyne into olde vessels: for yf he do/the newe wyne breaketh the vessels/ & the wyne runneth out / and the vessels are marred. But newe wyne must be poured into new vessels.

And it chaunsed that he wẽt thorow the corne feldes on the sabboth daye: and his disciples as they went in their waye/ beganne to plucke the eares of corne. And the pharises sayd vnto him: beholde / why do they on the sabboth dayes that which is not lawfull? And he sayde to thẽ: haue ye neuer rede what Dauid dyd/ when he had nede/ and was anhõgred/ both he & they that were with hym? How he wẽt into the house of God in the dayes of Abiathar the hye preste/ and dyd eate the halowed loues/ which is not lawful to eate/ but for the prestes only: & gaue also to them which were with him? And he sayde to thẽ: the saboth was made for man/ and not man for the saboth. Wherfore the sone of man is Lorde euen of the saboth daye. mat. xij. a Luc. vj. a i. re. xxj. b

¶ Of him that had the whythered hond. The callinge of the apostles. How the apostles supposed Christ to be out of his wyt. The blasphemy of the scribes. The blasphemy of the holy goost. Christes brethren sought him.

¶ The. iij. Chapter. ✠

A AND he entred agayne into the synagoge/ & there was a mã there which had a wydred hõde. And they watched him to se/ whether he wold heale him on the saboth daye/ that they might accuse him. And he sayde vnto the man which had the wydred honde: arise and stonde in the myddes. And he sayde to them: whether is it lawful to do a good dede on the sabboth dayes/ or an euyll? to saue lyfe or kyll? But they helde their peace. And he loked round aboute on thẽ angerly/ mournynge on the blyndnes of their hertes / and sayde to the man: stretch forth thyne hond. And he stretched it out. And his hond was restored/ euen as whole as the other. ✠

And the pharises departed/ & streyght waye gadred a coũsel/ with them that belonged to Herode/ agaynst him that they myght destroye him. And Jesus auoyded with his disciples to the see. And a greate multitude folowed him from Galile and from Jewry/ and from Jerusalem/ & from Idumea/ and from

beyonde Jordane: and they that dwelled about Tyre and Sidon a greate multitude: which when they hadde heard what thinges he dyd/ came vnto him.

And he cõmaunded his disciples/ that a shyppe shuld wayte on him/ because of the people/ lest they shuld throunge him. For he had healed many/ in so moch that they preased vpõ him/ for to touche him as many as had plages. And when the vncleane spirites sawe him/ they fel doune before him/ and cryed saying: thou arte the sone of God. And he straytly charged them that they shulde not vtter him. B

Mat.x.a. Luc.vj.b. And he went vp into a moũtayne/ & called vnto him whome he wolde/ & they came vnto him. And he ordeyned the. xij. that they shuld be with him/ & that he might sende them to preache: and that they myght haue power to heale syckenesses/ & to cast out deuyls. And he gaue Simõ/ to name Peter. And he called James the sone of zebede and John James brother/ and gaue them Bonarges to name/ which is to saye/ the sones of thounder. And Andrew/ & Philip/ and Bartlemew/ & Matthew/ ãd Thomas/ & James the sone of Alphey/ & Taddeus/ & Simon of Cane/ and Judas Iscarioth/ which same also betrayed him.

Mat.ix.d And.xj.b Luc.xj.b And they came vnto houlse/ & the people assembled together agayne/ so greatly that they had not leysar so moche as to eate breed. And when they that longed vnto him heard of it/ they went out to holde him. For they thought he had bene besyd himselfe. And the scribes which came frõ Jerusalem/ sayde: he hath Belzebub/ & by the power of the chefe deuyl/ casteth out deuyls And he called them vnto him/ & sayd vnto them in similitudes. C

How can satan dryue out sathan. For yf a realme be deuided agaynste it selfe/ that realme can not endure. Or yf a houlse be deuyded agaynste it selfe/ that houlse can not cõtynue: So yf satan make insurreccion agaynst him selfe/ and be deuided/ he can not continue/ but is at an ende. No man can entre into a strong mans houlse/ & take awaye his goodes/ excepte he fyrst bynde that stronge man/ and then spoyle his houlse.

mat.xij. a Luc.xj.b. Verely I saye vnto you/ al synnes shal be forgeuen vnto mẽs chyldrẽ & blasphemy wherwith they blaspheme. But he ỹ blaspheme-meth ỹ holy goost/ shal neuer haue forgeuenes: but is in daũger of eternal dãnacion: because they sayd/ he had an vnclene spirit. D

Then

Then came his mother and his brethrē/and stode with out and sent vnto him & called him. And the people sate aboute him and sayde vnto him: beholde thy mother and thy brethren seke for the with out. And he answered them saying: who is my mother and my brethren? And he loked round about on his disciples/whiche sate in compasse about him/and sayde: beholde my mother & my brethren. For who so euer doeth the will of God/he is my brother/my syster and mother. Mat.xij.d Lu.viij.c

¶ The parable of the sower. The sower is expounded.
The worde of God maye not be hyd. Jesus slept in the shyp.
How Jesus rebuked the wynde and see.

¶ The.iiij. Chapter. ✠

A AND he begā agayne to teache by the see syde. And there gadered to gether vnto him moche people/so greatly ỹ he entred into a shyp/and sate in the see/and all the people was by the see syde on the shoore. And he taught them many things in similitudes and sayde vnto them in his doctrine. Herken to. mat.xiij.a Lu.viij.a



Behold: There wēt out a sower to sowe. And it fortuned as he sowed/that some fell by the waye syde/& the fowles of the ayre came and deuoured it vp. Some fel on stony groūd/where it had not moche earth: and by and by sprange vp/because it had not deepth of earth: but assone as the sonne was vp it caught heet/& because it had not rotyng/wydred away. And some fell amonge the thornes/& the thornes grewe vp & choked it: so ỹ it gaue no frute. And some fel vpon good grounde/& dyd yelde frute that spronge and grewe/and brought forthe: some thyrty folde/some sixtye folde/& some an hundred folde. And he sayd vnto them: he that hath eares to heare/let him heare. ✠

B And whē he was alone/they that were aboute him with the xij. axed hym of the similitude. And he sayd vnto them. To you it is geuen to know the mystery of the kyngdome of God. But vnto them that are with out/shall all thynges be done in similitudes: that when they se/they shall se/and not discerne: & when they heare they shall heare/and not vnderstonde: leste at any tyme they shuld tourne/& their synnes shuld be forgeuē them. Esa.vj.c. mat.xiij.b Lu.viij.b Joā.xij.f act.xxviij Ro.xj.b.

And he sayd vnto them: Perceaue ye not this similitude: how then shulde ye vnderstonde all other similitudes:

The sower soweth ỹ worde. And they that are by the wayes syde/ wher the worde is sowen/ are they to whō assone as they haue herde it/ Satan cōmeth immediatly/ & taketh awaye the worde that was sowē in their hertes. And lykewyse they that are sowen on the stony grounde/ are they which whē they haue herde the worde/ attonce receaue it with gladnes/ yet haue no rotes in them selues/ & so endure but a tyme: & anone as trouble & persecuciō aryseth for the wordes sake/ they fall immediatly. And they that are sowē amōg the thornes/ are soch as heare the worde: & the care of this worlde & the disceyptfulnes of ryches & the lustes of other thinges/ entre in & choocke the worde & it is made vnfrutfull. And those that were sowed in the good groūde/ are they ỹ heare the worde & receaue it/ & bringe forth frute/ some thyrty folde/ some sixty fold/ some an hondred fold.

Mat.v. b
Lu.viij. c
And.xj. c
Mat.x. c.
Lu.viij. c

And he sayde vnto them: is the candle lyghted/ to be put vnder a bussheil/ or vnder the table/ and not rather to be put on a candelstick: For there is nothyng so preuy/ that shal not be opened: nether so secret/ but that it shal come abroade. If any man haue eares to heare/ let him heare. And he sayd vnto them: take hede what ye heare. With what measure ye mete/ with the same shall it be measured vnto you agayne. And vnto you that heare/ shall more be geuē. For vnto him ỹ hath shall it be geuē/ & from him that hath not/ shalbe taken awaye euen that he hath.

C

And he sayde: so is the kyngdome of God/ euen as yf a man shulde sowe seede in the grounde/ and shulde slepe and ryse vp nyght and daye: and the seede shuld sprynge and growe vp/ he not ware. For the erth bringeth forth frute of her selfe: fyrst the blade/ then the eares/ after ỹ full corne in the eares. And assone as the frute is brought forth/ anone he throusteth in the sykell/ because the haruest is come.

mat.xiij. c
Lu.xiij. d

And he sayde: wher vnto shal we lykē the kyngdom of God: or with what cōparison shal we cōpare it: It is lyke a grayne of mustard seed/ which when it is sowen in the erth/ is the leest of all seedes ỹ be in the erth: but after that it is sowen/ it groweth vp/ & is greatest of all yerbes: & bereth greate braūches/ so that the fowles of the ayre maye dwell vnder the shadowe of it.

And with

D And with many soch similitudes he preached the worde vnto them/after as they myght heare it. And with out similitude spake he nothinge vnto them. But when they were a parte/he expounded all thinges to his disciples. And the same daye whē euen was come/he sayde vnto them: let vs passe ouer vnto the other syde. And they lefte the people/& toke him euē as he was in the shyp. And there where also with him other shippes. mat. viij. d Lu. viij. d

And there arose a great storme of wynde/& dasshed the waues into the shyp/so that it was full. And he was in the sterne a slepe on a pelowe. And they awoke him/and sayd to him: Master/caresi thou not that we perysshe? And he rose vp/ and rebuked the wynde/and sayde vnto the see: peace ād be styll. And the wynde alayed/& there folowed a greate calme. And he sayd vnto them: why are ye so fearfull? How is it that ye haue no fayth? And they feared excedingly/& sayde one to another: what felowe is this? For both wynde and see obey him.

¶ Of the legion of deuyls. The rulers doughter that was sycke. That woman that had the bloudy yssue.

¶ The. v. Chapter.

A AND they cam ouer the other syde of the see into the coū tre of the Gaderenites. And when he was come out of the shippe/there met him out of the graues a mā possessed of an vncleane spyrete/whiche had his abydinge amonge the graues. And no mā could bynde him: no not with cheynes/because that when he was often bounde with fetters & cheynes/he plucked the cheynes a sundre/& brake ỹ fetters in peces. Nether could any mā tame him. And alwayes both nyght and daye he cryed in the mountayns/& in the graues/& bet him selfe with stones. When he had spied Jesus a farre of/he rāne & worshipped him and cryed with a loude voyce & sayde: what haue I to do with the Jesus the sone of the moost hyest God? I require the in the name of God that thou torment me not. For he had sayd vnto him: come oute of the man thou fowle spyrete. And he axed him/ what is thy name? And he answered sayinge: my name is Legiō/for we are many. And he prayed him instātly/ that he wold not sende them awaye out of the countre. mat. viij. d luc. viij. d

And ther was there nye vnto the moūtayns a greate heerd B of swyne fedyng/and all the deuyls besought him sayng: sende vs into the

vs into the heerde of swyne/that we maye enter into thē. And anone Jesus gaue thē leaue. And the vnclene spyrytes went out and entred into the swyne. And the heerd starteled/& ran hedlyng into the see. They were about two thousand swyne / and they were dzouned in the see. And the swyn heerdes fleed/and tolde it in the cyte and in the countre. And they came out foz to se what had happened: and came to Jesus/and sawe him that was vexed with the fende and had the legion/syt/both clothed and in his ryght mynde/and were afrayed. And they that sawe it tolde them/how it had happened to him that was possessed with the deuyll: & also of the swyne. And they begāne to pzaye him/that he wold departe from their costes. And whē he was come into the shippe/he that had the deuyl/pzayed him that he myght be with him. How be it Jesus wolde not suffre him/but sayde vnto him: go home into thyne owne houlse & to thy frendes/and shewe them what great thinges the Lozde hath done vnto the/and howe he had compassion on the. And he departed and beganne to publisshe in the ten cities/what greate thinges Jesus had done vnto him/and all men dyd merueyle.

Mat. ix. c
Lu. viij. f



And when Jesus was come ouer agayne by shyp vnto the other syde/moche people gathered to him/and he was nye vnto ỹ see. And behold/ther came one of the rulers of the Synagoge/whose name was Jairus: and whē he sawe him/he fell doune at his fete/& besought him greatly sayinge: my doughter lyeth at poynt of deeth/I wolde ỹ woldest come and laye thy hond on her/that she might be safe and lyue. And he went with him/and moche people folowed him/and thzonged him.

C

And there was a certayn woman/which was diseased of an yssue of bloude. xij. yeres/and had suffred many thinges of many phisicions/& had spent all that she had/and felte none amendement at all / but wexe wozse and wozse. Whē she had herde of Jesus: she came into the pzeace behynde hym / and touched his garment. Foz she thought: yf I maye but touche his cloothes I shall be whoale. And streyght waye her fountayne of bloude

of bloude was dryed vp / and she felt in her body / that she was healed of the plage.

D And Jesus immediatly felt in him selfe / the vertue that wēt out of him / and tourned him rounde aboute in the preace / and sayde / who touched my clothes? And hys disciples sayde vnto him: seyst thou the people thrust the / ād yet axest / who dyd touche me? And he loked rounde about / for to se her that had done that thynge. The woman feared and trembled (for she knewe what was done with in her) and she came and fell doune before him / and tolde him the trueth of euery thinge. And he sayde to her: Doughter thy fayth hath made the whoale: goo in peace / and be whoale of thy plage.

Whyll he yet spake / ther came frō the ruler of the synagoges houlse / certayne which sayde: thy doughter is deed / why diseasest thou the master any further? Assone as Jesus hearde that worde spoken / he sayde vnto the ruler of the synagoge: be not afrayed / only beleue. And he suffred no mā to folowe him more then Peter and James & John the brother of James. And he came vnto the houlse of the ruler of the synagoge / and sawe the wondrynge: & them that wepte and wayled greatly / and went in and sayd vnto them: why make ye this a doo and wepe? The maydē is not deed / but slepeth. And they lawght him to scorne Then he put them all out / & toke the father and the mother of the mayden / and them that were with him / & entred in where the mayden laye / and toke the mayden by the honde / and sayde vnto hyr. Tabitha / cumi: which is by interpretacion: maydē I saye vnto the / aryse. And streyght the maydē arose / & went on her fete. For she was of the age of twelue yeres. And they were astonyed at it oute of measure. And he charged them straytely that no mā shuld knowe of it / & cōmaunded to geue her meate.

The Prophet hath none honoure in his owne countre.
How Christ sent forth Apostles & gaue them power to heale deseases.
Of Herode and John baptist. Of the fyue loues and two fysshes.
Jesus walked on the see.

The. vj. Chapter. ✠

A AND he departed thence / & came into his owne coūtre / & his disciples folowed him. And when the Saboth daye was come / he began to teache in the synagoge. And many that hearde him were astonyed / & sayd. From whence hath he these thinges? mat. xiij g Luc. iiij. c Joh. iiij. f

thinges?

thynges: and what wysdom is this that is geuen vnto him: & such vertues that are wrought by his hondes: Is not this ỹ carpenter Maryes sone the brother of James and Joses and of Juda and Simon: & are not his systers here with vs: And they were offended by him. And Jesus sayde vnto them: a prophet is not despysed but in his owne countre/ and amonge his owne kynne/ and amonge them that are of the same housholde. And he coulde there shewe no myracles / but layde his hondes vpon a feawe sycke folke and healed them. And he merueyled at their vnbelefe. ¶

Mat. x. a. Luc. ix. a. And he went aboute by the tounes that laye on euery syde/ teachynge. And he called the twelue/ & beganne to sende them two and two / & gaue them power ouer vnclene spyrytes. And cõmaunded them/ that they shuld take nothyng vnto their iorney saue a rodde only: nether scrippe/ nether breed/ nether mony in their pourses/ but shuld be shood with sandals. And that they shuld not put on two cootes. And he sayde vnto thẽ: wher so euer ye entre in to an house/ there abyde til ye departe thẽce. And who so euer shall not receaue you/ nor heare you/ when ye departe thence/ shake of the duste that is vnder your fete/ for a witnesse vnto them. I saye verely vnto you/ it shal be easyer for Sodom and Gomor at the daye of iudgemẽt/ then for that cyte. B

Act. xiij. g.

And they went out and preached/ that they shuld repent: & they cast out many deuyls. And they annoynted many ỹ were sycke/ with oyle and healed them.

mat. xiiij. a Luc. ix. a And kynge Herode hearde of him (for his name was spreed abroade) and sayde: John Baptist is rysen agayne from deeth/ and therfore myracles are wrought by him. Wother sayde it is Helyas: and some sayde: it is a prophet or as one of the prophetes. But when Herode hearde of him/ he sayde: it is John whõ I behedded/ he is rysen from deeth agayne.

mat. xiiij. Luc. iij. a ✠ For Herode him selfe had sent forth and hath takẽ John/ and boũde him & cast him into prison for Herodias sake/ which was his brother Philippes wyfe. For he had maried her. John sayde vnto Herode: It is not lawful for ỹ to haue thy brothers wyfe. Herodias layed wayte for him/ & wolde haue kylled him but she coulde not. For Herode feared John/ knowinge that he was a iust man and an holy: and gaue him reuerence: and whẽ C

he hearde

he hearde him/he dyd many thinges/and hearde him gladly.

E But when a cõuenient daye was come: Herode on his byrth daye made a supper to the lordes/captayns/ād chefe estates of Galile. And the doughter of the sayde Herodias came in & dauńsed/and pleased Herode & them that sate at bourde also. Then the kynge sayde vnto the mayde: axe of me what thou wilt & I will geue it the. And he sware vnto hyr/whatsoeuer thou shalt axe of me/I will geue it the/euē vnto the one halfe of my kyngdome. And she went forth and sayde to her mother: what shall I axe? And she sayde: John Baptistes heed. And she came in straycht waye with haste vnto the kynge/and axed sayinge: I will/that thou geue me by and by in a charger the heed of John Baptist. And the kynge was sory: how be it for his othes sake/& for their sakes which sate at supper also/he wolde not put her beside her purpose. And immediatly the kynge sent the hangman & cõmaunded his heed to be brought in. And he went and behedded him in the prison & brought his heed in a charger/ād gaue it to the mayden/and the mayden gaue it to her mother. And when his disciples hearde of it/they came and toke vp his body/and put it in a toumbe. F

And the Apostles gathered them selues together to Jesus/ ma.xiiij.b
and tolde him all thinges/both what they had done/and what Luc.ix.b
they had taught. And he sayd vnto them: come aparte into the wyldernes and rest a whyle. For there were many cõmers and goers/that they had no leasure so moch as to eate. And he wēt by shyp out of the waye into a deserte place. But ỹ people spyed mat.ix.d.
them when they departed: & many knewe him/and rāne a fote thither out of all cities/& cam thither before them/and came together vnto him. And Jesus wēt out & sawe moche people/and had cõpassion on them/because they were lyke shepe which had no shepherd. And he beganne to teache them many thinges.

F And when the daye was now farre spent/his disciples came ma.xiiij.d
vnto him saying: this is a desert place/& the daye is now farre Luc.ix.b
passed/let them departe/ỹ they maye go into the coūtre round Joh.vj.a
about/and into the tounes/& bye them breed: for they haue nothinge to eate. He answered & sayd vnto them: geue ye them to eate. And they sayde vnto him: shall we goo and bye. ij. C. peny worth of breed/& geue them to eate? He sayde vnto them: how many loues

many loues haue ye? Go and loke. And whē they had serched/ they sayde. v. & two fysshes. And he cōmaunded them to make G
them all syt doune by cōpanies vpō the grene grasse. And they sate doune here arowe & there arowe/ by hondzedes & by fyf-tyes. And he toke the. v. loues & the two fysshes/ & loked vp to heauen & blessed & brake the loues/ & gaue them to his disciples to put before them: & the two fysshes he deuided amōge them all. And they al dyd eate/ and were satisfyed. And they toke vp twelue basketes full of the gobettes & of the fysshes. And they that ate were about fyue thousand men.

mat. xiiij. Joā. vj. b And streyght waye he caused his disciples to go into the ship and to go ouer the water before vnto Bethsaida/ whyll he sent awaye the people. And assone as he had sent them awaye/ he departe into a mountayne to praye.



✠ And whē euē was come the shippe was in the myddes of the see/ & he alone on the londe/ & he sawe them troubled in rowinge: for ỹ wynde was cōtrary vnto them. And aboute the fourth quarter of the night/ he came vnto them walkynge vpon the see/ & wolde haue passed by thē. Whē they sawe him walkinge vpon the see/ they supposed it had bene a spzite/ & cryed oute: for they all sawe him/ & were afrayed. And anon he talked with them and sayde vnto them: be of good cheare/ it is I be not afrayed. And he went vp vnto them into the shippe/ and the wynde ceased/ & they were sore amased in them selues beyonde measure/ and marueyled. For they remembred not/ of the loues/ because their hertes were blynded. D

mat. xiiij. And they came ouer/ and went into the londe of Genezareth and drue vp into the heauē. And assone as they were come out of the shyppe/ streyght they knewe him/ and ran forth through out all the region round about/ and began to cary about in bedes all that were sycke/ to the place where they hearde tel that he was. And whither so euer he entred into tounes/ cyties or byllages/ they layde their sycke in the stretes/ and prayed him that they might touche/ & it were but the edge of his vesture.

And as

And as many as touched hym/ were safe.

¶ How the disciples dyd eate with vnwasshen handes. Of the breakynge the commaundementes of God to obserue the tradicions of men. That which goeth into the mouth defyled not/ but that which cometh out The Sirophenissa. Of him that was both deffe and domme.

¶ The. vij. Chapter

A 

AND the Pharyses came to gedder vnto him/ and dyuers of the Scribes which came frō Jerusalē. And when they sawe certayne of his disciples eate breed with cōmen hōdes (that is to saye/ with vnwesshen hondes) they complayned. For the Pharyses & all the Jewes/ excepte they wasshe their hondes ofte/ eate not/ obseruyng the tradicions of the elders. And whē they come frome the market/ except they wasshe/ they ete not. And many other there be/ whiche they haue taken vpon them to obserue/ as the wasshynge of cuppes and cruses/ and of brasen vessels and of tables. mat. xv. a.

B 

Then axed him the Pharises & Scribes/ why walke not thy disciples accordyng to the tradicions of the elders/ but eate breed with vnwesshen hondes? He answered and sayd vnto them: well prophesied Esayas of you ypocrites/ as it is writtē: This people honoureth me with their lyppes/ but their herte is farre frō me: In vayne they worshyppe me/ teachyng doctryns which are nothyng but the cōmaundementes of mē. For ye laye the cōmaundement of God aparte/ and obserue the tradicions of men/ as the wasshynge of cruses and of cuppes/ and many other suche lyke thynges ye do. esa. xxix d

And he sayde vnto them: well/ ye cast a syde the commaundement of God/ to mayntayne youre owne tradicions. For Moses sayde: Honoure thy father and thy mother: and whosoeuer curseth father or mother/ let him dye for it. But ye saye: a man shall saye to father or mother Corban: whyche is/ that thou Exo. xx. c Deut. v. d Eph. vj. a Exo. xxj c Leui. xx. c Prou. xx.

delyzest of me to helpe the with is geuen God. And so ye soffre him no moze to do ought foz his father oz his mother/makyng the wozd of God of none effecte/through your owne tradicios which ye haue ozdeyned. And many soche thinges do ye.

And he called all the people vnto him/and sayde vnto them. C
mat. xv.b Herken vnto me/euery one of you & vnderstonde. There is no thynge with out a mā that can defyle him when it entreth into him: but tho thinges which pzocede out of him/are those which defyle the man. If any man haue eares to heare/let him heare. And when he came to house awaye frō the people/his disciples asked him of the similitude. And he sayde vnto them: are ye so without vnderstonding? Do ye not yet perceaue/that what so euer thynge from without/entreth in to a man/it cānot defyle him/because it entreth not into his hert/but in ỹ belly: & goeth out into the dzaught that pourgeth out all meates?

And he sayde: that defyleth a man which cometh out of a mā Foz from with in euen oute of the herte of men pzoceade euyll thoughtes/aduoutry/foznicacion/murder/theeft/couetousnes/wyckednes/deceyte/vnclennes/& a wycked eye/blasphemy/pzyde/folishnes: all these euyll thinges come from with in/and defyle a man.

mat. xv.c And from thence he rose and went into the bozders of Tyze and Sidon: & entred into an house/& wolde that no mā shuld haue knowen. But he coulde not be hyd. Foz a certayne womā whose doughter had a fowle spzite hearde of him & came and
mat. xv.c fel at his fete. The woman was a Greke out of Syzophencia/& she besought him that he wolde cast out the deuyll out of her doughter. And Jesus sayde vnto her: let ỹ chyldzē fyzst be feed. Foz it is not mete to take the chyldzēs breed/& to caste it vnto whelppes. She answered & sayde vnto him: euē so master/neuertheless/ỹ whelppes also eate vnder ỹ table of the chyldzēs cromes. And he sayde vnto her: foz this sayinge go thy waye/the deuyl is gone out of thy doughter. And whē she was come home to her house/she foūde the deuyll departed & her doughter lyinge on the beed.

mat. xv.c ✠ And he departed agayne from the costes of Tyze and D
Sydon/and came vnto the see of Galile thozow the myddes of the costes of the .x. cities. And they brought vnto him one that was deffe

was deffe and stambred in his speche / & prayde him to put his honde vpon him. And he toke hun a syde from the people / & put his fyngers in his eares and dyd spyt and touched his tounge and loked vp to heauē and syghthed / and sayd vnto him: Ephatha / ỹ is to saye / be opened. And streyght waye his eares were opened / and the strynge of his tounge was loosed / and he spake playne. And he cōmaunded them that they shulde tell no man. But the more he forbad them / so moche the more a greate deale they publisshed it: and were beyond measure astonyed / saying: He hath done all thinges well / and hath made both the deffe to heare and the domme to speake. ✠ Gene. j. d ec. xxxix.

¶ Of the seuen loues and a few fysshes. The pharises required a signe. The leuen of the pharises. Of the blynde man.
Christ enquired of his disciples whō men sayde that he was. How Peter persuaded Christ. Peter is called sathan. who is Christes disciple.

¶ The. viij. Chapter. ✠

A 

IN those dayes whē ther was a very greate cōpany / & had nothinge to eate / Jesus called his disciples to him and sayde vnto them: I haue compassiō on this people / because they haue nowe bene with me. iij. dayes & haue nothing to eate: And yf I shuld sende thē awaye fasting to their owne houses / they shuld faynt by ỹ way. For diuers of thē came from farre. And his disciples answered him: where shuld a mā haue breade here in the wyldernes to satisfye these? And he axed them how many loues haue ye? They sayde / seuen. And he commaunded the people to syt doune on the grounde. And he toke the. vij. loues gaue thankes / brake and gaue to his disciples / to set before them. And they dyd set them before the people. And they had a fewe small fysshes. And he blessed them and cōmaunded them also to be set before them. And they ate and were suffysed. And they toke vp of the broken meate that was lefte. vij. baskettes full. And they that ate / were in nōbre aboute fowre thousand. And he sent them awaye. ✠ mat. xv. d

B And a none he entred into a shyp with his disciples / and cam into the parties of Dalmanutha. And the pharises came forth mat. xvj. a Luc. xij. a

and beganne to dispute with him / sekynge of him a signe from heauen & temptinge him. And he syghthed in his spirit & sayd: why doth this generacio seke a signe? Uerely I saye vnto you / there shal no signe be geuen vnto this generacion. And he lefte them & went into the shyp agayne / & departed ouer the water.

mat.xvj.a And they had forgottē to take breed with them / nether had they in the shyp with them more then one lofe. And he charged them sayinge. ✣ Take hede / & beware of the leuen of the pha- C
rises / and of the leuen of Herode. And they reasoned amonge them selues sayinge: we haue no breed. And whē Jesus knewe that / he sayd vnto them: why take ye thought because ye haue no breed: perceaue ye not yet / nether vnderstōde? Haue ye your hertes yet blynded? Haue ye eyes and se not? ād haue ye eares and heare not? Do ye not remember? When I brake .v. loues amonge .v. M. How many baskettes full of broken meate toke
Joh.vj.b ye vp? They sayde vnto him / twelue. Whē I brake .vij. amōge .iij. M. How many baskettes of the leuynges of broken meate toke ye vp? They sayde seuen. And he sayde vnto them: howe is it that ye vnderstonde not? ✣



✣ And he came to Bethsaida / and they D
brought a blynde mā vnto him & desyred him to touche him. And he caught ỹ blinde by the honde / and leade him out of the toune / and spat in his eyes & put his hondes vpon him / and axed him whether he saw ought. And he loked vp and sayde: I se the men / for I se them walke / as they were trees. After that he put his hōdes agayne vpō his eyes / and made him see. And he was restored to his syght / & saw euery man clerly. And he sent him home to his houlse / sayinge: nether go into the toune / nor tell it to any in the toune. ✣

mat.xvj.b And Jesus went out and his disciples into the tounes that
Luce.ix.c longed to the cite called Cesarea Philippi. And by the waye he axed his disciples sayinge: whom do men saye that I am? And they answered: some saye that thou arte John Baptiste: some saye Helyas: ād some / one of the prophetes. And he sayde vnto them: But whom saye ye that I am? Peter answered & sayde vnto him

vnto him: Thou art very Christ. And he charged them/ ꝯ they shulde tell no man of it. And he beganne to teache them/ howe that the sone of mā must suffre many thinges/ & shuld be repro ued of the elders & of the hye prestes & scribes/ & be kylled/ and after thre dayes aryse agayne. And he spake that sayinge open ly. And Peter toke him a syde/ and began to chyde him. Then he tourned aboute/ and loked on his disciples/ and rebuked Pe ter sayinge. Go after me satan. For thou sauerest not the thyn- ges of God but the thinges of men.

And he called the people vnto him / with his disciples also/ & sayde vnto them: Who so euer will folowe me / let him forsake him selfe/ and take vp his crosse / & folowe me. For whosoeuer will saue his lyfe shal loose it. But whosoeuer shall loose his lyfe for my sake and the gospels/ the same shall saue it. What shall it profet a man / yf he shulde wynne all the worlde and loose his owne soule: or els what shall a man geue/ to redeme his soule agayne? Who so euer therfore shall be ashamed of me and of my wordes/ amonge this aduoutrous and synfull generacion: of him shall the sone of man be ashamed / when he cometh in the glorye of his father with the holy aungels. And he sayde vn to them: Uerely I saye vnto you: There be some of them that stonde here/ which shal not taste of deeth/ tyll they haue sene the kyngdome of God come with power.

mat. xvj d and. x. d. Luc. ix. c. & xiiij. f

Mat. x. d Luc. ix. c. and. xij. c

mat. xvj d Luc. ix. c.

¶ How Jesus was transfygured. The spirit of the fallynge sycknes is cast out. The disciples disputed betwene thē selues who shuld be greatest. wo be to them that geue offences.

¶ The. ix. Chapter.



AND after. vj. dayes Jesus toke Peter / James & John / & leed them vp into an hye moūtayne out of ꝯ waye alone/ and he was trāsfigured be- fore them. And his rayment dyd shyne/ & was made very whyte/ euē as snowe so whyte as no fuller can make vpon the earth. And ther apered vnto them Hely as with Moyses: and they talked with Jesu. And Peter answered and sayde to Jesu: Master here is good beynge for vs/ let make thre tabernacles/ one for the/ one for Moses/

mat. xvij. Luc. ix. d

and one for Helyas. And yet he wyst not what he sayd: for they were afrayed. And there was a cloude that shaddowed them. And a voyce came out of the clowde sayinge: This is my deare sone/heare him. And sodenly/they loked roundе aboute them/ and sawe no man more then Jesus only with them.

mat. xvij. And as they cam doune from the hyl/he charged them/that B they shulde tell no man what they had sene tyll the sone of man were rysen from deeth agayne. And they kepte that saying wᵗ them/and demaunded one of another/ what that rysyng from deeth agayne shulde meane.- And they axed him sayinge: why then saye the scribes/that Helyas must fyrste come.- He answered and sayde vnto them: Helyas verely shall fyrst come and restore all thinges. And also the sone of man as it is wryttē/ shall mat. xvij. a Esa. liij. b mar. xij. c Luce. xx. c suffre many thynges & shalbe set at nought. Moreouer I saye vnto you that Helias is come/& they haue done vnto him what soeuer pleased them/as it is wrytten of him.

And he came to his disciples and sawe moche people aboute them/& the scribes disputynge with them. And streyght waye all the people when they behelde him/ were amased/and ran to him/and saluted him. And he sayde vnto the scribes: what dispute ye with them.-

✠ And one of the company answered and sayde: Master/ C I haue brought my sone vnto the/whiche hath a domme spirite. And when so euer he taketh him/he teareth him/ and he fometh/and gnasheth with his tethe/and pynneth awaye. And I spake vnto thy disciples that they shulde caste him oute/ and they coulde not.

He answered him and sayde: O generacion without fayth/ how longe shall I be with you.- Howe longe shall I suffre you.- Bryng hym vnto me. And they brought him vnto him. And assone as the spirit sawe him/he tare him. And he fell doune on the grounde walowinge and fomynge. And he axed his father howe longe is it a goo/ sens this hath happened him.- And he sayde/of a chylde: and ofte tymes casteth him into the fyre/and also into the water/to destroye him. But yf thou canste do any thynge/haue mercy on vs/and helpe vs. And Jesus sayd vnto him: yee yf thou couldest beleue/all thynges are possyble to him that beleued. And streyght waye the father of the chylde cryed

with

with teares sayinge: Lorde I beleue/helpe myne vnbelefe.

When Jesus sawe that the people came runnynge together vnto him/he rebuked the fowle spirite/saying vnto him: Thou domme and deffe spirite / I charge the come oute of him/and entre no more into him. And the spirite cryed/& rent him sore/ & came out: And he was as one that had bene deed/in so moche that many sayde / he is deed. But Jesus caught his honde and lyfte him vp: and he rose. And when he was come into the houfle/his disciples axed him secretly: why coulde not we caste him out? And he sayde vnto them: this kynde can by no nother meanes come forth/but by prayer and fastynge. ✠

C ✠ And they departed thens/& toke their torney thorow Galile/and he wolde not that any man shuld haue knowen it. For he taught his disciples/& sayde vnto them: the sone of man shal be delyuered into the hondes of men/and they shall kyll him/& after that he is kylled he shal aryse agayne the thyrd daye. But they wyste not what that sayinge meant/and were afrayed to axe him. mat. xvij. Luc. ix. c.

And he cam to Capernaū. And whē he was come to houfle/ he axed thē: what was it that ye disputed betwene you by the waye? And they helde their peace: for by ỹ waye they reasoned amonge thē selues/who shuld be the chefest. And he sate doune and called the twelue vnto him/and sayde to them: yf any man desyre to be fyrst/the same shall be last of all/and seruaunt vnto all. And he toke a chylde/and set him in the myddes of them/& toke hun in his armes and sayde vnto them: Whosoeuer receaueth any suche a chylde in my name/receaueth me. And who so euer receaueth me/receaueth not me/but him that sent me. ✠ mat. xviij Luc. ix. f.

F John answered him saying: ✠ Master/we sawe one casting oute deuyls in thy name / which foloweth not vs and we forbade hun/because he foloweth vs not. But Jesus sayd/forbyd him not. For ther is no mā that shall do a myracle in my name/ that can lightlye speake euyl of me. Who so euer is not agaynst you/is on youre parte. And whosoeuer shall geue you a cuppe of water to drynke for my names sake / because ye belonge to Christ/verely I saye vnto you / he shall not loose his rewarde.

And who so euer shall offende one of these lytelons/that beleue in me/it were better for him/that a mylstone were hanged

aboute his necke/ and that he were cast into the see. Wherfore G
yf thy hond offende the/cut him of. It is better for the to entre
into lyfe maymed/then hauinge two hōdes to go into hell/into
fyre that neuer shalbe quenched/where their worme dyeth not
and ỹ fyre neuer goeth oute. Lykewyse yf thy fote offende the/
cut him of. For it better for the to go halt into lyfe/then hauing
two fete to be cast into hell/into fyre that neuer shalbe quēched:
esa.lxvj.s where the worme dyeth not/& the fyre neuer goeth out. Euen
so yf thyne eye offende the/plucke him oute. It is better for the
to go into the kyngdome of God with one eye / then haupnge
two eyes to be cast into hell fyre: where their worme dyeth not
and the fyre neuer goeth oute. ℣

Euery man therfore shalbe salted with fyre. And euery sacri-
fyce shalbe seasoned with salt. Salt is good. But yf ỹ salt be vn-
sauery/what shal ye salte ther with? Se ỹ ye haue salt in youre
selues/& haue peace amonge youre selues/one with another.

¶ Of deuorcement. Of the ryche man that demaunded of
Christ what he myght do to obtayne eternall lyfe.
It is harde for ryche men to enter into the kyngdom of God.
Of the sones of zebede. Of Barthimeus that was blynde.

¶ The .x. Chapter.



AND he rose from thence & wēt in A
to the coostes of Jewry through
the region that is beyonde Jordā. And
the people resorted vnto him a fresshe: ād
as he was wont/he taught thē agayne.
And the Pharises came and axed him a
questiō: whether it were laufull for a mā
to put away his wyfe: to proue him: And
he answered & sayd vnto thē: what dyd
Moses byd you do? And they sayd: Mo
ses suffred to wryte a testimoniall of de-
uorcement/and to put hyr awaye. And Jesus answered & sayd
vnto them. For the hardnes of youre hertes he wrote this pre-
deu.xxiiij cept vnto you. But at the fyrste creacion God made them man
mat.xij.d and womā. And for this thinges sake shall man leue his father
gen.iiij.d and mother and byde by his wyfe and they twayne shalbe one
1.cor.vj.d flesshe. So then are they nowe not twayne / but one flesshe.
Therfore what God hath cuppled/let not man separat.

And in

B And in ỹ houſſe his diſcipl̃ axed him agayn of ỹ matter. And he ſayd vnto thē. Whoſoeuer putteth away his wyfe & maried another/breaketh wedlocke to herwarde. And yf a womā forſake her huſbād & be maried to another/ſhe cōmitteth aduoutry

1.cor. vij.

And they brought chyldrē to him/that he ſhuld touche thē. And his diſciples rebuked thoſe that brought them. When Ieſus ſawe that/he was diſpleaſed and ſayd to them: Suffre the chyldrē to come vnto me/and forbyd them not. For of ſuche is the kyngdom of God. Uerely I ſaye vnto you/whoſoeuer ſhal not receaue the kyngdom of God as a chylde/he ſhal not entre therin. And he toke them vp in his armes/and put his hondes vpon them/and bleſſed them. ✠

mat. xix. b
lu. xviij. c

C 

✠ And whē he was come into ỹ way/ there came one runnynge and kneled to him/& axed him: good maſter/what ſhal I do/that I maye enheret eternal lyfe. Ieſus ſayde to him: why calleſt thou me good. There is no man good but one/ which is God. Thou knoweſt the commaundemētes: breake not matrimony: kyl not: ſteale not/bere not falſe wytnes: defraude no man: honour thy father & mother. He anſwered and ſayd to him: maſter all theſe I haue obſerued fro my youth. Ieſus beheelde him/& had a fauour to him & ſayd vnto him/one thynge is lackynge vnto the. Go and ſell all that thou haſt/ and geue to the poore and thou ſhalt haue treaſure in heauen and come & folow me/and take vp thy croſſe. But he was diſcumforted with that ſayinge/& wēt awaye mornynge/for he had great poſſeſſions.

mat. xix. d
lu. viij. d.

Exo. xx. e

D And Ieſus loked rounde aboute/& ſayde vnto his diſciples what an harde thinge is it for them that haue ryches/to entre into the kyngdome of God. And his diſciples were aſtonnyed at his wordes. But Ieſus anſwered agayne & ſayd vnto thē: chyldren how harde is it for them/that truſt in ryches/to entre into the kyngdome of God. It is eaſyer for a camell to go thorowe the eye of an nedle/ then for a ryche man to entre into the kyngdome of God. And they were aſtonnyed oute of meaſure/ſayinge betwene them ſelues: who then can be ſaued.

Jelus loked vpon them/& layde: with men it is vnpollible/but not with God/for with God all thinges are pollible.

And Peter beganne to laye vnto him: Lo/we haue forlaken all/and haue folowed the. Jelus anlwered and layde: Uerely I laye vnto you/ther is no man that forlaketh houlle/or brethrē/ mat.xix.d and.xx.b lu.xviij.c. or lyllers/or father/or mother/or wyfe/other chyldren/ or londes for my lake and the Golpelles/whiche lhall not receaue an houndred folde now in this lyfe: houlles/and brethren/and lyllers/and mother/and chyldrē/ and londes with perlecucions: and in the worlde to come/eternall lyfe. Many that are fyrlte/ lhalbe laft: ād the laft/fyrlt. And they were in the waye goynge vp to Jerulalem. And Jelus went before them: and they were amaled/and as they folowed were afrayde.



And Jelus toke the. xij. agayne/& began to tell them what thinges lhuld happen vnto him. Beholde we go vp to Jerulalem/and the lone of man lhalbe delyuered vnto the hye prelles and vnto the lcribes: and they lhall condempne him to deeth/& lhall delyuer him to the gentyls and they lhall mocke him/& lcourge him and lpyt vpō him/and kyll him. And the thyrde daye he lhall ryle agayne.

mat.xx.c. And then James and John the lones of zebede came vnto him/laying: Maller/we wolde that thou lhuldelt do for vs what loeuer we delyre. He layde vnto them: what wolde ye I lhulde do vnto you? They layde vnto him: graunt vnto vs that we maye lytte one on thy ryght honde/& the other on thy lyfte hōde/in thy glory. But Jelus layde vnto them: ye wot not what ye are. Can ye drynke of the cup that I lhall drynke of/and be baptiled in the baptyme that I lhalbe baptyled in? And they layde vnto him: that we can. Jelus layde vnto them: ye lhall drynke of the cup that I lhall drynke of/and be baptiled with the baptyme that I lhalbe baptyled in: but to lyt on my ryght honde & on my lyfte honde is not myne to geue/but to them for whom it is prepared.

Mat.xxij And when the. x. hearde that they began to dildayne at James & John. But Jelus called them vnto him/& layd to them: ye knowe

ye knowe that they which seme to beare rule amõge the gẽtyls raygne as lozdes ouer them. And they that be greate amonge them/exercyse auctozite ouer them. So shall it not be amonge you/but whosoeuer of you wyll be greate amonge you/shall be your minister. And whosoeuer wilbe chefe/shalbe seruaũt vnto all. Foz euẽ the sone of man cam not to be ministred vnto: but to minister/and to geue his lyfe foz the redempcion of many.

mat.xx. b luc.xviij.f

G And they came to Hierico. And as he went out of Hierico wt his disciples/& a great nombze of people: Barthimeus the sone of Thimeus which was blynde/sate by ẏ hye wayes syde beggynge. And whẽ he hearde that it was Jesus of Nazareth/he began to crye and to saye: Jesus the sone of Dauid/haue mercy on me. And many rebuked him/that he shulde holde his peace. But he cryed the moze a greate deale/thou sone of Dauid haue mercy on me. And Jesus stode still/& cõmaunded him to be called. And they called the blynde/sayinge vnto hym. Be of good cõfozte: ryse/he calleth the. And he thzewe awaye his clooke/ãd roose and came to Jesus. And Jesus answered/and sayd vnto him: what wilt thou that I do vnto the? The blynde sayd vnto hym: master/that I myght se. Jesus sayde vnto him: goo thy waye/thy fayth had saued the. And by and by he receaued his syght/and folowed Jesus in the waye.

¶ Of the colte which Jesus sent disciples to fetche. Of the fygge tree that was dzyed vp. How the byers and sellers were cast oute of the temple. what fayth in God can do. Forgeue and ye wyll be forgeuen. The qnestion moued of the scribes to Chzist. The question of Chzist to them agayne.

¶ The. xj. Chapter.



A AND when they came nye to Jerusalem vnto Bethphage & Bethanie/besydes mount Olyuete he sent fozth two of his disciples/and sayd vnto them: Go youre wayes into the toune that is ouer agaynst you. And assone as ye be entred into it/ye shall fynd a coolte boũde/wheron neuer mã sate: loose him & bzinge him. And yf any man saye vnto you: why do ye so? Saye that the Lozd hath neade of him: & streyght waye he will sende

mat.xxi.a luc.xix.c.

wil ſende him hyther. And they went their waye/and found a coolte tyed by ỹ doꝛe wth out in a place where two wayes met
Ioh.xij.g. and they loſed him. And diuers of them that ſtode there/ſayde vnto them: what do ye looſyng the coolte? And they ſayd vnto them euen as Jeſus had cõmaũded them. And they let thẽ go.



And they bꝛought the coolte to Jeſus/& caſte their garmẽtes on him: and he ſate vpõ him. And many ſpꝛede their garmẽtes in the waye. Other cut doune bꝛaunches of the trees/& ſtrawed them in the waye. And they that went beforꝛe & they ỹ folowed/cryed ſayinge: Hoſanna: bleſſed be he that cõmeth in the name of the Loꝛde. Bleſſed be ỹ kyngdom ỹ cõmeth in the name of him that is Loꝛde of our father Dauid: Hoſanna in the hyeſt.

mat.xxj.d Lu.xix.g And the Loꝛde entred into Jeruſalem/and into the temple. B
And when he had loked roundabout vpon al thynges/& nowe the euen tyde was come/he went out vnto Bethany/with the twelue. And on the moꝛowe whẽ they were come out frõ Bethany/he hungred/and ſpyed a fygge tree a farre of haupnge leues/and went to ſe whether he myght fynde any thinge ther on. But when he came therto/he founde nothynge but leues: foꝛ the tyme of fygges was not yet. And Jeſus anſwered and ſayd to it: nener mã eate frute of the her after whyl the woꝛlde ſtondyth. And his diſciples hearde it.



Eſa.lvj.a hie.vij.b. And they came to Jeruſalẽ. And Jeſus went into the temple/and begãne to caſt out the ſellers & byers in the tẽple/ and ouerthꝛewe the tables of the money chaũgers/& the ſtoles of them that ſolde doues: and wolde not ſuffre that any mã caryed a veſſell thoꝛow the temple. And he taught ſayinge vnto them/is it not wꝛittẽ: my houſſe ſhalbe called the houſſe of pꝛayer vnto all nacions? But ye haue made it a deen of theues.

And the Scribes & hye Pꝛeſtes hearde it and ſought howe C
to diſtroye

to destroye him. For they feared him/because all the people marueyled at his doctrine. And when euen was come/he went out of the cite. And in the morning as they passed by/they sawe the fygge tree dryed vp by the rotes. And Peter remembred/and mat.xxj.a
sayde vnto him: master/beholde the fygge tree which thou cursedest/is wyddred awaye. And Jesus answered and sayde vnto them: Haue confydens in God.

D ✠ Verely I saye vnto you/that who soeuer shall saye vnto this mountayne: take awaye thy selfe/and cast thy selfe into the see/and shall not wauer in his herte/but shall beleue those thinges which he sayeth shall come to passe/what soeuer he sayeth/ shalbe done to him. Therfore I saye vnto you/what soeuer ye mat.vij.a
desyre when ye praye/beleue that ye shall haue it/and it shalbe ād.xxv.c.
done vnto you. And when ye stonde and praye/forgeue/yf ye Mat.vj.b
haue any thinge agaynst any mā/that youre father also which Luc.vj.b.
is in heauen/maye forgeue you youre trespases.

And they came agayne to Jerusalem. And as he walked in ere.xxviij
the temple/ther came to him the hye Prestes/and the Scribes mat.xxj.c
and the elders/& sayde vnto him: by what auctorite doest thou Luc.xx.a
these thinges? & who gaue the this auctorite to do these thynges? Jesus answered & sayde vnto them: I will also axe of you a certayne thinge/& answere ye me/and I wil tell you by what auctorite I do these thinges. The baptime of John/was it frō heauē or of men? Answer me. And they thought in them selues sayinge: yf we shall saye frome heauen/he wyll saye why then dyd ye not beleue him? but yf we shall saye of men/then feare we the people. For all men counted John that he was a verye Prophete. And they answered and sayd vnto Jesus/we cānot tell. And Jesus answered and sayde vnto them: nether wyll I tell you by what auctorite I do these thinges. ✠

¶ The vyneyarde that was let out to hyer. The question of tribute. The question of the Saduces. Of the scribe that demaūded of Christ which was the chefest cōmaundement. The question that Christ moued to the scribes. Beware of ypocrisy. Of the poore wydow that offered.ij.mites.

¶ The.xij. Chapter.

A AND he began to speake vnto them in similitudes. A cer- mat.xxj.d
tayne mā planted a vyneyarde/and cōpased it with an hedge & ordeyned a wyne presse/& bylt a toure in it. And let it out to hyre vnto husbandmen/& went into a straunge countre

And when

Luc.xx.c. And when the tyme was come/he sent to the tenauntes a ser-
Esa.l.a. uaunt / that he myght receaue of the tenauntes of the frute of
Hier.ij.d. the vyneyard. And they taught him and bet him/and sent him agayne empty. And moreouer he sent vnto them an other ser-uaunt/and at him they cast stones and brake his heed/and sent him agayne all to reuyled. And agayne he sent an other/& him they kylled: and many other/beetynge some/& kyllinge some.

yet had he one sone whō he loued tenderly/him also he sent B
at the laste vnto them saying: they will feare my sone. But the tenauntes sayde amongest them selues: this is the heyre: come let vs kyll him/& the inheritaunce shal be oures. And they toke him and kylled him/and caste him out of the vyneyarde. What shall then the lorde of the vyneyarde do? He wyll come and de-stroye the tenauntes/and let out the vyneyarde to other. Haue
Psal.cxvij ye not redde this scripture? The stone which the bylders dyd
esa.xxviij refuse/is made the chefe stone in the corner: this was done of
Act.iiij.b the Lorde/& is meruelous in our eyes. And they went aboute
Ro.ix.g. to take him / but they feared the people. For they perceaued
i.Pe.ij.a that he spake that similitude agaynst them. And they lefte him and went their waye.

Mat.xxij. And they sent vnto him certayne of ỹ C
Luc.xx.d. Pharises with Herodes seruauntes/to take him in his wordes. And assone as they wer come they sayd vnto him: ma-ster we know that thou art true/and ca-rest for no man: for thou consyderest not the degre of men/but teachest the waye of God truly: Is it lawful to paye tribut to Cesar/or not? Ought we to geue/or ought we not to geue? He vnderstode their simulacion & sayde vnto thē: Why tempte ye me? Bryng me a peny/that I maye se it. And they brought. And he sayde vnto thē: Whose is this ymage & super-
Ro.xiij.c scripcion? And they sayde vnto him Cesars. And Jesus answe-red & sayde vnto them: Then geue to Cesar that which belon-geth to Cesar: & to God/that which perteyneth to God. And they meruelled at him.



Then came the saduces vnto him/which saye: ther is no re-
surrection

surreccion. And they axed him sayinge: Master / Moses wrote vnto vs yf any mās brother dye / & leue his wyfe behynde him / and leue no chyldē / that then his brother shuld take his wyfe & reyse vp seed vnto his brother. Ther were seuē brethren / & the fyrst toke a wyfe / & whē he dyed leeft no seed behynde him. And the secōde toke hyr: & dyed: nether leeft any seed. And the thyrd lykewyse. And seuē had her & leeft no seed behynde them. Last of all the wyfe dyed also. In the resurreccion then / when they shall ryse agayne / whose wyfe shall she be of them? For seuē had her to wyfe. Jesus answered & sayd vnto them. Are ye not therfore deceaued & vnderstonde not the scriptures / nether the power of God? For whē they shall ryse agayne frō deeth / they nether mary / nor are maryed: but are as the aungels which are in heauē. As touchynge the deed / that they shal ryse agayne: haue ye not redde in the boke of Moses / how in the busshe God spake vnto him saying: I am the God of Abraham / and the God of Jsaac / ād the God of Jacob? He is not the God of the deed / but the God of the lyuinge. ye are therfore greatly deceaued.

mat. xxij. Luc. xx. d deu. xxv b

Exo. iij. d

mat. xxij b Luce. x. c.

C 

And ther came one of the scribes that had heard them disputynge to gether / & perceaued that he had answered them well / & axed him: Which is the fyrst of all the cōmaundementes? Jesus answered him: the fyrst of all the cōmaundmentes is. Heare Jsrael: The Lorde god / is one Lorde. And thou shalt loue ỹ Lorde thy God with al thy hert / & with all thy soule / & with all thy mynde / ād with all thy strenght. This is ỹ fyrste cōmaundmēt. And ỹ secōde is lyke vnto this: Thou shalt loue thy neyghbour as thy selfe. Ther is none other cōmaundmēt greater thē these

Deu. vj. d

leui. xix. d mat. xxij. Rom. xiij Gala. v. b

D And the Scribe sayde vnto him: well master / thou hast sayd the trueth / that ther is one God and that there is none but he. And to loue him with all the herte / ād with all the mynde / and with all the soule / & with all the strēght: & to loue a mās neyghbour as him selfe / is a greater thinge then all burnt offeringes and sacrifyces. And whē Jesus sawe that he answered discretly / he sayde vnto him: Thou arte not farre from the kyngdom

of God

of God. And no man after that/durst axe him any question.

mat. xxij. Luc.xx.g And Jesus answered & sayde/teachynge in the temple: how saye the Scribes that Christ is the sone of Dauid? for Dauid

Psal.cix. him selfe inspired with the holy goost/sayde: The Lorde sayde to my Lorde/syt on my ryght honde/tyll I make thyne enemyes thy fote stole. Then Dauid him selfe calleth hym Lorde/ and by what meanes is he then his sone? And moche people hearde him gladly.

mat.xxiij. Luc.xj.f. And he sayde vnto them in his doctrine: beware of the Scribes which loue to go in longe clothynge and loue salutacions in the market places/and the chefe seates in the synagoges/and to syt in the vppermost roumes at feastes/and deuoure wydowes houses/and that vnder a coloure of longe prayinge. These shall receaue greater dampnacion.

Lu.xxj.d ✠ And Jesus sate ouer agaynst the treasury/and beheldе how the people put mony into the treasury. And many ꝑ were ryche/cast in moch. And there came a certayne poore wydowe/ & she threwe in two mytes/which make a farthynge. And he called vnto him his disciples & sayde vnto them: Verely I saye vnto you/that this poore wydowe hath cast moare in/then all they which haue caste into the treasury. For they al dyd caste in of their superfluyte: but she of her pouerte/dyd caste in all that she had/euen all her lyuynge. ✠

¶ The destruccion of the tẽple. Of the last daye & tyme knoweth no mã. The similitude of the fygge tree. watche for ye knowe not the houre.

¶ The.xiij. Chapter.

mat.xxiiij. AND as he went oute of the temple one of his disciples sayde vnto him: Master/se what stones/and what byldynges are here. And Jesus answered and sayde vnto hym. Seyst thou these greate byldynges? There shall not be lefte one stone vpon another/that shal not be throwen doune.

And as he sate on mounte Olyuete/ouer agaynst the temple Peter/and James and John/and Andrew ared him secretly: tell vs/when shall these thinges be: & what is the signe whẽ all these thinges shalbe fulfylled? And Jesus answered thẽ/& began to saye: take hede lest any man deceaue you. For many shal come in my name sayinge: I am Christ/& shall deceaue many.

When ye shall heare of warre and tydinges of warre/be ye not troubled

not troubled. For soche thinges must nedes be. But the ende is not yet. For there shall naciō aryse agaynst nacion/ & kyngdom agaynst kyngdō. And ther shalbe erthquakes in all quarters/ & famyshment & troubles. These are the beginnyng of sorowes.

B But take hede to youre selues. For they shall bryng you vp to the councels and into the synagoges/ & ye shalbe beaten: yee and shalbe brought before rulers and kynges for my sake/ for a testimoniall vnto them. And the Gospel must fyrst be publisshed amonge all nacions.

But when they leade you and present you/ take no thought afore honde what ye shal saye nether ymagion: but whatsoeuer is geuē you at the same tyme/ that speake. For it shall not be ye that shall speake/ but the holy goost. ye and the brother shall delyuer the brother to deeth/ and the father the sone/ād the chyldren shall ryse agaynste their fathers and mothers / and shall put them to deeth. And ye shallbe hated of all men for my names sake. But who so euer shall endure vnto the ende/ the same shall be safe. Mat. x. b

C Moreouer when ye se the abominacion that betokeneth desolacion/ wherof is spoken by Daniel the prophet/ stonde wher it ought not / let him that redeth vnderstonde. Then let them that be in Jewry/ fle to the moūtaynes. And let hun that is on the houlse toppe not descende doune into ỹ houlse/ nether entre therin/ to fetche any thinge oute of his houlse. And let him that is in the felde/ not turne backe agayne vnto the thinges which he leeft behynde him for to take his clothes with him. Wo shall be then to them that are with chylde/ & to thē that geue soucke in those dayes. But praye/ that youre flyght be not in the wynter. For ther shalbe in those dayes suche tribulaciō/ as was not frō the begīnnyng of creatures which God creeted this tyme/ nether shall be. And excepte that the Lorde shuld shorten those dayes/ no mā shuld be saued. But for the electes sake/ which he hath chosen/ he hath shortened those dayes. mat. xxiiij Lu. xxi. d dani. ix. a

And then yf any man saye to you: lo/ here is Christ: lo/ he is there/ beleue not. For falle Christes shall ryse/ & falle prophetes and shall shewe myracles and wondres / to deceaue yf it were possyble/ euen the electe. But take ye hede: beholde I haue shewed you all thynges before. mat. xxiiij Luc. xxi. c

Moreouer

esa.xiij.b
Joel.iij.c



Moreouer in those dayes/after that tribulacion / the sonne shall wexe darke/ the mone shal not geue her light/and the starres of heauē shal fal:and the powers which are in heauē shall moue. And then shall they se the sone of man cōmynge in the cloudes/with greate power & glory. And then shall he sende his aungels/and shall gaddre to gether his electe from the fower wyndes/and from the one ende of the worlde to the other.

Learne a similitude of the fygge tree. Whē his braūches are yet tender/& hath brought forth leues/ye knowe that sommer is neare. So in lyke maner when ye se these thynges came to passe:vnderstond/ þ it is nye euē at the dores. Uerely I saye vnto you/ þ this generacio shal not passe/tyl these thingꝭ be done. Heauen & earth shall passe/but my wordes shall not passe. But of the daye and the houre knoweth no mā: no not the aungels which are in heuē:nether þ sone him selfe/saue the father only. D

mat.xxiiij

Take hede/watche & praye/for ye knowe not whē the tyme is. As a mā which is gone into a straunge contrey/& hath lefte his houlse/& geuē auctorite to his seruaūtes:& to euery mā his worke/& cōmaūded the porter to watche. Watche therfore/for ye knowe not whē the master of the houlse wil come/whether at euē or at mydnyght/whether at the cocke crowing/or in the daunynge:lest yf he come sodenly he shuld fynde you slepynge. And that I saye vnto you/I saye vnto all men/watche.

¶ Of hyr that anoynted Jesus with oyle.
Jesus was betrayed of Judas. The ester lambe.
The institucion of the Sacrament. Of the heuynes of Christ.
The denyinge of Peter. The sentence of the hye prestes.

¶ The.xiiij. Chapter.

mat.xxvj.
Lu.xxij.a

After two dayes folowed ester/and the dayes of swete breed. And the hye Prestes and the Scribes sought meanes / how they myght take him by crafte and put him to deeth. But they sayde: not in the feast daye / leest any bulynes aryse amonge the people.

mat.xxvj.
Ioh.xij.a.

When he was in Bethania/in the houlse of Simon the leper euen as he sate at meate/ther came a womā hauynge an alabaster boxe

ster boxe of oyntmēt called narde/that was pure & costly:and she brake the boxe & powred it on his heed. And ther were some that were not contēt in them selues/& sayde:what neded this waste of oyntmēt? For it myght haue bene solde for more then thre hundred pens / and bene geuen vnto the poore. And they grudged agaynst hyr.

And Jesus sayd:let hyr be in reest/why trouble ye hyr? She hath done a good worke on me. For ye shall haue poore with you all wayes:and when so euer ye wil/ye may do them good: but me ye shall not haue alwayes. She hath done ỹ she coulde: she cam a fore honde to anoynt my body to his burying warde. Verely I saye vnto you:where so euer this gospel shal be preached thorowout ỹ whole worlde:this also that she hath done/ shall be rehearsed in remembraunce of her.

B And Judas Iscarioth/one of the twelue/went awaye vnto the hye prestes/to betraye him vnto thē. Whē they herde that/ they were gladde/and promised that they wold geue him money. And he sought/how he myght conueniently betraye him. mat.xxvi. Lu.xxij.a

And the fyrste daye of swete breed/when mē offer the pascal lambe/his disciples sayde vnto him: where wilt thou that we go and prepare/that thou mayste eate the ester lambe? And he sent forth two of his disciples/and sayde vnto them:Go ye into the cyte/& ther shal a mā mete you beryng a pytcher of water/ folow him. And whyther so euer he goeth in/saye ye to ỹ good man of the house:the master axeth where is the geest chambre where I shall eate the ester lābe with my disciples. And he will shewe you a greate parlour / paued and prepared:there make ready for vs. And his disciples went forth and came to ỹ cyte & founde as he had sayde vnto them:& made ready the ester lābe. mat.xxvi. Lu.xxij.a

C And at euen he came with the.xij. And as they sate at borde and ate/Jesus sayde:Verely I saye vnto you:that one of you shall betraye me whiche eateth with me. And they beganne to morne / and to saye to him one by one: is it I? And an other sayde:is it I? He answered & sayde vnto them: It is one of the xij. & the same deppeth with me in the platter. The sone of mā goeth/as it is wrytte of him:but wo be to that man/by whom the sone of man is betrayed. Good were it for him/yf that man had neuer bene borne. mat.xxvi. lu. xxvi.b Joh.xiij. Psal.xl.

g And

1.cor.xi.c And as they ate/Jesus toke breed/blessed & brake and gaue to them & sayde: Take/eate/this is my body. And he toke the cup/gaue thankes/and gaue it to them/and they all dranke of it. And he sayd vnto them: This is my bloud of the newe testament which is sheed for many. Uerely I saye vnto you: I wyll drynke no more of this frute of the vyne/vntyll that daye/that I drynke it new in the kyngdome of God. And when they had sayd grace: they went out to mount Olyuete.

mat.xxvi. zacharie. xiij.a. And Jesus sayde vnto them: All ye shalbe offended thorowe me this nyght. For it is written: I will smyte the shepherd/ād the shepe shal be scattered. But after that I am rysen agayne/ I wyll go into Galyle before you. Peter sayde vnto him. And though all men shuld be offended/yet wolde not I. And Jesus
luc.xxii.d ioh.xviij. sayde vnto him: Uerely I saye vnto the/this daye euen in this nyght before the cocke crow twyse/thou shalt denye me thryse. And he spake boldlyer: no/yf I shulde dye with the/I wyll not denye the. Lykewyse also sayde they all.

Mat.xxv Lu.xxiij. And they came into a place named Gethsemany. And he sayde to his disciples: Syt ye here whill I go aparte & praye. And he toke with him Peter/James & John/and he begā to waxe abasshed and to be in an agonye and sayd vnto them: My soule is very heuy euen vnto the deeth/tary here and watche. And he went forth a lytle and fell doune on the grounde and prayed that yf it were possible/the houre myght passe frome him. And he sayde: Abba father/all thynges are possyble vnto the take awaye this cup fro me: Neuertheless not that I wyll/but that thou wylt/be done.

And he came and found them slepynge/and sayde to Peter: Symon slepest thou? Couldest not thou watche with me one houre? watche ye/and praye leest ye entre into temptacion: the spirit is redy/but the flesshe is weake. And agayne he went awaye and prayd and spake the same wordes. And he returned and founde them a slepe agayne/for their eyes were heuy: nether wist they what to answere him. And he came the thyrde tyme and sayde vnto them: slepe hence forth & take youre ease/ it is ynough. The houre is come/beholde the sone of man shall be delyuered into the hondes of synners. Ryse vp/let vs goo. Lo he that betrayed me/is at honde.

And im-

And immediatly whyll he yet spake/came Judas one of the twelue/& with him a greate nomber of people with sweardes and staues from the hye prestes and scribes and elders. And he that betrayed him hadde geuen them a general token sayinge: who so euer I do kysse/he it is: take him and leade him awaye warely. And assone as he was come/he went streyght waye to him/and sayde vnto him: master/master/and kyssed him. And they layde their hõdes on him / and toke him. And one of them that stode by/drue out a swerde/& smote a seruaunt of the hye preste/and cut of his eare. mat.xxvi. Lu.xxii.c ioã.xviii.

And Jesus answered and sayde vnto them: ye be come oute as vnto a theke with sweardes and with staues/for to take me. I was dayly with you in the temple teachyng/and ye toke me not: but that the scriptures shulde be fulfylled. And they all forsoke him and ranne awaye. And there folowed him a certeyne younge man/clothed in lynnen vpon the bare/and the younge men caught him/and he lefte his lynnen/and fleed from them naked. Thre.iiii. And

And they leed Jesus awaye to the hyest preste of all and to him came all the hye prestes / and the elders/and the scribes. And Peter folowed him a great waye of euen vnto the pallys of the hye preste/and sat with the seruaũtes/and warmed him selfe at the fyre. mat.xxvi. Lu.xxii.f ioh.xviii.

F And the hye prestes and al the counsell sought for wytnes agaynste Jesu/to put him to death/and founde none. yet many bare false wytnes agaynst him/but their wytnes aggreed not to gether. And ther arose certayne and brought false wytnes agaynst him sayinge. We hearde him saye: I wil destroye this temple made with hondes/and with in thre dayes I wyll byld another/made without hondes. But their wytnes agreed not to gether. John.iii.

And the hyest preste stode vp amongest them/& axed Jesus sayinge: answerest thou nothynge? How is it that these beare wytnes agaynst the? And he helde his peace/and answered no thyng. Agayne the hyest preste axed him and sayde vnto him/ Art thou Christ the sone of the blessed? And Jesus sayd/ I am. And ye shal se the sone of man syt on the ryght honde of power/ and come in the cloudes of heauen.

Then the hyest preste rent his clothes and sayde: what nede we any further of wytnes? ye haue heard the blasphemye/ what thynke ye? And they all gaue sentence that he was worthy of deeth. And some begāne to spyt at him/ and to couer his face/ & to bete him with fystes: & to saye vnto him/ arede vnto vs? And the seruauntes bofeted him on the face.

mat.xxvi. Lu. xxij.f ioh.xviijc And as Peter was beneeth in the pallys/ there came one of the wenches of the hyest preste: and when she sawe Peter warminge him selfe/ she loked on him/ and sayde: wast not thou also with Jesus of Nazareth? And he denyed it sayinge: I knowe him not/ nether wot I what thou sayest. And he went out vnto the porch/ and the cocke crewe. And a damsel sawe him/ and agayne begāne to saye to them that stode by/ this is one of them G

Mat.xxij Lu.xxij.f ioh.xviij.a And he denyed it agayne. And anone after/ they that stode by/ sayde agayne to Peter: suerly thou arte one of them/ for thou art of Galile/ and thy speache agreth therto. And he begāne to curse and to sweare sayinge: I knowe not this mā of whom ye speake. And agayne the cocke crewe/ and Peter remēbred the worde that Jesus sayde vnto him: before the cocke crowe twyse/ thou shalt denye me thryse/ and beganne to wepe.

¶ He was delyuered to Pylate.
He was delyuered to death.
His body was begged of Pylate.
How he was buryed.

¶ The.xv. Chapter.

mat.xxvij Lu. xxiij ioh.xviij. 

AND anone in the dawning ỹ hye prestes helde counsell with the elders and the scribes/ and the whole congregacion/ and bounde Jesus and ledde him awaye/ and deliuered him to Pilate And Pilate axed him: arte thou ỹ kynge of the Jewes? And he answered & sayde vnto him: thou sayest it. And the hye prestes accused him of many thinges. Wherfore Pilate axed him agayne saying: Answerest thou no thyng? Behold how many thynges they laye vnto thy charge. Jesus yet answered neuer a worde/ so that Pilate merueled. A

mat.xxvij luc.xxiij a At that feast Pilate was wont to deliuer at their pleasure a preſoner:

preſoner: whom ſo euer they wolde deſyre. And ther was one named Barrabas/ which laye boũde with them that made inſurrection/ and in the inſurreccion commytted murther. And the people called vnto him/ and began to deſyre accordynge as he had euer done vnto them. Pylate anſwered them and ſayd: Wyll ye that I lowſe vnto you the kynge of the Jewes? For he knewe that the hye preſtes had deliuered him of enuy. But the hye preſtes had moued the people that he ſhulde rather delyuer Barrabas vnto them.

B And Pylate anſwered agayne/ and ſayde vnto them: What wyll ye then that I do with him whom ye call the kynge of the Jewes? And they cryed agayne: crucifie him. Pilate ſayde vnto thẽ: What euyll hath he done? And they cryed the more feruentlye: Crucifie him. And ſo Pylate wyllynge to content the people lowſed them Barrabas/ and delyuered Jeſus when he had ſcourged him/ for to be crucified. mat. xxvij Lu. xxiij. ioh. xviij. and. xix. c

And the ſoudyers ledde hym awaye into the cõmen hall/ and called to gether the whole multitude/ & they clothed him with purple/ and they platted a croune of thornes and crouned him with all/ & beganne to ſalute him. Hayle kynge of the Jewes. And they ſmoote him on the heed with a rede/ and ſpat vpon him/ and kneled doune and worſheped him. mat. xxvij

C And when they hadde mocked him/ they toke the purple of him/ and put his owne clothes on him/ and ledde him oute/ to crucifie him. And they compelled one that paſſed by/ called Simon of Cyrene (which cam oute of the felde/ and was a father of Alexãder and Rufus) to beare his croſſe. And they brought him to a place named Golgotha (whiche is by interpretacion/ the place of deed mens ſcoulles) & they gaue him to drynke/ wyne myngled w̃ myrre/ but he receaued it not. ma. xxvij luc. xxiij.



And when they had crucifyed him/ they parted his garmentes/ caſtynge lotes for them/ what euery man ſhulde haue. And it was aboute the thyrde houre/ & they crucified him. And ỹ tytle of his cauſe was written: The kynge of ỹ Jewes. And they crucifyed with him two theues: the one on the ma. xxvij lu. xxiij. d ioã. xix. d

right honde/and the other on his lyfte. And the ſcripture was
Eſa.liij.d fulfylled which ſayeth:he was counted amonge the wycked.

And they that went by/rayled on him/waggyng their heades/and ſayinge:A wꝛetche/that deſtroyeſt the temple/ād byldeſt it in thꝛe dayes:ſaue thy ſelfe & come doune from the croſſe
Joh.ij.d. Lykewyſe alſo mocked him the hye pꝛeſtes amonge them ſelues with the ſcribes and ſayde:he ſaued other men/him ſelfe he cānot ſaue. Let Chꝛiſt the kynge of Iſrael now deſcende from the croſſe/that we maye ſe and beleue. And they that were crucifyed with him/checked him alſo.

And when the ſyxte houre was come / darckneſ aroſe ouer D
all the earth vntyll the nynthe houre. And at the nynthe houre
Pſal.xxj. Jeſus cryed with a lowde voyce ſayinge:Eloi/Eloi/lamaſabathani/which is yf it be interpꝛeted:my God/my God/why haſt thou fogſaken me. And ſome of them that ſtode by/when they herde that/ſayde:beholde he calleth fog Helyas. And one ran & fylled a ſponge full of veneger and put it on a rede/ & gaue him to dꝛynke/ſaying:let him alone/ let vs ſe whether Helyas wyll come and take him doune.

But Jeſus cryed with a loude voyce/and gaue vp the gooſt. And the vayle of the temple dyd rent in two peces/frō the toppe to the bottome. And when the Centurion which ſtode befoꝛe him/ſawe that he ſo cryed ād gaue vp the gooſt/he ſayde:truly this mā was the ſone of God. There were alſo wemen a good waye of beholdinge him:amonge whom was Mary Magdalen and Mary the mother of James the lytle/and of Joſes/ād Mary Salome:which alſo whē he was in Galile/folowed him and miniſtred vnto him/& many other wemen which came vp with him vnto Jeruſalem.

mat.xxvij And now whē nyght was come (becauſe it was the euē that E
Lu.xxiij. goeth befoꝛe the ſaboth) Joſeph of Arimathia a noble Councel-
Joh.xix.g lour which alſo loked fog the kyngdom of God/ came and went in boldely vnto Pilate/& begged the body of Jeſu. And Pilate merueled that he was alredy deed/& called vnto him the Centurion/and axed of him/whether he had bene any whyle deed. And when he knewe the trueth of the Centurion/ he gaue the body to Joſeph. And he bought a lynnen cloth / and toke him doune/and wꝛapped him in the lynnen cloth/and layde him in

a tombe

a tombe that was hewen out of the rocke/ & rolled a stone vnto the doze of the sepulcre. And Mary Magdalen and Mary Joses beheld where he was layde.

¶ The resurrection of Christ.
To whome he appered after his rysse.
How he committed his Gospell to his disciples to preache.
How he was receaued into heauen.

¶ The. xvj. Chapter.

A 

AND whē the Saboth day was past/ Mary Magdalē/ & + Mary Jacoby/ & Salome/ bought odoures that they might come and anoynt hym. And erly in the mozning the nexte daye after ỹ saboth daye/ they came vnto the sepulcre/ whē the sonne was rysen. And they sayd one to another: Who shal rolle vs awaye the stone from the doze of the sepulcre? And whē they loked/ they saw how ỹ stone was rolled away: foz it was a very greate one. And they wēt into the sepulcre/ and sawe a yonge mā syttinge on the ryght syde/ clothed in a longe white garment/ and they were abaysshed. Lu. xxiiij. Joā. xx. c. ma. xxvij. Joh. xx. c.

And he sayde vnto thē/ be not afrayed: ye seke Jesus of Nazareth/ which was crucified. He is rysen/ he is not here. Behold the place/ where they put him. But go your waye/ and tell his disciples/ and namely Peter: he will go befoze you into Galile: there shall ye se him/ as he sayde vnto you. + And they went out quickly and fleed from the sepulcre. Foz they trembled and were amased. Nether sayde they any thynge to any man/ foz they were afrayed. ma. xxviij.

B + Whē Jesus was rysen the mozow after the saboth daye he appered fyrst to Mary Magdalen/ out of whō he cast seuen deuyls. And she went & tolde thē that were with him/ as they mozned & weapte. And though they herde/ that he was alyue and had appered to hyz/ yet they beleued it not. After that/ he appered vnto two of them in a straunge figure/ as they walked and went into the country. And they went and tolde it to the remnaunt. And they beleued them nether. + Lu. xxiiij.

ma.xxviij Lu.xxiiij. iohn.xx.c ma.xxviij ✠ After that / he appered vnto the eleuen as they sate at ¶ meate: and cast in their teth their vnbelefe and hardnes of herte: because they beleued not them which had sene him after his resurrection. And he sayde vnto thē: Go ye into all the worlde / and preache the glad tydynges vnto all creatures / he that beleueth and is baptysed / shalbe saued. But he that beleueth not / shalbe dampned.

Lu.xxiiij And these thinges shall folowe them that beleue: In my name they shall caste out deuyls / and speake with newe tounges / and shall kyll serpentes. And yf they dryncke any deedly thynge / it shall not hurte them. They shall laye their hondes on the sycke / and they shall recouer.

So then when the Lorde had spoken vnto them / he was receaued into heauen / and sate hym downe on the ryght honde of God. And they went forthe / and preached euery where. And the Lorde wrought with them / and confirmed the worde with myracles that folowed. ✠

¶ The ende of the Gospell of S. Marke.

¶ Luke.

LUcas was Pauls cōpanion / at the least waye from the. xvj. of the Actes forth and with him in all his tribulacion. And he wēt with Paule at his last goynge vp to Jerusalem. And from thence he folowed Paul to Cesarea / where he laye two yere in prison. And frome Cesarea he went with Paul to Rome / where he laye two other yeares in prison. And he was with Paulus when he wrote to the Collossyans / as he testifyeth in the fourth chapter sayenge: the beloued Lucas the Phisicion saluted you. And he was with Paul when he wrote the seconde epistle to Timothe / as he sayth in the fourth chapter sayinge: Onlye Lucas is with me. And lykewyse when he wrote to Philemon / Lucas was with him. Wherby ye se the auctorite of the man / and of what credence and reuerence his wrytynge is worthye of / and therto of whō he learned the storye of his Gospell / as he him selfe sayth / howe that he learned it and searched it oute wyth all diligēce of them that sawe it and were also partetakers at the doynge. And as for the Actes of the Apostles / he hym selfe was at the doynge of them (at the least) of the mooste parte / and had his parte therin / and therfore wrote of his owne experience.

¶ The Gospell

¶ The Gospell of, S, Luke the Euangelist.



FOr as moch as many haue taken in honde to cõpyle a treates of tho thinges/ which are surely knowen amonge vs/euen as they declared them vnto vs/ which frõ the beginnyng sawe them theyr selues/ ãd were ministers at the doyng: I determined also / assone as I had searched out diligẽtly all thinges frõ the begynnynge/ that then I wolde wryte vnto the/good Theophilus: that thou myghtest know the certente of tho thynges wherof thou arte informed.

¶ Of the father and mother of John Baptist/and of his nativite.
The salutacion of oure ladye. How Mary visited Elizabeth hir cosin.
The songe of oure Ladye called Magnificat.
The songe of zacharias called Benedictus.

¶ The fyrst Chapter.

THere was in ỹ dayes of Herode ỹ kynge of Jewry a certayne preste named zacharias/of the course of Abia. And his wyfe was of the doughters of Aaron: and her name was Elizabeth. Both were perfect before God/& walked in all the lawes and ordinances of the Lorde/that no man coulde fynde fawte with them. And they had no chylde/because that Elizabeth was barren and both were well strycken in age.

And it came to passe/as he executed the prestes office before God/as his course came (accordynge to the custome of the preste office) his lot was to bourne incense. And he went into the temple of Leui.xj.d

temple of the Lorde/and the hole multitude of the people were without in prayer whyll the incense was aburninge. And ther appered vnto him an aūgel of the Lorde stonding on the ryght syde of the altare of incense. And when zacharias sawe him/he was abasshed/and feare came on him.

And the aungell sayde vnto him: feare not zachary/for thy B
prayer is hearde: And thy wyfe Elizabeth shal beare the a sone/ and thou shalt cal his name John/and thou shalt haue ioye and gladnes/& many shal reioyce at his byrth/ For he shalbe greate in the syght of the Lorde / and shall nether drynke wyne ner stronge dryncke. And he shalbe fylled with the holy goost/euen in his mothers wombe: and many of the chyldrē of Israel shall
psa. crrr/ he tourne to their Lorde God. And he shal go before him in the
mala.iij.a spyrite and power of Helyas/to tourne the hertes of the fathers
and.iiij.b to the chyldrē/and the vnbeleuers to the wysdome of the iuste men: to make the people redy for the Lorde.

And zacharias sayd vnto the aungell: wherby shal I knowe this? seynge that I am olde & my wyfe wel stricken in yeares. And the aungell answered and sayde vnto him. I am Gabriel that stōde in the presens of God/& am sent to speake vnto the: and to shewe the these glad tydynges. And beholde thou shalt be domme/& not able to speake/vntyl the tyme that these thinges be performed / because ÿ beleuedst not my wordes which shalbe fulfylled in their season.

And the people wayted for zacharias/& meruelled that he taryed in the tēple. And when he came out/he coulde not speke vnto them. Wherby they perceaued that he had sene some visyon in the temple. And he beckened vnto them / and remayned speachlesse.

✠ And it fortuned assone as the tyme of his office was out C
he departed home into his owne housse. And after those dayes his wyfe Elizabeth conceaued / and hydde her selfe fyue monethes saying: This wyse hath God dealte with me in the dayes when he loked on me/to take fro me the rebuke that I suffred amonge men.

And in the sixte moneth the aungell Gabriel was sent from God vnto a cyte of Galile/named Nazareth/to a virgin spoused to a man whose name was Joseph/of the housse of Dauid/

and the



and the virgyns name was Mary. And the angell wēt in vnto her/ and sayde: Hayle full of grace/ the Lorde is wyth the: blessed arte thou amonge wemen.

Whē she sawe him/she was abasshed at his saying: and cast in her mynde what maner of salutacion that shuld be. And the angell sayde vnto her: feare not Mary: for thou hast foūde grace with God. Lo/ thou shalt conceaue in thy wombe/ & shalt beare a sone/ and shalt call his name Jesus. He shalbe greate/ and shall be called the sone of the hyest. And the Lorde God shall geue vnto him the seate of his father Dauid/ and he shall raygne ouer the houlse of Jacob for euer/ and of his kyngdome shalbe none ende. Esa. vij. b dan. vij. d

D Then sayde Mary vnto the aūgell: How shall this be/ seinge I knowe not a mā? And the aungell answered and sayde vnto her: The holy goost shall come vpon the/ and the power of the hyest shall ouer shadowe the. Therfore also that holy thynge which shalbe borne/ shalbe called the sone of God. And beholde/ thy cosyn Elizabeth she hath also conceaued a sone in her age. And this is hyr syxte moneth/ though she be called barren: for with God can nothynge be vnpossyble. And Mary sayde: beholde/ the honde mayden of the Lorde/ be it vnto me euen as thou hast sayde. ✠ And the aungell departed from her.



✠ And Mary arose in those dayes/ & wēt into the mountayns with hayst/ into a cite of Jewry: & entred into the houlse of zachary/ & saluted Elizabeth. And it fortuned/ as Elizabeth herde the salutacion of Mary/ the babe sprōge in her belly. And Elizabeth was fylled with ỹ holy goost/ & cryed w̄ a loude voyce & sayde: Blessed arte thou amōge the wemē/ & blessed is ỹ frute of thy wōbe. And whēce hapeneth this to me ỹ the mother of my Lorde shulde come to me? For lo/ assone as the voyce of thy salutacion soūded in myne eares/ the babe sprāge in my belly for ioye. And blessed arte thou that beleuedst: for those thinges shalbe perfourmed which were tolde the from the Lorde. And Mary sayde.

My soule

My soule magnifyeth the Lorde.
And my spyrete reioyseth in God my sauioure. ✠
For he hath loked on the poure degre of his honde maydē: beholde now from hence forth shal all generacions call me blessed.
For he that is myghty hath done to me greate thynges/ & holy is his name.
And his mercy is on thē ꝯ feare him thorow out al generaciōs.
He sheweth strength with his arme / he scattereth them that are proude in the ymaginacion of their hertes.
He putteth doune the myghty from their seates/and exalteth them of lowe degre.
He fylleth the hongry with good thynges:and sendeth awaye the ryche emptye.
He remembreth mercy:and helpeth his seruaunt Israel.
esa.xxx.d and.liij.b hie.xxxj a psal.cxxxj Geñ.xxij. Euē as he promised to our fathers: Abrahā & to his seed for euer
And Mary aboode with hyr aboute a.iij.monethes/ & retourned agayne to hyr owne housse.
✠ Elizabethes tyme was come that she shulde be delyuered/ and she brought forth a sone.
And her neghboures and her cosins hearde tel how the Lorde had shewed greate mercy vpon her/and they reioysed with her.
And it fortuned the eyght daye: they came to circuncise the chyld: & called his name zacharias/after the name of his father.
How be it his mother answered/and sayde:not so/but he shall be called John. And they sayde vnto hyr: Ther is none of thy kynne/that is named with this name. And they made sygnes to his father / howe he wolde haue him called: And he axed for writynge tables & wroote saying/his name is John. And they F
maruelled al. And his mouth was opened immediatly/and his toūge also/ & he spake lawdyng God. And feare cam on al them that dwelt nye vnto thē. And all these sayinges were noysed abroade throughout al the hyll coūtre of Jewry/ & al they that hearde them layde thē vp in their hertes saying: What maner chylde shall this be. And the hōde of the Lorde was with him.
And his father zacharias was fylled with the holy goost/ and prophisyed sayinge.
Blessed be the Lorde God of Israel/for he hath visyted and redemed his people. ✠

And hath

And hath ryſed vp an hoꝛne of ſaluacio vnto vs in the houſſe of his ſeruaunt Dauid. psal. lxxiij and. cxxxj hie. xxiij s ad. xxx. b. Hie. xxxj. Heñ. xxix

Euen as he pꝛomyſed by the mouth of his holye Pꝛophetes which were ſeus the woꝛlde began.

That we ſhulde be ſaued from oure enemyes/and frome the hondes of all that hate vs.

To fulfyll the mercye pꝛomyſed to oure fathers / and to remember his holy couenaunt.

And to peꝛfoꝛme the oothe which he ſware to oure father Abꝛaham/foꝛ to geue vs.

¶ That we delyuered out of the hõdes of our enemies/might ſerue him without feare/all the dayes of our lyfe/in ſuche holynes and rightewelnes as are accept befoꝛe him.

And thou chylde ſhalt be called the Pꝛophet of the hyeſt: foꝛ thou ſhalt go befoꝛe the face of the Loꝛd/to pꝛepare his wayes.

And to geue knowlege of ſaluacion vnto hys people/ foꝛ the remiſſion of ſynnes.

Thꝛough the tender mercye of oure God/ wherby the daye ſpꝛynge from an hye hath viſited vs.

To geue light to them that ſate in darckenes and in ſhodowe of deeth/and to gyde oure fete into the waye of peace.

And the chylde grewe and wexed ſtronge in ſpꝛete/and was in wyldernes/tyll the daye came when he ſhuld ſhewe him ſelfe vnto the Iſraelites.

¶ The taracion of the woꝛlde. The byꝛth of Chꝛiſt. Of the ſhepherdes that ſonge Gloꝛia in excelſis. A ſigne was geuen to the ſhepherdes. The circunciſion of Chꝛiſt. The ſonge of Simeon called Nunc dimittis. Anne the pꝛopheteſſe. Chꝛiſt is founde diſputynge in the temple.

¶ The. ij. Chapter. ✠

¶ AND it chaunched in thoſe dayes: that there went out a cõmaundement from Auguſte the Emperour/ that all the woꝛlde ſhuld be taxed. And this taxinge was the fyꝛſte and executed when Syꝛenius was leftenaũt in Syꝛia. And euery man went vnto his owne citie to be taxed. And Joſeph alſo aſcended from Galile/oute of a cite called Nazareth/into Jewry vnto ỹ cite of Dauid which is called Bethleem/becauſe he was of the houſſe and lynage of Dauid / to be taxed with Mary his ſpouſed wyfe which was with chylde.

And it foꝛtuned whyll they were there/her tyme was come that ſhe



that she shulde be deliuered. And she brought forth her fyrste begotten sone/ and wrapped hym in swadlinge clothes/ and layed him in a manger because ther was no roume for them within the ynne.

And ther were in the same region shepherdes abydinge in the felde and watching their flocke by nyght. And lo the aungell of the Lord stode harde by them/ & ỹ bryghtnes of ỹ Lorde shone round about thē/ & they were sore afrayed. But the aungel sayd vnto them: Be not afrayed.



For beholde/ I bringe you tydinges of great ioye that shall come to all the people: for vnto you is borne this daye in the cyte of Dauid/ a saueoure whiche is Christ the Lorde. And take this for a signe: ye shall fynde the chylde swadled and layed in a māger. And streyght waye there was with the aungell a multitude of heauenly sowdiers/ laudynge God & sayinge: Glory to God an hye/ & peace on the earth: and vnto men reioysynge. ⊢

And it fortuned/ assone as the aungels were gone awaye frō them in to heauē/ ✝ the shepherdes sayd one to another: let vs go euē vnto Bethleem/ & se this thinge that is hapened which the Lorde hath shewed vnto vs. And they cam with haste: and founde Mary and Joseph and the babe layde in a māger. And whē they had sene it/ they publisshed abrode the sayinge which was tolde them of that chylde. And al that herde it/ wondred at those thinges which wer tolde them of the shepherdes. But Mary kept al those sayinges/ & pōdered them in hyr hert. And the shepherdes retourned/ prayslnge & lauding God for al that they had herde & sene/ euen as it was tolde vnto them. ⊢ B

✝ And whē the eyght daye was come that the chylde shuld be circumcised/ his name was called Jesus/ which was named of the aungell before he was conceaued in the wombe. ⊢ C

Mat. i. c. leui. xij. a ero. xiij. a Nu. viij. c leui. xij. c.

✝ And whē the tyme of their purificacion (after the lawe of Moses) was come/ they brought hun to Hierusalē/ to present hum to the Lorde (as it is wrytten in the lawe of the Lorde: D

euery

euery man that fyrst openeth the matrix / shalbe called holy to the Lorde) and to offer (as it is sayde in the lawe of the Lorde) a payre of turtle doues or two yonge pigions.

And beholde / there was a man in Hierusalem whose name was Simeon. And the same mā was iust and feared God / and longed for the consolacion of Israel / and the holy goost was in him. And an answer was geuen him of the holye goost / that he shulde not se deeth / before he had sene the Lordes Christ. And he came by inspiracion into the temple.



And when the father and mother brought in the chylde Jesus / to do for him after the custome of the lawe / then toke he him vp in his armes and sayde.

Lorde / Now lettest thou thy seruaūt depart in peace / accordyng to thy promes. For myne eyes haue sene the saueour sent from the. Whiche thou hast prepared before the face of all people. A lyght to lyghtē the gentyls / and the glory of thy people Israel. ✠

E ✠ And his father and mother merueyled at those thynges which were spoken of him. And Simeon blessed them / & sayde vnto Mary his mother: beholde / this chylde shalbe the fall and resurreccion of many in Israel / and a signe which shalbe spoken agaynst. And moreouer the swearde shal pearce thy soule / that the thoughtes of many hertes maye be opened. esa. viij. c. Rom. x. g. j. Pe. ij. b

And there was a Prophetesse / one Anna / the doughter of Phanuel / of the trybe of Aser: which was of a greate age / and had lyued with an husbande. vij. yeres from her virginite. And she had bene a wedowe aboute. iiij. scoore and. iiij. yere / whiche went neuer out of the temple / but serued God with fastynge & prayer nyght & daye. And the same came forth that same houre / and praysed the Lorde / ād spake of him to all that loked for redempcion in Hierusalem.

F And assone as they had performed all thinges accordinge to the lawe of the Lorde / they returned into Galile to their owne cytie Nazareth. And the chylde grewe and wexed stronge in spirite / and was fylled with wysedome / and the grace of God was with him. ✠

And his



And his father & mother wēt to Hierusalem euery yeare at the feeste of ester.
✠ And whē he was .xij. yere olde/they G
went vp to Jerusalem after the custome of the feeste. And whē they had fulfylled the dayes / as they returned home/the chylde Jesus bode styll in Jerusalem vnknowynge to his father & mother. For they supposed he had bene in the cōpany/ & therfore came a dayes iorney & sought him amonge their kynsfolke & acquayntaunce. And when they founde him not/ they wēt backe agayne to Hierusalē/ & sought him. And it fortuned after .iij. dayes/ ỹ they foūde him in the tēple/syttinge in the myddes of the doctours/both hearynge them and posynge them. And al that hearde him meruelled at his wit & answers.

And when they sawe him/they were astonyed. And his mother sayde vnto him: sone/why hast thou thus dealte with vs? Beholde thy father & I / haue sought the/sorowenge. And he sayd vnto thē: how is it that ye sought me? Wist ye not that I must go aboute my fathers busines? And they vnderstode not the sayinge that he spake to them. And he wēt with them/and came to Nazareth/and was obediēt to them. But his mother kepe all these thinges in her hert. And Jesus increased in wysdome and age/and in fauoure with God and man. ✠

¶ John preached the baptyme of repentaunce.
Of them that asked John what they shuld do. Of Herode and John.
Christ is baptised. The genealogie of Christ.



¶ The .iij. Chapter. ✠

IN the .xv. yeare of the raygne of A
Tiberius the Emperoure/Pontius Pylate beynge leftenaūt of Jewry and Herode beyng Tetrach of Galile/ & his brother Philip Tetrach in Iturea/ and in the region of Traconites/ & Lysanias ỹ Tetrach of Abilene/whē Anna and Cayphas were the hye prestes the worde of God cam vnto John ỹ sone of zacharias in the wildernes. And he cam into all

in to all the cooſtes aboute Jordan/preachynge the baptyme of repentaunce for the remiſſion of ſynnes/as it is written in the boke of the ſayinges of Eſaias the prophet whiche ſayeth. The voyce of a cryar in wyldernes: prepare the waye of the Lorde/ make his pathes ſtrayght. Euery valley ſhall be fylled/ & euery mountayne and hyll ſhal be brought lowe. And croked thinges ſhall be made ſtreyght: & the rough wayes ſhal be made ſmoth: and all fleſſhe ſhall ſe the ſaueour ſent of God. ✠ mat. iij. a. Mar. j. a. Eſa. xl. a. John. j. c

B Then ſayde he to ỹ people that were come to be baptyſed of him: O generacion of vipers / who hath taught you to flye frō the wrath to come? Bringe forth due frutes of repentaunce/ & begynne not to ſaye in your ſelues / we haue Abrahā to our father. For I ſaye vnto you: God is able of theſe ſtones to reyſe vp chyldren vnto Abraham. Now alſo is the axe leyd vnto the rote of the trees/ſo that euery tree whiche bryngeth not forth good frute/ſhall be hewen doune/and caſte in to the fyre. Mar. j. b.

And the people axed him ſaying/ What ſhall we do then? He anſwered & ſayde vnto them/ He that hath two cottes/let him parte with him ỹ hath none/ & he ỹ hath meate/let do lykwyſe

C Then came ther publicās to be baptiſed/and ſayd vnto him/ Maſter/what ſhall we do? And he ſayd vnto them/require no more then that which is appoynted vnto you.

The ſoudyours lykewyſe demaunded of him ſayinge / and what ſhall we do? And he ſayde vnto them. Do vyolence to no man/nether trouble any man wrongfully/but be content with your wages.

As ỹ people were in a doute/ & al mē diſputed in their hertȝ of John/whether he were very Chriſt/ John anſwered & ſayd to them al/ I baptyſe you with water/but a ſtronger then I cometh after me/whoſe ſhue latchet I am not worthy to vnlouſe/ he will baptyſe you with the holy gooſte/and with fyre/whiche hath his fanne in his honde/and wyll pourge his floore/ & wyll gader the corne into his barne / but the chaffe wyll he bourne with fyre that neuer ſhall be quenched. And many other thynges in his exhortacion preached he vnto the people. mat. iij. b. mar. iij. b John. j. d

D Then Herode the Tetrach (when he was rebuked of him for Herodias his brother Philippes wyfe/ & for al the euyls which Herod had done) added this about all / & leyd John in preſon. mat. iij. a. Mar. j. b.

And it fortuned as all the people receaued baptyme (& when Jesus was baptised & dyd praye) that heauen was opened and the holy goost came doune in a bodely shape lyke a done vpon him/and a voyce came from heauen saying/Thou art my dere sone/in the do I delyte.

And Jesus him selfe was about thyrty yere of age when he beganne/beinge as men supposed the sone of Joseph. C
which was the sone of Heli.
which was the sone of Mathat.
which was the sone of Leui.
which was the sone of Melchi.
which was the sone of Janna.
which was the sone of Joseph.
which was the sone of Mattatthias.
which was the sone of Amos.
which was the sone of Nahum.
which was the sone of Esli.
which was the sone of Nagge.
which was the sone of Maath.
which was the sone of Matathias.
which was the sone of Semei.
which was the sone of Joseph.
which was the sone of Juda.
which was the sone of Johanna. I
which was the sone of Rhesya.
which was the sone of zorobabel.
which was the sone of Salathiel.
which was the sone of Neri.
which was the sone of Melchi.
which was the sone of Addi.
which was the sone of Cosam.
which was the sone of Helmadam.
which was the sone of Her.
which was the sone of Jeso.
which was the sone of Helieser.
which was the sone of Joram.
which was the sone of Mattha.

which was the sone of Leuy.
which was the sone of Simeon.
which was the sone of Juda.
which was the sone of Joseph.
which was the sone of Jonam.
which was the sone of Heliachim.
which was the sone of Melca.
which was the sone of Menam.
which was the sone of Mathathan.
which was the sone of Nathan.
which was the sone of Dauid.
which was the sone of Jesse.
which was the sone of Obed.
which was the sone of Boos.
which was the sone of Salmon.
which was the sone of Naasson.
which was the sone of Aminadab.
which was the sone of Aram.
G which was the sone of Esrom.
which was the sone of Phares.
which was the sone of Juda.
which was the sone of Jacob.
which was the sone of Isaac.
which was the sone of Abraham.
which was the sone of Tharra.
which was the sone of Nachor.
which was the sone of Saruch.
which was the sone of Ragau.
which was the sone of Phalec.
which was the sone of Heber.
which was the sone of Sala.
which was the sone of Cainan.
which was the sone of Arphaxat.
which was the sone of Sem.
which was the sone of Noe.
which was the sone of Lameth.
which was the sone of Mathusala.
which was the sone of Enoch.

which was the sone of Jareth.
which was the sone of Malalehel.
which was the sone of Cainan.
which was the sone of Enos.
which was the sone of Seth.
which was the sone of Adam.
which was the sone of God.

¶ John preached the baptyme of repentaunce.
Of them that asked John what they should do.
Of Herode and John. Christ is baptysed.
The genealogie of Christ.

¶ The. iiij. Chapter.

Mat. iij. a
Mar. j. b.



IEsus then full of the holy goost re- A
turned from Jordan and was ca-
ryed of the spirit into wyldernes/ & was
xl. dayes tempted of the deuyll. And in
those dayes ate he nothynge. And when
they were ended: he afterward hongred
And the deuyl sayde vnto him: yf thou be
the sone of God/ cõmaũde this stone that
it be breed. And Jesus answered him say
Deu. viij. inge: It is wryttẽ/ man shall not lyue by
breed only/ but by euery worde of God.

And the deuyll toke him vp into an hye mountayne/ and she-
wed him all ỹ kyngdoms of the worlde euẽ in the twincklynge
of an eye. And the deuyll sayde vnto him: all this power will I
geue the euery whyt & the glory of them: for that is delyuered
to me/ and who so euer I will/ I geue it. If thou therfore wylt
worshyppe me/ they shall be all thyne. Jesus answered him and
Deu. vj. c
And. x. d
sayde/ hence fro me satan. For it is wryttẽ: Thou shalt honoure
the Lorde thy God and him only serue.

And he caryed him to Jerusalem/ ãd set him on a pynacle of B
the temple/ and sayd vnto him/ yf thou be the sone of God/ cast
Psal. xc a
thy selfe doune frõ hens. For it is written/ he shal geue his aun-
gels charge ouer the to kepe the/ & with their hondes they shal
Deu. vj. a
stey the vp that thou dasshe not thy fote agaynst a stone. Jesus
answered ãd sayde to him/ it is sayd/ thou shalt not tempte the
Lorde thy God. Assone as the deuyll had ended all his temp-
tacions/ he departed from him for a season.

✠ And

✠ And Jesus returned by ỹ power of the spirit into Galile/ & there wēt a fame of him thorow out al the regiō roūd about. And he taught in their synagoges & was cōmended of al men. mat.iiij.b Mar.i.b. Iohn.iiij.k

And he came to Nazareth where he was noursed & as his custome was/wēt into the synagoge on ỹ saboth dayes/& stode vp for to rede. And ther was deliuered vnto him the boke of the prophet Esaias. And whē he had opened the boke he foūde the place/where it was written. The spirite of the lorde vpon me/ because he hath annoynted me: to preache ỹ gospel to the poore he hath sent me: and to heale the broken harted: to preache deliueraunce to the captiue/and sycht to the blynde/ & frely to set at liberte them that are bruised/ and to preache the acceptable yere of the Lorde. mat.xiij. mar.vj.a. Ioh. iiij.k. Esa. lxj.

And he cloosed the boke/and gaue it agayne to the minister/ and sate doune. And the eyes of all that were in the synagoge/ were fastened on him. And he began to saye vnto them. This daye is this scripture fulfylled in youre eares. And all bare him wytnes/ & wondred at the gracious wordes which proceded oute of his mouth. ✠ and sayde: Is not this Josephs sone.

And sayde vnto them: ye maye very well saye vnto me this prouerbe. Phisicion/ heale thy selfe. ✠ What so euer we haue hearde done in Capernaū/do the same here lykewyse in thyne owne countre. And he sayde/verely I saye vnto you: No prophet is accepted in his owne countre. Ioh.iiij.k

But I tell you of a truth/many wyddowes were in Israel in the dayes of Helyas/when heauē was shet thre yeres & syxe monethes/when greate famyshment was through out all the londe/and vnto none of them was Helyas sent/saue into Sarepta beside Sidon vnto a woman that was a wydow. And many lepers were in Israel in ỹ tyme of Heliseus the prophet: and yet none of them was healed/sauynge Naaman of Syria. iij.re.xvij. Iaco.v.d iiij.re.v.d

And as many as were in ỹ synagoge whē they herde that/ were filled w̄ wrath: & rose vp/& thrust him out of ỹ cyte/& led him euē vnto the edge of the hyll/wher on their cyte was bylt/ to cast him doune/hedlyng. But he went his way euen thorow the myddes of them: ✠ ✠ and came into Capernaum a cyte of Galile/& there taught thē on the saboth dayes. And they were astonyed at his doctrine/for his preachynge was with power. mat.iiij.b Mar. j.c.

mat.viij.d
Marc.j.c

And in the synagoge ther was a man whiche had a spirite of an vncleane deuyl/ & cryed w̄ a loud voyce saying: let me alone/ what hast thou to do with vs/ thou Jesus of Nazareth? Arte thou come to destroye vs? I knowe the what thou arte/ euen the holy of God. And Jesus rebuked him sayinge: holde they peace/ and come oute of him. And the deuyll threwe him in the myddes of them and came out of him/ and hurt him not. And feare came on them all/ and they spake among them selues sayinge: what mäner a thyng is this? For with auctorite & power he cōmaundeth the foule spirites/ and they come out? And the fame of him spreed abrode thorowout all places of the countre round aboute. ✠

mat.viij.b
Marc.j.

✠ And he roose vp and cam out of the synagoge/ and entred into Simons house. And Simons motherelawe was taken with a greate feuer/ and they made intercession to him for her. And he stode ouer her/ and rebuked the feuer/ and it leeft her. And immediatly she arose and ministred vnto them. F

When the sonne was doune/ al they ꝑ had sycke taken withe diuers deseases/ brought them vnto him/ and he layde his hondes on euery one of them/ & healed them. And deuyls also came out of many of them cryinge & sayinge/ thou art Christ the sone of God. And he rebuked them & suffered them not to speake/ for they knewe that he was Christ.

Marc.j.d

Assone as it was daye/ he departed and went awaye into a desert place/ and the people sought him and came to him/ & kept him that he shulde not departe from them. And he sayde vnto them I must to other cyties also preache the kyngdō of God ✠ for therfor am I sent. And he preached in ꝑ synagogꝫ of Galile.

¶ Of the draught of fysshe. Of the leper. Of him that had the palsye. Of Leuy the publican. How Jesus dyd eate with publicās & synners. wher fore the disciples of Johñ dyd fast & Christes not. New & olde agre not.

¶ The.v. Chapter. ✠

mat.iiij.a
Mar.j.d.

IT came to passe as the people preased vpon him/ to heare the word of God/ that he stode by ꝑ lake of Genezareth/ and saw two shyppes stonde by the lake syde/ but the fisshermē were gone out of them/ and were washyng their nettes. And he entred into one of the shyppes/ which perteyned to Simon/ and prayed him/ that he wolde thrust out a lytel from the lond. A

And he

And he ſate doune and taught the people oute of the ſhippe.



Whē he had leeft ſpeakynge/he ſayde vnto Simon. Launche out into the depe/and let ſlippe youre nettes to make a draught. And Simon anſwered and ſayde to him. Maſter we haue labored al nyght/ & haue taken nothinge. Neuerthelater at thy worde I wyll looſe forth the net. And whē they had ſo done/they incloſed a greate multitude of fyſches. And their net brake: but they made ſignes to their felowes which were in the other ſhip/that they ſhuld come & helpe them. And they came/ and fylled both the ſhippes that they ſoncke agayne.

When Simon Peter ſawe ẏ/he fell doune at Jeſus knees/ ſayinge: Lorde go fro me/ for I am a ſynfull man. For he was vtterly aſtonyed & al that were ẅ him/at the draught of fyſche which they toke: & ſo was alſo James & John the ſones of zebede which wer parteners with Simō. And Jeſus ſayd vnto Simon: feare not/frō hence forth ẏ ſhalt catche men. And they brought the ſhippes to londe/ & forſoke all/and folowed him.

B 

And it fortuned as he was in a certayn cite: behold/ther was a mā ful of lepry ſy & whē he had ſpied Jeſus/he fel on his face & beſought him ſaying: Lorde/ yf thou wilt/ ẏ canſt make me clene. And he ſtretched forth ẏ hond/ & touched him ſaying: I wyll/be thou cleane. And immediatly ẏ lepry ſy departed frō him. And he warned him/ ẏ he ſhulde tel no man: but ẏ he ſhuld go & ſhewe him ſelfe to the Preſte/ and offer for his clenſynge/ accordynge as Moſes commaundement was/for a witnes vnto them. mat. viij. a. Mar. j. d. leui. xiiij. a.

But ſo moche the moare went there a fame abroade of him/ and moche people came to gether to heare/ and to be healed of him of their infirmities. And he kepte him ſelfe a parte in the wilderneſſes/and gaue him ſelfe to prayer.

C ✠ And it happened on a certayne daye ẏ he taught: & there mat. ix. a. mar. ij. a

sate the Pharyses & doctours of lawe/which were come out of all the tounes of Galile/Jewry/ād Jerusalem. And the power of the Lorde was to heale them: And be holde/ men brought a man lyinge in his beed which was taken with a palsie: and sought meanes to bringe him in and to laye him before him. And whē they coulde not fynde by what waye they myght bringe him in/because of the preasse/ they wēt vpon the toppe of the housse/and let him doune thorowe the tylinge/beed ād all in the myddes before Jesus. When he sawe their fayth/he sayd vnto him: mā/ thy synnes are forgeuen the. And the Scribes and the Pharises begāne to thynke sayinge: What felowe is this which speaketh blasphemy: Who can forgeue synnes but God only:



When Jesus perceaued their thoughtes / he answered and D
sayde vnto them: What thinke ye in youre hertes: Whether is easyer to saye/thy synnes are forgeuen the/or to saye: ryse and walke: But that ye maye knowe that the sone of man hath power to forgeue synnes on earth / he sayde vnto the sycke of the palsie: I saye to the/aryse/take vp thy beed and go home to thy housse. And immediatly he rose vp before them/and toke vp his beed where on he laye / and departed to his owne housse praysing God. And they wer all amased & they lauded God/& were fylled w̄ feare saying: We haue sene straūge thinges to daye. F

And after that he went forth and sawe a publicā named Le- E
mat.ix.a. Mar.ij.b ui/sittinge at the receyte of custome/and sayde vnto him: folow me. And he leeft all/rose vp/& folowed him. And that same Leui made him a greate feaste at home in his owne housse. And there was a greate cōpany of publicās and of other that sate at meate with him. And the Scribes and Pharises murmured agaynst his disciples/saying: Why eate ye and drynke ye with publicās & synners: Jesus answered & sayde vnto them: They that are whole/nede not of the phisiciō: but they that are sycke. I came not to call the rightewes/but synners to repentaunce.

mat.ix.b. Dani.ij.c Then they sayde vnto him: Why do the disciples of John F
fast often and praye/ and the disciples of the Pharises also: and thyne

thyne eate and drynke. And he sayde vnto them: Can ye make the chyldren of the weddynge fast/as longe as the brydgrome is present with them? The dayes will come/ whē the brydgrome shalbe taken awaye frome them: then shall they fast in those dayes.

G Then he spake vnto them in a similitude: No man putteth a pece of a newe garment/unto an olde vesture: for yf he do: then breaketh he the newe / and the pece that was taken oute of the newe/agreeth not with the olde. Also / no man poureth newe wyne into olde vessels. For yf he do / the newe wyne breaketh the vessels/and runneth oute it selfe/ & the vessels perisshe: But new wyne must be powred into newe vessels/and both are preserued. Also/no man that dryncketh olde wyne/strayght waye can awaye with newe for he sayeth/the olde is plesaunter.

¶ The disciples beynge hungrye dyd eate of the corne as they went on the saboth daye. On him that had the wythered honde. The election or chosinge of the Apostles. Of the blessynges. we must loue oure enemys. Forgeue/and ye shalbe forgeuen. It is not lawfull to condempne oure neghboure. The tree is knowen by his frute. The tonge speaketh of the aboundance of the hert. To bylde on a rocke and on sande what it is.

¶ The. vj. Chapter.

A IT happened anon after saboth/that he went thorow the corne felde/ & that his disciples plucked the eares of corne and ate/and rubbed them in their hondes. And certayne of the pharises sayde vnto them: Why do ye that which is not lawful to do on the saboth dayes? And Jesus answered them & sayd: Haue ye not redde what Dauid dyd/when he him selfe was an hungred and they which were with him/ how he wēt into the house of God/and toke and ate the loues of halowed breed/ād gaue also to them which were with him: which was not lauful to eate/but for the prestes only. And he sayde vnto them: The sone of man is Lorde of the saboth daye. mat.xxij.d mar.ij.d 1.re.xxj.g

B ✠ And it fortuned in another saboth also/that he entred into the synagoge and taught. And there was a man whose ryght honde was dryed vp. And the scribes & pharises watchet him/ to se whether he wolde heale on the saboth daye/ ẏ they myght fynde an accusacion agaynst him. But he knewe their thoughtes/and sayde to the man which had the wyddred honde: Ryse vp/and stonde for the in the myddes. And he arose and stepped forth. Then sayde Jesus vnto them: I wyll axe you a question: mat.xij.a mar.iij.a

stion: Whether is it laufull on the Saboth dayes to do good or to do euyl: to saue lyfe or for to destroye it. And he beheldе them al in compasse / & sayd vnto the mā: Stretche forth thy honde. And he dyd so: and his honde was restored / & made as whole as the other. And they were filled ful of madnes / and comuned one with another / what they myght do to Jesu. ✠

Mat.x.a. mar.iij.b And it fortuned in those dayes / that he wēt out into a mountayne for to praye / and continued all nyght in prayer to God. And assone as it was daye / he called his disciples / and of them he chose twelue / which also he called Apostles. Simon whom he named Peter / and Andrew his brother. James and John / Philip and Bartlemew / Matthew and Thomas / James the sone of Alpheus and Simon called zelotes and Judas James sone / and Judas Iscarioth / which same was the traytour.

✠ And he came doune with them & stode in the playne felde with the company of his disciples / and a greate multitude of people out of all parties of Jewrye and Jerusalem / and frō the see coaste of Tyre and Sidon / which came to heare him / and to be healed of their diseases: and they also that were vexed with foule spretes / and they were healed. And all the people praysed to touche him: for there wēt vertue out of him / & healed thē al. C



Mat.v.a. And he lifted vp his eyes vpō the disciples / and sayde: Blessed be ye poore: for yours is the kyngdome of God. Blessed are ye that honger now: for ye shalbe satisfied. Blessed are ye that wepe now: for ye shall laugh. Blessed are ye when men hate you / and thrust you oute of their cōpanye / and rayle / and abhorre youre name as an euyl thinge / for the sone of mānes sake. Reioyse ye then / and be gladde for beholde / youre rewarde is greate in heauen. ✠ After this manner their fathers entreated the Prophetes. D

amos. vj.a ecclꝛ.xxxj.

But woe be to you ȳ are ryche: for ye haue therein youre cōsolacion. Woe be to you that are ful: for ye shal hōger. Woe be to you that now laugh: for ye shal wayle & wepe. Woe be to you whē all mē prayse you: for so dyd their fathers to the falle Prophetes. E

But

But I saye vnto you which heare: Loue your enemyes. Do good to them which hate you. Blesse thē that course you. And praye for them which wrongfully trouble you. And vnto him that smyteth ỹ on the one cheke / offer also the other. And him that taketh away thy goune / forbyd not to take thy coote also. Geue to euery man that axed of the. And of him that taketh awaye thy goodes / axe them not agayne. And as ye wolde that men shuld do to you: so do ye to them to lyke wyse.

If ye loue them which loue you / what thanke are ye worthy of? For the very synners loue their louers. And yf ye do for thē which do for you / what thanke are ye worthy of? For the very synners do euē the same. If ye lende to them of whom ye hope to receaue / what thāke shal ye haue / for the very synners lende to synners / to receaue as moche agayne. Wherfore / loue ye youre enemyes / do good and lende / lokynge nothynge agayne and youre rewarde shalbe greate / & ye shalbe the chyldrē of the hyest: for he is kynde vnto the vnkynde and to the euyll. mat. vij. b To. iiij. c. Mat. v. g

F 

✠ Be ye therfore mercyfull as youre father is mercyfull. Judge not / & ye shall not be iudged. Condemne not / & ye shall not be condemned. Forgeue / & ye shalbe forgeuē. Geue / and it shalbe geuen vnto you good measure: prested doune: shaken to gether / & runnynge ouer / shall men geue into youre bosomes. For with what measure ye mete / with the same shall mē mete to you agayne. mat. xij. a mar. iiij. c

And he put forth a similitude vnto thē Can the blynde leade the blynde? Do they not both then fall into the dyche? The disciple is not aboue his master. Euery man shalbe perfect / euen as his master is. Why seyst thou a moote in thy brothers eye / & consyderest not the beame that is in thyne owne eye? Ether how cānest ỹ say to thy brother: Brother / let me pull out the moote that is in thyne eye / when thou perceauest not the beame that is in thyne owne eye? ypocrite cast out the beame out of thyne owne eye fyrst / & then shalt thou se perfectly / to pull out the moote out of thy brothers eye. ✠ mat. xv. b joh. xiij. b Mat. j. c.

G It is not a good tree ỹ bryngeth forthe euyll frute / nether is that mat. vij. a Mar. xij.

mat. vij.c mat. xij.c is that an euyll tree/that bringeth forth good frute. For euery tree is knowen by his frute. Nether of thornes gader men fygges/nor of bulshes gader they grapes. A good man oute of the good treasure of his hert / bringeth forth that which is good. And an euyll man out of the euyl treasure of his hert/bringeth forth that which is euyll. For of the aboundaunce of the herte/ his mouth speaketh.

mat. vij.d Rom. ij.b Jaco. j.d Why call ye me master master: & do not as I byd you. who so euer cometh to me/and heareth my sayinges/and doth the same/I wyll shewe you to whome he is lyke. He is lyke a man which bylt an housse: and dygged depe and layde the foũdacion on a rocke. When the waters arose/the flud bet vpon ỹ housse/ and coulde not moue it. For it was groũded vpon a rocke. But he ỹ heareth & doth not/is lyke a mã that with out foundacion bylt an housse vpõ the earth/agaynst which the fludde dyd bet: and it fell by and by. And the fall of that housse was greate.

¶ The Centurions seruaunt was sycke. The only sone of the wedowe. John sent disciples to Christ.
Of hyr that anoynted Jesus with oyntment.

¶ The. vij. Chapter.

mat. viij a When he had ended all his sayinges in the audience of the people/he entred into Capernaum. And a certayn Centurions seruaũte was sycke & redy to dye/whom he made moche of. And when he hearde of Jesu/he sent vnto him the elders of the Jewes/besechynge him that he wolde come & heale his seruaunt. And they came to Jesus and besought him instãtly sayinge: He is worthy that thou shuldest do this for him. For he loueth our nacion/and hath bylt vs a synagoge. And Jesus went with them. A

And when he was not farre from the housse/the Centurion sent frendes to him sayinge vnto him: Lorde trouble not thy selfe: for I am not worthy that ỹ shuldest enter vnder my rofte. Wherfore I thought not my selfe worthy to come vnto ỹ: but saye the worde/and my seruaũt shall be whole. For I lykewyse am a man vnder power/and haue vnder me soudiers/& I saye vnto one/go: and he goeth. And to another/come: & he cometh. And to my seruaunt/do this: & he doth it. When Jesus hearde this/he merueyled at him/and turned him about and sayde to the people that folowed him: I say vnto you/I haue not foũde so greate

so greate fayth/no/not in Israel. And they ỹ were sent turned backe home agayne/& found ỹ seruaũt that was sicke/whoale.



B ✠ And it foꝛtuned after that/ that he went into a cite called Naym: & many of his disciples went with him/ and moche people. When he came nye to the cite: beholde ther was a deed man caryed oute which was the only sone of his mother/ and she was a wydowe/ & moche people of the cyte was with her. And when the Loꝛde sawe her/he had cõpassion on her and sayde vnto her: wepe not. And he went and touched the coffyn/ and they that bare hym stode styll. And he sayde: yonge man/ I saye vnto the/aryse. And the deed sate vp/and begãne to speake. And he delyuered him to his mother. And there came a feare on them all. And they gloꝛifyed God sayinge: a greate Pꝛophet is ryslen

C amonge vs/& God hath visited his people. ✠ ✠ And this ru- Math. 5.8
moꝛ of him went foꝛth thꝛoughout all Jewry/ and thoꝛowout all the regions which laye rounde about.

And the disciples of John shewed him of all these thynges. And John called vnto him two of his disciples/ãd sent them to Jesus/sayinge: Arte thou he that shulde come/ oꝛ shall we loke foꝛ another? When the men were come vnto hym they sayde. John baptiste sent vs vnto the/saying. Arte thou he that shuld come/oꝛ shall we wayte foꝛ another? And at that same tyme he cured many of their infirmities and plages/and of euyl spꝛetes Esaie. x.
and vnto many that were blynde he gaue syght. And Jesus answered and sayd vnto them: Go youre wayes and shewe John what thinges ye haue sene and hearde: how that the blynde se/ the halt go/the lepers are clensed/the deafe heare/the deed arise/to the pooꝛe is the glad tydynges pꝛeached/and happy is he that is not offended by me.

D When the messengers of John were departed/ he began to speake vnto the people of John: What wẽt ye out into the wyldernes foꝛ to se? went ye to se a rede shaken with the wynde? But what wẽt ye out foꝛ to se? A man clothed in softe raymẽt? Behold they which are goꝛgeously apparelled/& lyue delicatly/

are in

are in kyng' courtes. But what wēt ye forth to se: A prophete: ye I saye to you / & more then a prophete. This is he of whom
mala.iij.a it is writtē: Behold I sende my messenger before thy face to prepare thy way before ỹ. For I saye vnto you: a greater prophete then John / amōge wemēs chyldrē is ther none. Neuertheles one that is lesse in the kyngdom of God / is greater then he. ✠

And all the people that hearde / and the publicans / iustified God / & were baptised with the baptym of John. But the Pharises & Scribes despised the counsell of God agaynst them selues / and were not baptised of him.

And the lorde sayd: Wher vnto shall I lyken the men of this generacion / and what thinge are they lyke: They are lyke vnto chyldren sittynge in the market place / & cryinge one to another / and sayinge: We haue pyped vnto you / and ye haue not daunsed: we haue mourned to you / and ye haue not wept. For John Baptist cam / nether eatynge breed ner drinkynge wyne / and ye saye: he hath the deuyll. The sone of man is come & eateth and drincketh / and ye saye: beholde a man which is a glotten / and a drincker of wyne / a frende of publicans and synners. yet is wysdome iustified of all her chyldren.



✠ And one of the Pharises desyred E him that he wolde eate with him. And he went into the Pharises housse / & sate doune to meate. And beholde a woman in that cite / which was a synner / assone as she knewe that Jesus sate at meate in the Pharises housse / she brought an alabaster boxe of oyntmēt / and she stode at his fete behynde him weppynge / and beganne to wesshe his fete with teares / and dyd wipe them with the heares of her heed / and kissed his fete / & anoynted them with oyntmēt.

Whē the Pharise which bade him / sawe that / he spake with in him selfe / saying: If this mā were a Prophete / he wolde surely haue knowē who & what maner woman this is which toucheth him / for she is a synner. And Jesus answered & sayde vnto him: Simon I haue somwhat to saye vnto the. And he sayd / master saye on. There was a certayne lender which had two

detters

detters/the one ought fyue hõdzed pẽce & the other fyfty. Whẽ they had nothynge to paye/ he forgaue them bothe. Whiche of them tell me/will loue him mooſt. Simõ anſwered and ſayde: I ſuppoſe/that he to whom he forgaue mooſt. And he ſayde vnto him: Thou haſt truly iudged.

And he turned to the womã and ſayde vnto Simon: Seeſt thou this womã. I entred into thy houſſe/and thou gaueſt me no water to my fete: but ſhe hath weſſhed my fete with teares/ and wyped them with the heeres of her heed. Thou gaueſt me no kyſſe: but ſhe/ſence the tyme I cam in/hath not ceaſed to kiſſe my fete. Myne heed with oyle thou dydeſt not anoynte: but ſhe hath anoynted my fete with oyntmẽt. Wherfore I ſaye vnto the: many ſynnes are forgeuen her/for ſhe loued moche. To whom leſſe is forgeuen/the ſame doeth leſſe loue.

And he ſayd vnto her/thy ſynnes are forgeuẽ the. And they that ſate at meate with him/beganne to ſaye with in them ſelues: Who is this which forgeueth ſynnes alſo. And he ſayde to the woman: Thy fayth hath ſaued the: Go in peace. ✠

¶ The parable of the ſower. The ſower is expounded.
Of the mother and brethren of Chriſt. How Chriſt rebuked the ſee.
Of him that had a legion of deuyls. Of the rulers doughter.
Of the woman which had an yſſue of bloude.

¶ The. viij. Chapter.

AND it fortuned after that/ ẏ he him ſelfe wẽt throughout cities and tounes/ preachynge/ and ſhewynge the kyngdome of God/and the twelue with him. And alſo certayne wemen/which were healed of euyll ſpretes/ and infirmities Mary called Magdalen/oute of whom went ſeuẽ deuyls/and



Joanna the wyfe of Chuſa Herodes ſteward/ & Suſanna & many other: which miniſtred vnto them of their ſubſtaũce.

✠ Whẽ moch people wer gadred to gether/ & were come to him out of all cities/ he ſpake by a ſimilitude. A ſower wẽt out to ſowe his ſeede: and as he ſowed ſome fell by the waye ſyde: & it was troden vnder fete/ & ẏ foules of the ayre deuoured it vp. And ſome fell on ſtone/ and aſſone as it was ſprõge vp/ it wydred awaye/ becauſe

Mat. xiij c
mar. iiij. a

because it lacked moystnes. And some fell amõge thornes/and the thornes spronge vp with it/and choked it. And some fell on good grounde/and spronge vp & bare frute/an hondred folde. And as he sayde these thinges/he cryed: He that hath eares to heare/let him heare.

Esa.vij.a mat.xiij b mar.iiij b Joã.xij.f rom.xj.b. B And his disciples axed him sayinge: what maner similitude is this? And he sayde: vnto you is it geuen to knowe the secretes of the kyngdome of God: but to other in similitudes/that when they se they shuld not se/and when they heare they shuld not vnderstonde.

The similitude is this. The seede is ỹ worde of God. Those that are besyde the waye/are they that heare/and afterwarde cometh the deuyl and taketh awaye the worde out of their hertes/lest they shuld beleue and be saued. They on the stõnes/are they which whẽ they heare/receaue the worde with ioye. But these haue no rootes/which for a whyle beleue/and in tyme of temptacion go awaye. And that which fell amonge thornes/are they which heare/and go forth/and are choked with cares and with riches/and volupteous lyuinge/and bringe forth no frute. That in the good grounde/are they which with a good and pure hert/heare the worde and kepe it/and bringe forth frute with pacience. ✠

Mat.v.b mar.iiij.c Mat.v.c. Mar.iij.c No man lyghteth a candell/and couereth it vnder a vessel/nether putteth it vnder the table but setteth it on a cãdelsticke/that they that enter in/maye se the lyght. Nothynge is in secret/that shall not come abroode: Nether any thinge hyd/that shall not be knowen/& come to lyght. Take hede therfore how ye heare. For whosoeuer hath/to him shalbe geuẽ: And whosoeuer hath not/from him shalbe taken/euen that same which he supposed that he hath.

mat.xiij b v.xxv.c mat.iiij.c mat.xij.d mar.iij.d C Then came to him his mother and his brethren/and coulde not come at him for preasse. And they tolde him sayinge: Thy mother and thy brethren stonde with out/and wolde se the.

mat.xiij c mar.iiij d He answered and sayd vnto them: my mother and my brethrẽ are these/which heare the worde of God and do it.

✠ And it chaunsed on a certayne daye that he went into a shippe and his disciples also/and he sayde vnto them: Let vs go ouer vnto ỹ other syde of ỹ lake. And they Lanched forthe.

And



And as they sayled/he fel a slepe/& there arose a storme of wynde in the lake / and they were fylled with water/and were in ieopardy. And they went to him and awoke him saying: Master Master/we are loost. Then he arose and rebuked the wynde and the tempest of water/& they ceased/and it wexed calme. And he sayd vnto them: where is youre fayth? They feared & wōdred saying one to another: what felowe is this? for he cōmaundeth both ỹ wyndes & water/& they obey him. ¶ And they sayled vnto ỹ regiō of ỹ Gaderentes/which is ouer agaynst Galile. mat. viij. c Mar. v. a

D And as he went out to londe / ther met him a certayne man out of the cite/which had a deuyll longe tyme/and ware no clothes/nether aboode in any housse: but amonge graues. When he sawe Jesus/he cryed/and fell doune before him/and with a loude voyce sayde: What haue I to do with the Jesus the sone of the God moost hyest? I beseche the tormēt me not. Then he commaunded the foule spryte to come out of the man. For ofte tymes he caught him / and he was bounde with chaynes and kept with fetters: and he brake the bondes/and was caryed of the fende/into wyldernes.

And Jesus ared him sayinge: what is thy name? And he sayde: Legiō/because many deuyls were entred into him. And they besought him/ỹ he wolde not cōmaunde thē to go out into the depe. And ther was there by an heerde of many swyne/ fedynge on an hyll and they besought him/that he wolde soffre them to enter into them. And he soffred them. Then went the E deuyls out of the man/& entred into the swyne: And the heerd toke their course and ran heedlynge into the lake/& were choked. When the herdmen sawe what had chaunsed/they fleed & tolde it in the cite and in the villages.

And they came out to se what was done: & came to Jesus/ & foūde ỹ mā/out of whō the deuyls were departed/sittyng at the fete of Jesus/clothed and in his right mynde / & they were afrayde. They also which sawe it/tolde them by what meanes he ỹ was possessed of the deuyll/was healed. And all the whole

multitude of the cõtrey of the Gaderenites/besought him that he wolde departe from them: for they were taken with greate feare. And he gate him into the shippe & returned backe agayne. Then the man out of whom the deuyls were departed/besought him that he myght be with him. But Jesus sent him awaye sayinge/Goo home agayne unto thyne owne house/and shewe what great thinges God hath done to the. And he went his waye/and preached thorowout all cite what great thinges
Mat.ix.c Jesus had done vnto him.
Mat.v.b And it fortuned when Jesus was come agayne that the peo f
ple receaued him. For they al wayted for him. And beholde ther came a man named Jairus (and he was a ruler of the synagoge) and he fell doune at Jesus fete / and besought him that he wolde come into his house/for he had but a doughter only vpõ a twelue yere of age/and she laye a dyinge. And as he went the people thronged him.

And a womã hauynge an issue of bloud twelue yeres (which had spent all her substance amonge phisicions/nether coulde be holpen of any) came behinde him/& touched the hem of his garment/and immediatly her issue of bloud staunched. And Jesus sayde: Who is it that touched me: When euery man denyed/Peter and they that were with him/sayde: Master/the people thrust the & vexe the: and sayest thou who touched me. And Jesus sayd: Some body touched me. For I perceaue that vertue is gone out of me. When the womã sawe that she was not hid/she came trimblynge / and fell at his fete / and tolde him before all the people for what cause she had touched him / and how she was healed immediatly. And he sayde vnto hyr: Doughter be of good cõforte/Thy fayth hath made the hoale/goo in peace.

Whyll he yet spake/there came one from the rulers of the sy g
nagogis house which sayde to him: thy doughter is deed/desease not the master. Whẽ Jesus hearde ỹ/He answered the father/sayinge: Feare not/beleue only/and she shalbe made whole. And when he came to the house/he suffred no man to goo in with him/saue Peter / James and John / and the father and the mother of the mayden. Euery body weept and sorowed for her. And he sayde: Wepe not: for she is not deed/but slepeth: And they lewgh him to scorne. For they knew ỹ she was deed.

And

And he thrust them all out/ & caught her by the honde/ & cryed sayinge: Mayde aryse. And hyr spirit came agayne / & she rose straycht waye. And he cõmaũded to geue her meate. And the father & the mother of hyr were astonyed. But he warned thẽ that they shulde tell no man what was done. Mat.x.a. mar.iij.b.

¶ How Jesus sent forth the.xij. and gaue them power and auctorite. Herode heared of Jesu what myracles he dyd. Of the fyue loues and two fysshes. How Christ ared of his disciples whome men sayde that he was. The transfiguracio of Christ. The spirite of the falling sicknes is cast out. The disputacion who shulde be the greatest of the apostles. Of him that was forbydden of the apostles that he shulde not cast out deuyls. Christe forbyddeth that they shulde desyre vengeaunce of them that wolde not receaue them to harbour.

¶ The.ix. Chapter.

A 

Then called he the.xij. to gether & gaue them power/and auctorite ouer all deuyls/ & that they myght heale diseases. And he sent thẽ to preache the kyngdome of God/and to cure the syck. And he sayde to them: Take nothyng to lucker you by the way: nether staffe/nor scrype/nether breed/nether money/nether haue two cotes. And what so euer housse ye enter into there abyde & thence departe. And who so euer wyl not receaue you/when ye go out of that cyte/shake of the very duste frõ your fete/for a testimony agaynste them. And they went out/ and went thorow the tounes/preachynge the gospell and healynge euery wheare. Mat.x.a. Mar.xj.a Mat.x.a. Mar.vj.a Act.xiij.

And Herode the Tetrarch herde of al that was done by him and doupted/because that it was sayd of some/that John was rysen agayne from deeth: & of some/that Helyas had appered: and of some/that one of the olde prophetes was rysen agayne. And Herode sayd: John haue I behedded: who then is this of whom I heare suche thynges? And he desyred to se him. mat.xiiij. mar.vj.b.

B And the apostles retourned/and tolde hym what great thinges they had done. And he toke them and wẽt a syde into a solitary place/nye to a cytie called Bethsaida. And ỹ people knew of it/and folowed him. And he receaued them and spake vnto them of the kyngdome of God & healed them that had nede to ma.xiiij b



be healed. And when the daye begãne to weare away/then came the twelue and sayde vnto him: sende the people awaye that they maye go into the tounes & vyllages rounde aboute and lodge/and get meate/ for we are here in a place of wyldernes. But he sayde vnto them: Geue ye them to eate. And they sayde. We haue no moo but fyue loues & two fysshes/ except we shuld go and bye meate for all this people. And they were about a fyue thousand men. And he sayde to his disciples: Cause them to syt doune by fyfties in a cõpany. And they dyd so/and made them all syt doune. And he toke the fyue loues / and the two fysshes/ and loked vp to heauen/and blessed them/and brake/ and gaue to the disciples/ to set before the people. And they ate/and were all satisfyed. And there was takẽ vp of that remayned to them twelue baskettes full of broken meate.

mat.xvj d
mar.viij. And it fortuned as he was alone praying/his disciples were with him/and he axed them sayinge: Who saye the people that I am? They answered & sayde: John Baptist: Some saye Helyas: And some saye/one of the olde prophetes is rysen agayn. He sayde vnto them/who saye ye that I am? Peter answered and sayde: thou arte the Christ of God. And he warned & commaunded them that they shuld tell no mã that thinge sayinge:

mat.xvij.
mar.viij. that the sone of mã must suffre many thinges/and be reproued of the elders/and of the hye prestes & scribes and be slayne/and the thyrde daye ryse agayne.

Mat.x. d
and.xvj.
Mar.viij
Joh.xij d And he sayde to them all/yf any man will come after me/ let him denye him selfe/and take vp his crosse dayly and folowe me Whosoeuer will saue his lyfe/shall lose it. And whosoeuer shall loue his lyfe for my sake/ ẏ same shall saue it. For what auaun-

Mat.x. d
Mar.iiij b tageth it a mã to wynne ẏ whole worlde yf he loose him selfe or rũne in domage of him selfe? For whosoeuer is ashamed of me/ & of my sayngꝭ: of him shal ẏ sone of mã be ashamed / whẽ he co-

mat.xvj d
mar.ix.a. meth in his owne glorie / & in ẏ glorie of his father/ & of ẏ holy angels. And I tel you of a surety: There be some of thẽ ẏ stõde here/which shal not tast of deeth/ tyl they se ẏ kyngdom of god.

And it



D

And it folowed about an. viij. dayes after those sayinges / that he toke Peter / James / and John / and went vp into a mountayne to praye. And as he prayed / the fassion of his countenaūce was chaunged / and his garment was whyte and shoone. And beholde / two men talked with him / and they were Moses & Helyas / which appered gloriously / and spake of his departinge / which he shuld ende at Jerusalē. Peter and they that were with him / were heuy with slepe. And when they woke / they sawe his glorie / and two men stondinge with him.

Mat. xvij
Mar. ix.

And it chaūsed as they departed from him / Peter sayde vnto Jesus: Master it is good beinge here for vs: Let vs make thre tabernacles one for the & one for Moses / one for Helyas: and wist not what he sayde. Whyl he thus spake / there came a cloude and shadowed them and they feared whē they were come vnder the cloude. And there came a voyce out of the cloude sayinge: This is my deare sone heare hi. And assone as ỹ voyce was past / Jesus was foūd alone. And they kept it cloose: & told no mā in those dayes any of those thinges which they had sene.

E

And it chaūsed on the nexte daye as they came doune from the hyll / moche people met him. And beholde / a mā of the company cryed out saying: Master / I beseche the beholde my sone / for he is all that I haue: and se / a spyrite taketh him and sodenly he cryeth / and he teareth him that he fometh agayne / ād with moche payne departeth from him / when he hath rent him / and I besought thy disciples to cast him out / & they coulde not. Jesus answered and sayde: O generacion with oute fayth / and croked: how lōge shal I be with you: & shall suffre you: Bringe thy sone hydder. As he yet was a commynge / the fende rent him and tare him. And Jesus rebuked the vnclene spyrite / and healed the chyld / & deliuered him to his father. And they were all amased at the myghty power of God.

Whyll they wondred euery one at all thinges which he dyd / he sayd vnto his disciples: Let these sayinges synke doune into youre eares. The tyme wil come / when the sone of man shalbe

delyuered into the hondes of men. But they knewe not what that worde meant/& it was hyd frō them/that they vnderstod it not. And they feared to axe him of that sayinge. Then there arose a disputacion amonge them who shulde be the greatest. When Jesus perceaued the thoughtes of their hertes/he toke
mat. xvij. mar. ix. c a chylde and set him harde by him/& sayde vnto them. Who so euer receaueth this childe in my name receaueth me. And who so euer receaueth me/receaueth him that sent me. For he that is least amonge you all/the same shall be greate.

And Johñ answered and sayde: Master we sawe one castinge out deuyls in thy name/and we forbade him/because he folo weth not wᵗ vs. And Jesus sayde vnto him/forbyd ye him not. For he that is not agaynst vs/is with vs. F

And it folowed when the tyme was come that he shuld be receaued vp/then he set his face to go to Jerusalem/& sent messengers before him. And they went & entred into a cite of the Samaritās to make redy for him. But they wold not receaue him/ because his face was as though he wold go to Jerusalem. Whē his disciples James & John sawe that/they sayd. Lorde/wilt thou that we cōmaunde/that fyre come doune from heauē and consume them/euen as Helias dyd? Jesus turned about & rebuked them sayinge: ye wote not what maner spirit ye are of. The sone of man is not come to destroye mennes lyues/but to saue them. And they went to another toune.

mat. viij. c ✠ And it chaunsed as he wēt in the waye/a certayne mā sayd vnto him/I wyll folowe the whyther soeuer thou goest. Jesus G
sayd vnto him: foxes haue holes/and bryddes of the ayer haue nestes/but the sone of man hath not wheron to laye his heed.

And he sayde vnto an other folowe me. And the same sayde: Lorde/suffre me fyrst to go ād bury my father. Jesus sayd vnto him: Let the deed bury their deed/but go thou and preache the kyngdome of God.

And an other sayde/I wyll folow the Lorde/but let me fyrst go byd them fare well/which are at home at my houlse. Jesus sayde vnto him: No man that putteth his honde to the plowe/ and loketh backe/is apte to the kyngdome of God. ✠

¶ The seuenty are sent. The question of the lawear.
Of the Samaritan that fell in the hondes of theues.
Of Martha and hyr syster Mary.

¶ The. x. Chapter. ✠

A AFter these thinges/the Lorde apoynted other seuentie also/& sent them two & two before hun into euery citie and place/whither he him selfe wolde come. And he sayde vnto them/the harueste is greate but the labourers are seawe. Praye therfore the Lorde of the harueste/to sende forth labourers into his harueste. Go youre wayes: beholde/I send you forth as lambes amõge wolues. Beare no wallet/nether scryppe/nor shues and salute no man by the waye. Into whatsoeuer housse ye enter/fyrste saye: Peace be to this housse. And yf the sone of peace be there/youre peace shall reste vpon him: yf not/it shall tourne to you agayne. And in the same housse tary styll/eatynge and drynckynge soche as they haue. For the labourer is worthy of his rewarde. ✠ Mat. ix. a

Go not from housse to housse/and into what so euer citie ye entre/yf they receaue you/eate soche thynges as are set before you/and heale the sicke that are there/and saye vnto them: the kyngdom of God is come nye vpon you. But into whatsoeuer citie ye shal enter/yf they receaue you not/go youre wayes out into the stretes of the same/and saye: euen the very dust/which cleaueth on vs of your citie/we wype of agaynst you. Notwithstondynge/marke this that the kyngdome of God was come nye vpon you. ye and I saye to you/that it shalbe easier in that daye for Sodome then for that citie. Mat. x. a. i. Tim. vi. ✠

B Wo be to the Chorazin: wo be to the Bethsaida. For yf the myracles had bene done in Tyre and Sidon/which haue bene done in you/they had a greate whyle agone repented/sittynge in heere and asshes. Neuertheless it shalbe easier for Tyre and Sidon at the iudgement/then for you. And thou Capernaum which arte exalted to heauen/shalt be thrust doune to hell. He that heareth you/heareth me: & he that despiseth you/despiseth me: and he that despiseth me/despiseth him that sent me. Mat. x. d. ioh. xiij. e.

And the seuentie turned agayne with ioye: sayinge: Lorde/euẽ the very deuyls are subdued to vs thorow thy name. And he sayde vnto them: I sawe Satan as it had bene lightenyng/faule doune from heauen. Beholde I geue vnto you power to treade on serpentes and scorpions/and ouer al manner power of the enemye/and nothynge shall hurte you. Neuertheless/

in this reioyse not/that the spirites are vnder your power:but reioyse/because your names are wrytten in heauen.

Mat.xj.d That same tyme reioysed Jesus in the spirite/and sayde: I confesse vnto the father/Lorde of heauen and earth/that thou hast hyd these thinges frō the wyse and prudent/& hast opened them to the babes. Euen so father/for so pleased it the. Al thynges are geuen me of my father. And no man knoweth who the sone is/but the father: nether who the father is/saue the sone/and he to whom the sone will shewe him.

mat.xiij.b And he turned to his disciples/& sayd secretly/✝ Happy are C the eyes/which se that ye se. For I tell you ỹ many prophetes and kynges haue desyred to se those thynges which ye se/and haue not sene them: & to heare those thynges which ye heare/and haue not hearde them.

mat.xxij. Mar.xij



Deu.vj.b And beholde a certayne lawer stode vp/and tempted him/sayinge: Master what shall I do to inheret eternall lyfe? He sayde vnto him: What is wrytten in the lawe? Howe redest thou? And he answered and sayd: Loue thy Lord God/with all thy herte/and with all thy soule and with all thy strengthe/and with all thy mynde: & thy neighbour as thy selfe. And he sayde vnto him: Thou haste answered rycht. This do & thou shalt lyue He wyllinge to iustifie him selfe/sayd vnto Jesus: Who is then my neyghbour?

Jesus answered and sayde: A certayne man descended from D Jerusalem into Hierico/& fel into the hondes of theues/which robbed him of his rayment & wounded him/& departed leuyng hym halfe deed. And by chaunce ther cam a certayne preste that same waye/and when he sawe him/he passed by. And lykewyse a Leuite/when he was come nye to the place/went & loked on him/& passed by. Then a certayne Samaritane/as he iorneyed/came nye vnto him/and went to and bounde vp his woundes/and poured in oyle and wyne/and put him on his owne beaste/and brought him to a cōmen ynne/and made prouision for him. And on the morowe when he departed/he toke out two pence and gaue

and gaue them to the hoſt/ & ſayd vnto him/ Take cure of him/ and what ſoeuer thou ſpendeſt moze/ when I come agayne/ I wyll recompence the. Which nowe of theſe thze thynkeſt thou/ was neyghbour vnto him that fell into the theues hõdes? And he ſayde/ he that ſhewed mercy on him. Then ſayd Jeſus vnto him/ Go and do thou lykewyſe. ✠

✠ It foztuned as they went/ that he entred into a certayne toune. And a certayne woman named Martha/ receaued him into her houſſe. And this womãhad a ſyſter called Mary which ſate at Jeſus fete/ and herde his pzeaching. And Martha was cõbzed about moch ſeruinge/ & ſtode & ſayd. Maſter/ doeſt thou not care/ that my ſyſter hath left me to miniſter alone? Byd her therfoze/ that ſhe helpe me. And Jeſus anſwered/ & ſayde vnto her: Martha/ Martha/ thou careſt & art troubled about many thinges: verely one is nedful. Mary hath choſen her that good parte/ which ſhalt not be taken awaye from her. ✠

¶ The pater noſter. Prayer what it doth. Of the woman that cryed to Chriſt. who be happy. Of them that required a ſigne. Of the Phariſaye that bade Chriſt to dyner. How Chriſt rebuketh ſcribes/ phariſes/ and ypocrites.

¶ The. xi. Chapter.

A AND it foztuned as he was pzayinge in a certayne place: when he ceaſed/ one of his diſciples ſayd vnto him: Maſter/ teache vs to pzaye/ as John taught his diſciples. And he ſayde vnto them: When ye pzaye/ ſaye: O our father which art in heauen/ halowed be thy name. Thy kyngdome come. Thy wyll be fulfylled/ euen in erth as it is in heuen. Our dayly bzeed geue vs euermoze. And fozgeue vs our ſynnes: foz euẽ we fozgeue euery mã that treaſpaſeth vs. And ledde vs not into temptacion. But delyuer vs from euyll. Mat. vj. b

B And he ſayd vnto them/ ✠ yf any of you ſhuld haue a frend/ and ſhuld go to him at mydnyght/ & ſaye vnto him: frende lend me thze loues/ foz a frende of myne is come out of the waye to me/ and I haue nothinge to ſet befoze him: and he within ſhuld anſwere and ſaye/ trouble me not/ the doze is nowe ſhut/ & my ſeruauntes are with me in the chamber/ I cãnot ryſe and geue them to the. I ſaye vnto you/ though he wold not aryſe & geue him/ becauſe he is his frende: yet becauſe of his impoztunite he wolde ryſe/ and gene him as many as he neded.

And I

And I saye vnto you: axe / and it shalbe geuen you. Seke/
mat. vij. a and ye shall synde. Knocke/ and it shalbe opened vnto you. For
and. xxj. c euery one that axeth/ receaueth: and he that seketh syndeth: &
Mar. xj. c to him that knocketh / shall it be openned. If the sone shall axe
to. xiiij. d. and. xvj. c breed of any of you that is a father: wyll he geue him a stone:
Jaco. j. a. Or yf he axe fysshe/ wyll he for a fysshe geue him a serpent: Or
mar. vij. a Mat. ix. a yf he axe an egge: wyll he offer him a scorpion: yf ye then which
and. xij. b are euyll can geue good gyftes vnto youre chyldrē/ how moch
mar. iij. c. moare shall the father of heauen geue an holy spyrete to them/
that desyre it of him: ✠

✠ And he was castinge out a deuyll/ which was dōme. And C
it folowed when the deuyll was gone out/ the dōme spake/ and
the people wondred. But some of them sayde: he casteth out de
uyls by the power of Belzebub ỹ chefe of the deuyls. And other
tempted him/ sekinge of him a signe frō heauen. But he knewe
their thoughtes/ and sayde vnto them: Euery kyngdom deuy
ded with in it selfe/ shalbe desolate: and one housse shal fall vpon
another. So yf Satan be deuyded with in him selfe: how shall
his kyngdome endure: Because ye saye that I cast oute deuyls
by the power of Belzebub. If I/ by the power of Belzebub cast
oute deuyls: by whome do youre chyldren caste them oute:
Therfore shall they be youre iudges. But yf I with the fyn-
ger of God caste oute deuyls / no doute the kyngdome of God
is come vpon you.

When a stronge man armed / watcheth his housse: that he
possesseth is in peace. But whē a stronger then he cometh vpon
him and ouercōmeth him: he taketh from him his harnes wher
in he trusted / & deuideth his goodes. He that is not with me/ is
agaynst me. And he that gadereth not with me/ scattereth.

When the vncleane spyte is gone oute of a man/ he walketh D
through waterlesse places/ sekynge reest. And when he syndeth
none/ he sayeth: I will returne agayne vnto my housse whence
I cam out. And when he cōmeth/ he syndeth it swept & garnis-
shed. Then goeth he & taketh to him seuen other spyrites worsse
then him selfe/ and they enter in/ and dwell there. And the ende
of that man is worsse then the beginnynge.

And it fortuned as he spake those thynges / a certayne wo-
man of the company lyfte vp her voyce / and sayde vnto him.

Happy is

Happy is the wombe that bare the / and the pappes which gaue the sucke. But he sayde: yee / happy are they that heare the worde of God and kepe it. ✠

When the people were gadered thicke together / he begã to saye: This is an euyll nacion / they seke a signe / and ther shal no signe be geuẽ them / but the signe of Jonas the Prophet. For as Jonas was a signe to the Niniuites / so shall the sone of man be to this nacion. The quene of the south shall ryse at iudgement / with the men of this generacion / and condempne them: for she came from the ende of the worlde / to heare the wysdom of Salomon. And behold a greater then Salomon is here. The men of Niniue shall ryse at the iudgemẽt with this generacion and shall condempne them: for they repented at the preachynge of Jonas. And beholde a greater then Jonas is here. mat.xij.b iij.reg.x. ij.Par.ix Jone.ij.b

E ✠ No mã lyghted a candell and putteth it in a preuy place / nether vnder a busshell: but on a candelsticke / that they that come in / maye se the light. The light of thy body is the eye. Ther fore when thyne eye is syngle / then is all thy body full of lyght. But yf thyne eye be euyll / then shall all thy body be full of darcknes. Take hede therfore that the lyght which is in the / be not darcknes. For yf all thy body shalbe lyght / haunynge no parte darcke: then shall all be full of lyght / euẽ as when a candell doth lyght the with his bryghtnes. ✠ Mat.v.b mar.iiij.c Mat.xj.c

And as he spake a certayne Pharyse besought him to dyne with him: and he went in and sate downe to meate. When the Pharise sawe that / he merueyled that he had not fyrst washed before dyner. And the Lorde sayde to him: Nowe do ye Pharyses make clene the outsyde of the cuppe / and the platter: but youre inwarde parties are full of rauenynge and wyckednes. ye foles / dyd not he that made that which was without / make that which is within also. Neuertheless geue almose of that ye haue / and beholde all is clene to you. mat.xxiij.

F But wo be to you Pharyses / for ye tithe the mynt and rewe and all manner erbes / and passe ouer iudgement and the loue of God. These ought ye to haue done / and yet not to haue leeft the other vndone.

Wo be to you Pharises / for ye loue the vppermost seates in the synagoges / and gretynges in the markets.

Wo be to

Wo be to you Scribes and Pharises ypocrites / for ye are as graues which appere not / & the men that walke ouer them are not ware of them.

Then answered one of the Lawears / and sayde vnto him: Master / thus sayinge / thou puttest vs to rebuke also. Then he
mat.xxiij sayde. Wo be to you also ye lawears: for ye lade men with burthens greueous to be borne / and ye your selues touche not the packe with one of youre fyngers.

Wo be to you / ye bylde ꝑ sepulcres of the prophetes / & youre fathers kylled thē / truly ye beare witnes / ꝑ ye alowe the dedes of your fathers for they kylled them / & ye bylde their sepulcres

Therfore sayde the wysdome of God: I wil sende them pro D
phetes and Apostles / and of them they shall slee and persecute / that the bloude of al Prophetes / which was sheed from the be-
Gen. iiij. ginnynge of the worlde / maye be requyred of this generacion /
ij.pa.xxiij from the bloude of Abel vnto the bloud of zachary / which perisshed bytwene the alter & the temple. Uerely I saye vnto you / it shalbe requyred of this nacion.

Wo be to you lawears / for ye haue taken awaye the keye of knowledge / ye entred not in youre selues / and them that came in / ye forbade.

When he thus spake vnto them / the lawears & the pharises begā to wexe busye about him / & to stop his mouth with many questions / layinge wayte for him / and sekynge to catche some thinge of his mouth / wherby they myght accuse him.

¶ The leuē of the Pharises. Of him that required Christ to deuyde his enheritaunce betwene his brother & him. The parable of the rych man. For earthly thyngs we ought to take no thought. Couetousnes must be despised. Of the watching seruaūt. Cōtende not with youre aduersaries

¶ The.xij. Chapter.

Mat.xvj. Mar. viij Mat.x.c. mar.iiij.c AS there gadered to gether an innumerable multitude A of people (in so moch that they trood one another) he began to saye vnto his disciples: Fyrst of all beware of the leuen of the Pharises / which is ypocrisy. For ther is nothinge couered / that shall not be vncouered: nether hyd that shall not be knowē. For whatsoeuer ye haue spoken in darcknes / that same shalbe heard in lyght. And ꝑ which ye haue spoken in the eare euen in secret places / shalbe preached euen on the toppe of the housses.

I saye vnto you my frendes: Be not afrayed of thē that kyll the body /

the body/and after that haue no moare that they can do. But I will shewe you/whome ye shall feare. Feare him which after he hath kylled/hath power to cast vnto hell. ye I saye vnto you/ him feare. Are not fyue sparowes bought for two farthynges. And yet not one of thē is forgotten of God. Also euen the very heres of youre heades are nombred. Feare not therfore: ye are moare of value then many sparowes.

B I saye vnto you: whosoeuer confesseth me before men / euen him shall the sone of mā confesse also before the aungels of God. And he that denyed me before mē/shalbe denyed before the aungels of God. And whosoeuer speaketh a worde agaynst the sone of man/it shalbe forgeuen hym. But vnto him that blasphemeth the holy goost/it shall not be forgeuen. Mat. x. d Mar. iij.



When they bringe you vnto the Synagoges/ and vnto the Rulers and officers/take no thought how or what thinge ye shal answer or what ye shal speake. For the holy goost shall teache you in the same houre/what ye ought to saye. mat. xij. c mar. iij.

C ✠ One of the cōpany sayde vnto him: Master byd my brother deuide the enheritaūce with me. And he sayde vnto him Man/ who made me a iudge or deuider ouer you? Wherfore he sayd vnto them/ take hede/and beware of couetousnes. For no mānes lyfe standeth in the aboundance of the thinges which he possesseth. And he put forth a similitude vnto them sayinge.

The grounde of a certayne ryche man brought forth frutes plenteously / and he thought in him selfe sayinge: what shall I do? because I haue no roume wher to bestowe my frutes? And he sayde: This will I do. I will destroye my barnes/and bylde greater/and therin will I gather all my frutes/ & my goodes: and I will saye to my soule: Soule thou hast moch goodes layde vp in stoore for many yeares/take thyne ease: eate/drynck/ and be mery. But God sayde vnto him: Thou fole/this nyght wyll they fetche awaye thy soule agayne from the. Then whose shall those thinges be which thou hast prouyded? So is it w̄ him that gadereth ryches: and is not ryche in God. Eccl. xj. c

And he spake

Mat.vj.c
j.Pet.v.b
Psal.liiij

And he spake vnto his disciples: Therfore I saye vnto you: D
Take no thought for youre lyfe / what ye shall eate: nether for youre body what ye shal put on. The lyfe is moare then meate/ & the body is moare then raymēt. Consydre the rauēs/ for they nether sowe/ nor repe/ which nether haue stoore housse ner barne/ & yet God fedeth thē. How moch are ye better thē ỹ foules

Which of you with takynge thought can adde to his stature one cubit? If ye then be not able to do that thinge which is least why take ye thought for the remnaunt? Consydre the lylies/ how they growe. They laboure not/ they spyn not: and yet I saye vnto you / that Salomon in all his royalte / was not clothed lyke to one of these.

If the grasse which is to daye in the felde/ & to morowe shalbe cast into the fornace/ God so clothe: howe moche moare wyll he clothe you/ o ye endued with lytell fayth? And axe not what ye shal eate or what ye shall drynke/ nether clyme ye vp an hye: for all suche thinges the Hethen people of the worlde seke for. youre Father knoweth that ye haue nede of suche thynges. Wherfore seke ye after the kyngdome of God/ & all these thinges shalbe ministred vnto you.

Mat.v.c. Feare not lytell floocke / for it is youre fathers pleasure/ to E
geue you a kyngdom. Sell ye that ye haue/ & geue almes. And make you bagges/ which were not olde/ & treasure that fayleth not in heauē/ where no thefe cometh/ nether moth corrupteth. For where your treasure is/ there will youre hertes be also.

Let youre loynes be gerdde aboute/ & youre lyghtes brennynge/ & ye youre selues lyke vnto mē that wayte for their master/ when he will returne from a weddynge: that assone as he cōmeth & knocketh/ they maye open vnto him. Happy are those seruaūtes/ which ỹ Lorde whē he cōmeth/ shal fynde wakinge. Verely I saye vnto you/ he wil gyrdde him selfe about/ & make them syt doune to meate/ & walke by/ & minister vnto them.

And yf he come in ỹ secōde watche/ ye yf he come in ỹ thyrd watche/ & shall fynde them so/ happy are those seruauntes.

This vnderstonde/ that yf the good mā of the housse knewe what houre the thefe wolde come/ he wolde suerly watche: and not suffer his housse to be broken vp. Be ye prepared therfore/ for the sone of man wyll come at an houre when ye thynke not.

Then Pe-

F Then Peter sayde vnto him: Master/ tellest thou this similitude vnto vs/or to all men? And the Lorde sayde: Is there be any faythful seruaunt & wyse/whom his lorde shall make ruler ouer his housholde/ to geue them their duetie of meate at due season: happy is that seruaunt/whom his master when he commeth/shall fynde so doynge. Of a trueth I saye vnto you: that Apo. xvj. he will make him ruler ouer all that he hath. But & yf the euyll seruaunt shall saye in his hert: My master will deferre his commynge/ and shall begynne to smyte the seruauntes/and maydens/ and to eate and drynke/ and to be droncken: the lorde of that seruaunt wyll come in a daye/when he thynketh not/and at an houre whē he is not ware/and will deuyde him/ and will geue him his rewarde with the vnbeleuers.

The seruaunt that knewe his masters wyll/ & prepared not him selfe/nether dyd accordynge to his will/ shalbe beten with many strypes. But he that knewe not/ and yet dyd commytte thinges worthy of strypes/shalbe beaten wt feawe strypes. For vnto whom moche is geuē/of him shalbe moche required. And to whom men moche cōmyt/the moare of him will they axe.

G I am come to sende fyre on erth: and what is my desyre/but that it wer all redy kyndled? Not withstondinge I must be baptised with a baptime: and howe am I payned tyll it be ended? Mat. x. d Suppose ye that I am come to sende peace on erth? I tell you naye: but rather debate. For from hence forth ther shalbe fyue in one house deuided/thre agaynst two/ & two agaynst thre. The father shalbe deuided agaynst ỹ sone/ & the sone agaynst the father. The mother agaynst the doughter/ and the doughter agaynst the mother. The motherelawe agaynst hyr doughterelawe/and the doughterelawe agaynst hyr motherelawe.

Then sayde he to ỹ people: when ye se a cloude ryse out of the Mat. xvj. west/straycht waye ye saye: we shall haue a shower/ & so it is. Mar. viij And when ye se ỹ south wynde blow/ ye saye: we shall haue heet & it cōmeth to passe. ypocrites/ ye can skyl of the fassion of ỹ erth and of the skye: but what is the cause/ ỹ ye cānot skyll of this tyme? ye & why iudge ye not of youre selues what is ryghte?

Whyl thou goest with thyne aduersary to the ruler: as thou Mat. v. d arte in the waye/ geue diligence that thou mayst be delyuered from him/least he brynge the to the iudge/ & the iudge delyuer

the to the

the to the iaylar/ & the iaylar caste ỹ in to prelon. I tel the/thou departest not thence/tyll ỹ haue made good the vtmost myte.

¶ Of the Galileās and them of Siloe. The fygge tree that bare not frute. The woman that was bowed to gether is healed. The saboth is broken. The parable of mustard seed & leuen. Of him that enquired whether ther shulde be many saued or no. Of them that shewed Christ that Herod layde wayte for him. Jerusalem kylleth the prophetes.

¶ The. xiij. Chapter.

THer were present at the same season/that shewed him A
of the Galileans / whose bloude Pylate mengled with
their owne sacrifice. And Jesus answered/ & sayde vnto them:
Suppose ye that these Galileans were greater synners thē all
the other Galileans/because they suffred suche punysshment:
I tell you naye/but except ye repent/ye shall all in lykewyse pe-
rissh̄e. Or those. xviij. vpō which the toure in Syloe fell/ & slew
them/thynke ye that they were synners aboue all men ỹ dwell
in Jerusalem: I tell you naye. But excepte ye repent/ye al shal
lyke wyse perysshe.

✠ He put forth this similitude: A certayne man had a fygge
tree plāted in his vyneyarde/and he came & sought frute ther-
on/and founde none. Then sayde he to the dresser of his vyne-
yarde: Beholde/this thre yeare haue I come & sought frute in
this fygge tree/and fynde none: cut it doune: Why combreth it
the grounde: And he answered and sayde vnto him: Lorde let
it alone this yeare also/tyll I dygge roundeaboute it/& donge
it/to se whether it wyll beare frute: and yf it beare not then/af
ter that/cut it doune.



And he taught in one of their synago- B
ges on ỹ saboth dayes. And behold ther
was a woman which had a spirit of infir-
mite. xviij. yeares: ād was bowed to ge-
ther/and coulde not lyfte vp her selfe at
all. When Jesus sawe her / he called her
to him/ & sayde to her: woman thou art
deliuered from thy dysease. And he layd
his hōdes on her/ & immediatly she was
made straygh̄t / and glorified God. And
the ruler of ỹ synagoge answered with
indignaciō (because that Jesus had healed on the saboth daye)
and sayde

and sayde vnto the people. Ther are sixe dayes in which men ought to worke: in them come and be healed / and not on the Saboth daye.

Then answered him the Lorde: & sayd: ypocrite/doth not eache one of you on the saboth daye/lowse his oxe or his asse frō the stall/& leade him to the water? And ought not this doughter of Abraham/whom Satan hath boūde lo. xviij. yeares/be lowsed frō this bonde on the Saboth daye? And when he thus sayde/all his aduersaries were ashamed/and all the people reioysed on all the excellent dedes/that were done by him.

C Then sayde he: What is the kyngdō of God lyke? or wherto shall I cōpare it? It is lyke a grayne of mustard seede/which a man toke & sowed in his gardē: & it grewe & wexed a greate tree/& the foules of the ayer made nestes in the braūches of it.

And agayne he sayde: wher vnto shall I lykē the kyngdome of God? it is lyke leuē/which a woman toke/and hydde in thre bushels of floure/tyll all was thorow leuended. And he went thorow all maner of cities and tounes teachynge/& iorneynge towardes Jerusalem. Mat. xiij.

Then sayde one vnto him: Lorde/are ther feawe that shalbe saued? And he sayde vnto them: stryue with youre selues to enter in at the strayte gate: For many I saye vnto you/will seke to enter in/and shall not be able. When the good man of the housse is rysen vp/and hath shet to the dore/ye shall beginne to stonde with out/& to knocke at the dore sayinge: Lorde/lorde open vnto vs: and he shall answer and saye vnto you: I knowe you not whence ye are. Then shall ye begin to saye: We haue eaten in thy presence and droncke/and thou hast taught in Mat. vij. mat. xxij. d

D oure stretes. And he shal saye: I tel you I knowe you not whēce ye are: departe fro me all ye workers of iniquite. There shall be weppynge and gnasshinge of teth/when ye shall se Abraham & Isaac & Jacob/& all the Prophetes in the kyngdom of God/ and youre selues thrust oute at dores. And they shall come frō the eest & frō the weest/& frō the northe & frō the southe/& shall syt doune in the kyngdome of God. And behold/there are last/ which shalbe fyrst: And ther are fyrst/which shalbe last.

The same daye there came certayne of the Pharises & sayd vnto him: Get the out of the waye/& departe hence: for Herode Psal. vj. mat. vij. c and. xxv.

psal.vj.c. wyll kyll the. And he sayde vnto them, Go ye and tel that fox/
mat.vij.c beholde/ I cast oute deuyls and heale the people to daye and to
and.xxv. mat.xix d and.xxv. morow: & the thyrd daye I make an ende. Neuertheles I must walke to daye & to morow/ & the daye folowyng: For it cā not be/ that a prophet perishe any other where/ saue at Ierusalem.

O Ierusalem/ Ierusalem/ which kyllest prophetes/ and stonest them that are sent to the: how often wolde I haue gathered thy chyldrē to gether/ as the hen gathereth her nest vnder her wynges/ but ye wolde not. Beholde/ youre habitacion shall be leeft vnto you desolate. For I tell you/ ye shall not se me vntyll the tyme come that ye shall saye/ blessed is he that cometh in the name of the Lorde.

¶ Of him that hath the dropsye. Couet not the vppermost seates. Feast the poore rather then thy frendes. Of them that were bydden to the supper. The parable of the towre. Salt is good.

¶ The. xiiij. Chapter.

AND it chaunsed that he went into ỹ houlle of one of the chefe phariseş to eate breed/ on a saboth daye: and they watched him. And beholde ther was a man before him/ which had the dropsy: And Iesus answered & spake vnto the lawearş and phariseş sayinge/ is it lawfull to heale on the saboth daye? And they held their peace. And he toke him & healed him/ and let him go: and answered them sayinge/ which of you shal haue an asse or an oxe fallen into a pyt/ & wyll not straycht waye pull him out on the saboth daye? And they coulde not answere him agayne to that. A

He put forth a similitude to the gestes/ when he marked how they preased to the hyest roumes/ and sayde vnto them: When thou art bydden to a weddynge of any man/ syt not doune in ỹ hyest roume/ lest a more honorable man then thou be bydden of him/ and he that bade bothe him and the/ come and saye to the/ geue this man roume/ & thou then begynne with shame to take the lowest roume. But rather when thou arte bydden/ go & syt in ỹ lowest roume / that whē he that bade the cōmeth/ he maye
Pro.xxv. saye vnto the: frende syt vp hyer. Then shalt thou haue worshyp in the presence of them that syt at meate with the. For who so euer exalteth him selfe/ shalbe brought lowe. And he that humbleth him selfe/ shall be exalted.

Thē sayd he also to him ỹ had desyred him to dyner: ✝ Whē thou ma- B

thou makest a diner or a supper: call not thy frēdes/ nor thy bre thren nether thy kynsmen or yet ryche neyghbours: lest they bidde the agayne/ & a recompence be made the. But when thou makest a feast/ call the poore/ the maymed/ the lame and the blynde/ & thou shalt be happy/ for they cānot recōpence the. But thou shalt be recompensed at the resurreccion of the iuste men. mat.xxiij. tob. iiij. a Pro. iij. b

When one of them that sate at meate also hearde ỹ/ he sayde vnto him: happy is he that eateth breed in the kyngdome of God. ✠ Then sayde he to him. ✠ A certayne man ordened a greate supper/ & bade many/ & sent his seruaūt at supper tyme/ to saye to thē ỹ were biddē/ come: for al thinges are now redy. And they all atōce begā to make excuse. The fyrst sayd vnto hi: I haue bought a ferme/ & I must nedes go & se it/ I praye ỹ haue me excused. And another sayd: I haue bought fyue yooke of orē/ & I go to proue thē/ I praye ỹ haue me excused. The thyrd sayd. I haue maryed a wyfe and therfore I cannot come. And the seruaunt went/ and brought his master worde therof. mat.xxij.a Apo. xix.

Then was the good man of the houfle displeased/ and sayde to his seruaūt: Go out quickly into ỹ stretes & quarters of the cite/ & bringe in hydder ỹ poore & the maymed & the halt & the blynde. And the seruaunt sayd: lorde it is done as thou cōmaundest and yet ther is roume. And the lorde sayd to the seruaunt: Go out into the hye wayes and hedges/ ād compel them to come in/ that my houfle maye be filled. For I saye vnto you/ that none of those men which were biddē/ shal tast of my supper. ✠ Mat. x. d

Ther went a greate company with him/ and he turned and sayde vnto them: ✠ If a man come to me/ and hate not his father and mother and wyfe and chyldrē/ & brethrē/ and systers/ moreouer & his owne lyfe/ he cānot be my disciple. And whosoeuer beare not his crosse/ & come after me/ cānot be my disciple. Mat. x. d and. xvi. d mat. viij.

Which of you disposed to bylde a toure/ sytteth not doune before and counteth the cost/ whether he haue sufficient to performe it: lest after he hath layde the foundacion/ & is not able to performe it/ all that beholde it/ beginne to mocke him sayinge: this man beganne to bylde/ and was not able to make an ende. Or what kynge goeth to make batayle agaynst another kyng/ & sytteth not doune fyrst/ & casteth in his mynde/ whether he be able with ten thousande/ to mete him that cometh agaynst him

with.xx.thousand. Or els whyl the other is yet a greate waye of/he wyll sende embasseatours/and desyre peace. So lykewyse none of you that forsaketh not all that he hath / can be my disciple. ✠

Mat.v.b Mar.ix.g Salt is good/but yf salt haue loste hyr saltnes/what shall be seasoned there with? It is nether good for the londe nor yet for the donge hyll/but men cast it oute at the dores. He that hath eares to heare/let hym heare.

¶ The parable of the hundred shepe and ten grotes. Of the wastfull and ryotouse sone.

¶ The.xv.Chapter.

THen resorted vnto hym all the Publicans and synners/ A for to heare hym. And the Pharises and Scribes murmured sayinge: He receaued to his company synners/ & eateth with them. Then put he forth this similitude to them sayinge: What man of you hauynge an houndred shepe/ yf he loose one of them/doth not leue nynty and nyne in the wyldernes / and Mat.xviij goo after that which is loost vntyll he fynde him? And when he hath foūde him/he putteth him on his shulders with ioye: And allone as he cometh home / he called to gether his louers and neyghbours / sayinge vnto them: reioyse with me for I haue founde my shepe which was loost. I saye vnto you / that lykewyse ioye shalbe in heauē ouer one synner that repenteth/more then ouer nynty and nyne iuste persons/ which nede no repentaunce. Ether what womā hauing ten grotes/ yf she loose one/ doth not lyght a candell/and swepe the house/and seke diligētly tyll she fynde it? And when she hath founde it she called her louers and her neyghbours sayinge: Reioyce with me / for I haue founde the grote which I had loost. Lykewyse I saye vnto you/ioye is made in the presence of the aungels of God ouer one synner that repenteth. ✠

✠ And he sayde: A certayne man had two sones/ and the B yonger of them sayde to his father: father geue me my parte of the goodes that to me belongeth. And he deuyded vnto them his substance. And not longe after/the yonger sone gadered all that he had together/and toke his iorney into a farre countre/ and there he wasted his goodes with royetous lyuynge. And when he had spent all that he had / there arose a greate derth thorow

thorow out all that same londe / and he began to lacke. And he wēt and claue to a citezyn of that same countre / which sent him to his felde / to kepe his swyne. And he wold fayne haue fylled his bely with the coddes that the swyne ate: & no mā gaue him

C Then he came to him selfe and sayde: how many hyred seruauntes at my fathers / haue breed ynough / and I dye for honger. I wil aryse / and go to my father and wil saye vnto him: father / I haue synned agaynst heuen and before the / and am no moare worthy to be called thy sone / make me as one of thy hyred seruauntes. And he arose & went to his father. And when he was yet a greate waye of / his father sawe him and had compassion / and ran & fell on his necke and kissed him. And the sone sayd vnto him: father / I haue synned agaynst heuē / and in thy syght and am no moare worthy to be called thy sone. But his father sayde to his seruauntes: bringe forth that best garment and put it on him / and put a rynge on his honde / & showes on his fete. And bringe hydder that fatted caulfe / & kyll him / & let vs eate and be mery: for this my sone was deed / and is alyue agayne / he was loste / & is now foūde. And they begā to be mery.

D The elder brother was in the felde / and when he came and drewe nye to the houlse / he herde minstrelcy & daunsynge / and called one of his seruaūtes / & axed what those thynges meante. And he sayde vnto him: thy brother is come / āð thy father had kylled the fatted caulfe / because he hath receaued him safe and sounde. And he was angry / & wolde not go in. Then came his father out and entreated him. He answered and sayde to his father: Lo these many yeares haue I done the seruice / nether brake at any tyme thy cōmaundmēt / & yet gauest thou me neuer so moch as a kyd to make mery with my louers: but assone as this thy sone was come / wh ich had deuoured thy goodes with harlotes / thou hast for his pleasure kylled ỹ fatted caulfe. And he sayd vnto him: Sone / thou wast euer with me / and all that I haue is thyne: it was mete that we shuld make mery & be glad: for this thy brother was deed / āð is alyue agayne: and was loste / and is founde. F

¶ The wycked steward. On tytle of the lawe shal not scape tyll al be fulfylled. To deuorce is not lawfull. Of the ryche glotten & poore Lazarus.

¶ The. xvj. Chapter.

AND he sayd also vnto his disciples. ✠ There was a cer A
tayne rych man/which had a stewarde/that was accu-
sed vnto him that he had wasted his goodes. And he called him
and sayd vnto him. How is it/that I heare this of the? Geue a
comptes of thy stewardshippe: For thou mayst be no lenger ste-
warde. The stewarde sayd with in him selfe: what shall I do?
for my master will take awaye fro me the stewardshippe. I can
not dygge/& to begge I am ashamed. I wote what to do/that
when I am put oute of the stewardshippe/ they maye receaue
me into their housses.

Then called he all his masters detters/& sayd vnto the fyrst:
how moche owest thou vnto my master? And he sayd/an hon- B
dred tonnes of oyle. And he sayde to him: take thy byll/ and syt
doune quickly/& wryte fyftie. Then sayde he to another: what
owest thou? And he sayde: an hondred quarters of wheate. He
sayd to him: Take thy byll/& wryte foure scoore. And the lorde
cōmended the vniust stewarde because he had done wysly. For
the chyldren of this worlde are in their kynde / wyser then the
chyldren of lyght. And I saye also vnto you: make you frendes
of the wycked mammon/that when ye shall departe/they may
receaue you into euerlastynge habitacions. ✠

✠ He that is faythfull in that which is leste/ ỹ same is fayth- C
full in moche. And he that is vnfaythfull in the least: is vnfayth-
Mat.vj.c full also in moche. So then yf ye haue not bene faythfull in the
wycked mammon: who wyll beleue you in that which is true?
And yf ye haue not bene faythfull in another mannes busyness:
who shall geue you youre owne? No seruaunt can serue. ij. ma-
sters/ for other he shall hate the one/and loue the other: or els
he shall lene to the one and despyse the other. ye can not serue
God and mammon.

Mat.xj.b All these thinges herde the Pharyses also which were coue-
teous/and they mocked him. And he sayde vnto them: ye are
they which iustifye youre selues before men: but God knoweth
youre hertes. For that which is hyghlie estemed amonge men/
is abhominable in the syght of God. ✠

The lawe and the Prophetes raygned vntyll the tyme of
John: and sence that tyme the kyngdome of God is preached/
and euery man stryueth to go in.

Soner

Soner shall heauen and earth perisshe/then one tytle of the lawe shall perisshe. Who so euer forsaketh his wyfe & maryeth an other/breaketh matrimony. And euery mā which marieth her ỳ is deuorsed from her husbande/cōmitteth aduoutry also. Mat.v.c. Mat.v.c. Mar.x.b

D



✝ Ther was a certayn ryche mā/which was clothed in purple and fyne bysse/& fared delicyously euery daye. And ther was a certayne begger named Lazarus which laye at his gate ful of soores/desyrynge to be refresshed with the cromes which fel frō the ryche mānes borde. Neuertheless/the dogges came and lycked his soores. And it fortuned that the begger dyed/& was caryed by the aungelles into Abrahams bosome. The ryche man also dyed/and was buryed. 1.Col.vij.

And beinge in hell in tormentes/he lyfte vp his eyes & sawe Abraham a farre of/and Lazarus in his bosome/and he cryed and sayde: father Abraham/haue mercy on me/and sende Lazarus that he may dyppe the typpe of his fynger in water/and cole my tonge/for I am tourmented in this flame. But Abraham sayd vnto him: Sone/remēbre that thou in thy lyfe tyme receauedst thy pleasure/and contrary wyse Lazarus payne. Now therfore is he comforted/& thou art punysshed. Beyond all this/bytwene you and vs ther is a greate space set/so that they which wolde go from hence to you can not: nether maye come from thence to vs.

E Then he sayde: I praye the therfore father/sende him to my fathers house. For I haue fyue brethrē: for to warne them lest they also come into the place of tourmēt. Abraham sayde vnto him: they haue Moses and the prophetes: let them heare thē. And he sayd: naye father Abraham/but yf one came vnto them frō the deed/they wolde repēt. He sayd vnto him: yf they heare not Moses and the prophetes/nether wyll they beleue/though one rose from deeth agayne.

Two be to him that geueth offences. Forgeue thy brother yf he offende the. what fayth maye do. Of the ten lepers. The pharises axed of Christ when the kyngdome of God shulde come.

The. xvij. Chapter.

mat.xviij. Mar.ix.f



mat.xviij Le.xix.d Eccl.xx. mat.xviij.

THen sayd he to ỹ disciples/it can- A
not be auoided but that offences
wyll come. Neuertheless wo be to him
thorow whom they come. It were bet-
ter for him that a mylstone were hanged
aboute his necke/ and that he were caste
into the see/then ỹ he shulde offende one
of this lytelous. Take hede to youre sel-
ues. yf thy brother trespas agaynst the/
rebuke hym: & yf he repent/ forgeue him.
And though he synne agaynst the seuen
tymes in a daye/ & seuen tymes in a daye tourne agayne to the
sayinge: it repenteth me/forgeue hym.

And the Apostles sayde vnto the Lorde: increase our fayth. B
And the Lorde sayde: yf ye had fayth lyke a grayne of mustard
sede/and shuld saye vnto this sycamine tree/plucke thy selfe vp
by the rotes/and plant thy selfe in the see: he shulde obey you.

Who is it of you yf he had a seruaunte plowynge or fedynge
catell/ that wolde saye vnto him when he were come frome the
felde: Go quickly ād syt doune to meate: and wolde not rather
saye to him/dresse wherwith I may sup/and gyrde vp thy selfe
and serue me/tyll I haue eaten and dronken: and afterwarde/
eate thou/and drynke thou. Doeth he thanke that seruaūt be-
cause he dyd that which was cōmaūded vnto him. I trow not.
So lyke wyse ye/when ye haue done all those thynges whiche
are cōmaunded you: saye/we are vnprofitable seruauntes. We
haue done that which was oure duety to do.

✠ And it chaunsed as he went to Jerusalem/that he passed C
thorowe Samaria & Galile. And as he entred into a certayne
toune/there met him ten men that were lepers. Which stode a
farre of and put forth their voyces and sayd: Jesu master/haue
mercy on vs. When he sawe them/he sayde vnto them: Go and
shewe your selues to the prestes. And it chaunsed as they went
they were clensed. And one of them/when he sawe that he was
clensed/turned backe agayne/ & with a loud voyce praysed God
and fell doune on his face at his fete/ & gaue him thankes. And
the same was a samaritane. And Jesus answered & sayde/are
ther not ten clensed. But where are those nyne. Ther are not
founde

founde that retourned agayne / to geue God prayse saue only this straunger. And he sayd vnto him: aryse / and go thy waye / thy fayth hath made the whole.

E 

✠ Whē he was demaūded of the pharises, whē the kyngdō of God shuld come: he answered thē & sayde: The kyngdō of God cometh not with waytinge for. Nether shall mē saye: Lo here / lo there. For beholde / the kyngdō of God is w̄in you.

And he sayde vnto the disciples: The dayes will come / when ye shall desyre to se one daye of the sone of mā / and ye shall not se it. And they shall saye to you: Se here / Se there. Go not after thē / nor folowe them / for as the lyghtenynge that apereth out of the one parte of the heauen / & shyneth vnto the other parte of heauen: So shall ỹ sone of man be in his dayes. But fyrst must he suffre many thynges / and be refused of this nacion.

F As it happened in the tyme of Noe: So shal it be in the tyme of the sone of man. They ate / they dranke / they maryed wyues and were maryed / euen vnto that same daye ỹ Noe went into the arke: and the floud cam and destroyed them all. Lykewyse also / as it chaūsed in the dayes of Lot. They ate / they drancke / they bought / they solde / they planted / they bylte. And euen the same daye that Lot went out of Sodom it rayned fyre & brymstone from heauen / and destroyed them all. After these ensamples / shall it be in the daye when the sone of man shall appere. mat. xxiiij. Geñ. viij. Gene. xix

At that daye he that is on the houssle toppe / & his stuffe in the houssle: let him not come doune to take it out. And lykewyse let not him that is in the feldes / turne backe agayn to ỹ he lefte behynd. Remēber Lottes wyfe. Whosoeuer will go about to saue his lyfe / shall lose it / & whosoeuer shall lose his lyfe / shall saue it.

G I tell you in that nyght / ther shalbe two in one beed / the one shall be receaued & the other shall be forsaken: Two shall be also a grindynge together: the one shall be receaued / and the other forsaken. And they answered and sayd to him: where Lorde. And he sayd vnto them: wher so euer the body shall be / thyther wyll the egles resorte. Mat. x. c. mar. viij. ioh. xij. d. mat. xxiiij

Praye and cease not. Of the wycked iudge. Of the Pharise and the Publican. To chyldren belongeth the kyngdome of God. Of the ryche man that came to Christ. Of him that was blynde.

The. xviii. Chapter.

Ex. xxiiij. 1. Tessa. v.

AND he put forth a similitude vnto thē/signifyinge that men ought alwayes to praye and not to wery/saying: Ther was a Iudge in a certayne cite/which feared not god nether regarded man. And there was a certayne wedowe in the same cyte/which came vnto him sayinge: auenge me of myne aduersary. And he wolde not for a whyle. But afterwarde he sayde to him selfe: though I feare not God/nor care for man/ yet because this wedowe troubleth me/I wyll auenge her lest at the laste she come and hagge on me. A

And the Lorde sayde/heare what the vnrighteows Iudge sayeth. And shall not God auenge his electe/which crye daye and nyght vnto him/ye though he defer re them. I tell you he wyll auenge them/and that quickly. ✠

Neuertheless/when the sone of mā cometh/suppose ye that he shall fynde fayth on the earth.



✠ And he put forth this similitude vn to certayne which trusted in them selues that they were perfecte/& despised other. Two mē wēt vp into the tēple to praye: the one a Pharise & the other a Publicā. The Pharise stode & prayed thus with him selfe. God I thanke the ꝯ I am not as other men are/extorcioners/vniuste/ aduoutrers/or as this Publican. I faste twyse in ꝯ weke. I geue tythe of al that I possesse. And the Publicā stode a farre of/and wolde not lyfte vp his eyes to heauē/but smote his brest sayinge/God be mercyfull to me a synner. I tell you/this man departed home to his house iustifyed moare then the other. B

mat. xxiij. For euery mā that exalteth him selfe/shalbe brought lowe. And he that humbleth him selfe/shalbe exalted. ✠

They brought vnto him also babes/that he shulde touche them. Whē his disciples sawe that/they rebuked thē. But Iesus called them vnto him/and sayde: Suffre chyldren to come vnto me/and forbidde them not. For of soche is the kyngdome of God

of God. Uerely I saye vnto you: who soeuer receaueth not the kyngdom of God as a chylde: he shall not enter therin. Mat. xix. Mar. x. b

C And a certayne ruler axed him sayinge: good master / what ought I to do / to obtayne eternall lyfe? Jesus sayde vnto him: Why callest thou me good? No man is good / saue God onlye. Thou knowest the cõmaundemẽtes: Thou shalt not cõmyt aduoutry / thou shalt not kyll / thou shalt not steale / thou shalt not beare false witnes: Honour thy father and thy mother. And he sayde: all these haue I kept fro my youth. When Jesus hearde that / he sayde vnto him: yet lackest thou one thynge. Sell all that thou hast / and distribute it vnto the poore / and thou shalt haue treasure in heauen / and come / and folowe me. When he herde that / he was heuy: for he was very ryche. Exod. xx.

When Jesus sawe him morne / he sayd: with what difficulte shall they which haue ryches enter into the kyngdome of God: it is easyer for a camell to goo thorowe a nedles eye / then for a ryche man to enter into the kyngdom of God. Then sayd they that hearde that. And who shall then be saued? And he sayde. Thinges which are vnpossible with mẽ / are possible with God.

Then Peter sayde: Lo we haue lefte all / & haue folowed the And he sayde vnto them: Uerely I saye vnto you / there is no man that leaueth houssle / other father and mother / other bretheren / or wyfe / or chyldren / for the kyngdome of Goddes sake / which same shall not receaue moche moare in this worlde / and in the worlde to come lyfe euerlastynge.

D  ✠ He toke vnto him twelue / and sayde vnto them. Behold we go vp to Jerusalem / and all shalbe fulfylled that are wrytten by the Prophetes of the sone of man. He shalbe delyuered vnto the Gentyls / and shalbe mocked / and shalbe despytfully entreated / ād shalbe spetted on: and when they haue scourged him / they will put him to deeth / & the thyrde daye he shall aryse agayne. But they vnderstode none of these thynges. And thys sayinge was hyd from them. And they perceaued not the thinges which were spoken. mat. xx. d Mar. x. c.

And it came

And it came to passe as he was come nye vnto Hierico/a cer-
mat. xx.d tayne blynde man sate by the way syde beggynge. And whē he
Mar. x.g hearde the people passe by / he axed what it meant. And they
sayde vnto him/that Jesus of Nazareth passed by. And he cry-
ed sayinge: Jesus the sone of Dauid / haue thou mercy on me.
And they which went before rebuked him/ ꝑ he shuld holde his
peace. But he cryed so moch the moare/thou sone of Dauid ha-
ue mercy on me. And Jesus stode styll/ & cōmaunded him to be
brought vnto him. And when he was come neare/he axed him
sayinge: What wilt thou ꝑ I do vnto the? And he sayd: Lorde
that I maye receaue my syght. Jesus sayde vnto hum: receaue
thy syght: thy fayth had saued the. And immediatly he sawe/
and folowed him/praysing God. And al the people/when they
sawe it/gaue laude to God. ✠

¶ Of zacheus the publican. Of the ten seruauntes to whom the talentes are geuen. Of the colte that Christ sent for. Jesus bewayled Jerusalem. Jesus cast out the byers and sellers in the temple.

¶ The .xix. Chapter. ✠

AND he entred in & went thorow Hierico. And beholde A
ther was a man named zacheus/which was a ruler a-
monge the Publicans/& was rythe also. And he made meanes
to se Jesus/what he shuld be: & coulde not for the preace/becau-
se he was of alowe stature. Wherfore he ran before/& ascended
vpinto a wylde sygge tree/to se him: for he shuld come ꝑ waye.
And whē Jesus came to the place / he loked vp/and sawe him/
& sayd vnto him: zache/attonce come doune/for to daye I must
abyde at thy housse. And he came doune hastelye and receaued
him ioyfully. And whē they sawe that/they al grudged saying:
He is gone in to tary with a man that is a synner.

And zache stode forth & sayd vnto the Lorde: beholde Lorde B
the haulfe of my goodes I geue to the poore/& yf I haue done
any man wronge / I wyll restore him fower folde. And Jesus
sayde to him: this daye is healthe come vnto this housse/for as
moche as it also is become the chylde of Abraham. For the sone
of man is come to seke & to saue that which was looste.

mat. xviij As they hearde these thinges/he added therto a similitude/
mar, xx.d because he was nye to Hierusalem/& because also they thought
that the kyngdome of God shuld shortely appere. He sayd ther
fore: ✠ a certayne noble man/went into a farre countre/to re-
ceaue him

ceaue him a kyngdom/and then to come agayne. And he called his ten seruauntes/& delyuered them ten pounde saying vnto them: bye and sell tyll I come. But his cytesens hated him/and sent messengers after him saynge: we wyll not haue this man to raygne ouer vs.

C And it came to passe/when he was come agayne and had receaued his kyngdome/he cõmaunded these seruaũtes to be called to him (to whom he gaue his money) to wyt what euery mã had done. Then came the fyrst saying: Lorde/thy pounde hath encreased ten pounde. And he sayde vnto him: Well good seruaunt/ because thou wast faythfull in a very lytell thinge/ take thou auctorite ouer ten cities. And the other cam saying: Lord thy pounde hath encreased fyue poũde. And to ỹ same he sayd/ and be thou also ruler ouer fyue cyties.

D And the thyrde came and sayde: Lorde/behold here thy pounde/which I haue bepte in a napkyn/for I feared the/because thou art a strayt man/thou takest vp ỹ thou laydest not doune/ and repest that thou dyddest not sowe. And he sayd vnto him. Of thyne owne mouth/iudge I the thou euil seruaũt. Knewest thou that I am a strayt mã takyng vp that I layde not doune/ and reppnge that I dyd not sowe: Wherfore then gauest not thou my money into the banke/ that at my cõmynge I myght haue requyred myne owne with bauntage:

And he sayd to them that stode by: take frõ him that pounde and geue it him that hath ten poũde. And they sayde vnto him: Lorde he hath ten pounde. I saye vnto you/ that vnto all them that haue/it shalbe geuen: & from him that hath not/euen that he hath shalbe taken from him. Moreouer those myne enemys which wolde not that I shulde raygne ouer them/bryng hyther/and slee them before me. And whẽ he had thus spoken he proceded forth before/ascendynge vp to Ierusalem. mat. xviij and. xxv. mar. iiij. c

E And it fortuned/when he was come nye to Bethphage and Bethany/besydes mounte Oliuete/he sent two of his disciples saying. Go ye into the toune which is ouer agaynst you. In the which assone as ye are come/ye shall fynde a colte tyed wheron yet neuer man sate. Lowse him and bringe him hyther. And yf any man are you/why that ye lowse him: thus saye vnto him/ the Lorde hath nede of him. mat. xxi. a Mar. xi. a

They that



Joh.xij b

They that were sent/wēt their waye and founde euen as he had sayde vnto them. And as they were a loosynge the coolte/the owners sayde vnto thē: why lowse ye the colte? And they sayde: for the Lorde hath nede of him. And they brought hym to Jesus. And they caste their raymēt on the colte/and set Jesus theron. And as he went/they spredde their clothes in the waye.

And when he was now come/where F
he shuld go doune frō the mounte oliuete/the whole multitude of the disciples began to reioyce/& to lawde God with a lowde voyce/for all the myracles that they had sene sayinge: blessed be the kynge ỹ cōmeth in the name of the Lorde: peace in heauen/and glory in the hyest. And some of the Pharises of the company sayd vnto him: Master rebuke thy disciples. He answered/and sayd vnto them: I tell you/yf these shuld holde their peace: the stones wold crye.

✠ And when he was come neare/he behelde the cytie/and G
wept on it sayinge: yf thou haddest knowē those thinges which
mat.xxiiij belonge vnto thy peace/euen at this thy tyme. But now are
mar.xiij a they hydde frō thyne eyes. For the dayes shall come vpon the/
that thy enemyes shal caste a bancke aboute the/& compasse the
rounde/and kepe the in on euery syde/and make the euen with
the grounde/with thy chyldrē which are in the. And they shall
not leue in the one stone vpon an other/because thou knowest



mat.xxi.b
mar.xi.b.

not the tyme of thy visitacion.

And he went into the temple/and begāne to caste oute them that solde therin/and them that bought/saying vnto thē: it is wrytten: my house is the house of prayer: but ye haue made it a den of theues. And he taught dayly in the tēple. ✠
Esa.lvi.

The hye prestes & scribes & ỹ chefe of the people went aboute to destroye him: but coulde not fynde what to do. For all the people stacke by him: & gaue him audiēce

¶ Of the elders that enquyred of Christ by what power he dyd those thinges. The parable of the vyneyarde. The question of tribute. Of the Saduces that denyeth the resurrection. The question of Christ agaynst the Pharyses.

¶ The. xx. Chapter. ✠



A AND it fortuned in one of those dayes/as he taught the people in ỹ temple and preached the Gospel: the hye Prestes and the Scribes came with the elders & spake vnto him saying: Tell vs by what auctorite doest thou these thinges: Ether who is he that gaue the this auctorite: He answered and sayde vnto them: I also will axe you a question/and answer me. The baptyme of Jhon was it frō heuē or of men: And they thought with in them selues sayinge: yf we shall saye frome heauen: he wyll saye/why then beleued ye him not: But and yf we shall saye of men/all the people wyll stone vs. For they be persuaded that John is a prophete. And they answered that they coulde not tell whence it was. And Jesus sayde vnto them: nether tel I you by what auctorite I do these thinges. Mat. xxi. Mar. xi. d

B Then beganne he to put forth to the people this symilitude. A certayne man planted a vyneyarde/& let it forth to fermers and went him selfe into a straunge countre for a greate season. And when the tyme was come/he sent a seruaūt to his tenauntes that they shulde geue him of the frutes of the vyneyarde. And the tenauntes dyd bet him/and sent him awaye empty. And agayne he sent yet another seruaunt. And they dyd bete him/and foule entreated him also/and sent him awaye empty. Moreouer/he sent the thyrde to/and him they wounded/and cast out. Then sayde the lorde of the vyneyarde: what shall I do: I wyll sende my deare sone/him peraduenture they wyll reuerence/when they se him. Mar. xii. Esai. v. a. Iere. ii. d

C But when the fermers sawe him/they thought in them selues sayinge: this is the heyre/come let vs kyll him/that the inheritaunce maye be oures. And they caste him oute of the vyneyarde/and kylled him. Nowe what shall the lorde of the vyneyarde do vnto them: He will come & destroye these fermers/ and will

and will let oute his vyneyarde to other. When they heard
that/they sayde: God forbyd.

psa.cxlviij act.iiij.b. rom. vj.g j.pe. ij.a esa.xxviij

And he beheld them and sayde: what meaneth this then D
that is wrytten: The stone that the bylders refused/ ẏ same is
made the heed corner stone? Whosoeuer stomble at ẏ stone shal
be broken: but on whosoeuer it fall vpon/it will grynde him to
powder. And the hye prestes & the scribes the same houre went
about to laye hōdes on hum/but they feared ẏ people. For they
perceaued that he had spoken this similitude agaynst them.

mat. xxij. mar.xij.b

And they watched him/& sent forth spies/which shuld fayne
them selues perfecte/to take hum in his wordes/and to delyuer
him vnto the power and auctorite of the debite. And they axed
him sayinge: Master/we knowe that thou sayest and teachest E
right/nether considerest thou any mannes degre/but teachest
the way of God truly. Is it lauful for vs to geue Cesar tribute
or no? He perceaued their craftynes/and sayd vnto them: why
Ro.xiij.b tempt ye me? Shewe me a peny. Whose ymage & superscrip-
cion hath it? They answered and sayde: Cesars. And he sayde
vnto them: Geue then vnto Cesar/that which belongeth vnto
Cesar: & to God ẏ which pertayneth to God. And they coulde
not reproue his sayinge before the people. But they maruayled
at his answer/and helde their peace.

mat. xxij. Mar.xij.



Deu.xxv.

Then cam to him certayne of the Sa F
duces which denye that there is any re-
surreccion. And they axed him sayinge:
Master/Moses wrote vnto vs/ yf any
mānes brother dye hauinge a wyfe/and
the same dye without issue: that then his
brother shulde take his wyfe/& rayse vp
seed vnto his brother. Ther were seuen
brethren/ & the fyrst toke a wyfe/& dyed
without chyldren. And the seconde toke
the wyfe/ād he dyed chyldlesse. And the
thyrde toke her/and in lyke wyse the residue of the seuen/and
left no chyldren behynde them/and dyed. Last of all the womā
dyed also. Nowe at the resurreccion whose wyfe of them shall
she be? For seuen had her to wyfe.

Iesus answered and sayde vnto them. The chyldren of this
worlde

worlde mary wyues/and are maried / but they which shalbe made worthy to enioye ỹ worlde & the resurrecciō from deeth/ nether mary wyues nether are maried / nor yet can dye any moare. For they are equall vnto ỹ angels: & are sones of God/ in as moche as they are the chyldren of the resurreccion. And that the deed shall ryse agayne/euen Moses signified beside the bushe/when he sayd: the Lorde God of Abraham/and the God of Isaac/and the God of Jacob. For he is not the God of the deed/but of them which liue. For all liue in him. Then certayne of the Pharises answered and sayde: Master thou hast well sayde. And after that durst they not axe him any question at all. Exo. iij. b

¶ Then sayde he vnto them: how saye they that Christ is Dauids sone? And Dauid him selfe sayth in the boke of the Psalmes: The Lord sayde vnto my Lorde/syt on my right honde/ tyl I make thyne enemys thy fote stole. Seinge Dauid calleth him Lorde: how is he then his sone? Mat. xxij mar. xij. d Psal. cix.

Then in the audience of the people/he sayde vnto his disciples: beware of the Scribes / which desyre to go in longe clothinge: and loue gretinges in the markets/and the hyest seates in the synagoges and chefe roumes at feastes/which deuoure widdowes houses / & that vnder a coloure of longe prayinge: the same shall receaue greater damnacion. mat. xxiij mar. xij. d

¶ Of the poore wedowe that offered two mytes.
Of the destruccion of the temple. Jesus sheweth before the tokens that shal come afore the destruccion of Jerusalem. The signes. Vyatche cōtinually and praye.

¶ The. xxi. Chapter.

¶ And he behelde/he sawe the ryche men/how they cast in their offeringes into the treasury. And he sawe also a certayn poore widdowe/which cast in thither two mites. And he sayde: of a trueth I say vnto you/this poore wyddowe hath put in moare then they al. For they al haue of their superfluyte added vnto the offering of God: but she/of her penury hath cast in all the substaunce that she had. mat. xij. d mat. xxiiij mar. xiij.

As some spake of the temple / how it was garnisshed with goodly stones and iewels/he sayde: The dayes will come/whē of these thinges which ye se/shall not be lefte stone vpon stone/ that shall not be throwen doune. And they axed him sayinge:

Master when shall these thinges be/ and what signe will there be/when suche thinges shall come to passe.

And he sayde: take hede that ye be not deceaued. For many B
will come in my name sayinge: I am he/and the tyme draweth neare. Folowe ye not them therfore. But whē ye heare of warre and dissencion/be not afrayed. For these thynges muste fyrst come: but the ende foloweth not by and by. Then sayd he vnto them. Nacion shall ryse agaynst nacion/ād kyngdome agaynst kyngdome/and greate erthquakes shalbe in all quarters/and honger/and pestilence/and fearful thinges. And greate signes shall there be from heauen.

But before all these/they shall laye their hondes on you/and persecute you/deliuerynge you vp to the Synagoges and into prison/and bringe you before kynges and rulers for my names sake. And this shall chaunce you for a testimoniall. Let it sticke therfore faste in youre hertes/not once to study before/what ye shall answere: for I will geue you a mouth & wysdome/ where agaynst/all youre aduersaries shall not be able to speake nor resyst. yee and ye shalbe betrayed of youre fathers and mothers/. and of youre brethren/and kynsmen/and louers/ & some of you shall they put to deeth. And hated shall ye be of all men for my names sake: yet ther shall not one here of your heedes perysshe. With youre pacience possesse youre soules.

And when ye se Jerusalem beseged with an hoste / then vn- C
derstonde that the desolacion of the same is nye. Then let them which are in Jewry flye to the moūtaynes. And let thē which are in the middes of it departe oute. And let not them that are
mat.xxiiij in other countreis/enter ther in. For these be the dayes of ven-
mar. xiij. geaunce/to fulfill all that are writtē. But wo be to them that be
Dan.ix.g with chylde/& to them that geue sucke in those dayes: for ther shalbe greate trouble in the londe/& wrath ouer all this people. And they shall fall on the edge of the swearde/& shalbe leed captiue into all nacions. And Jerusalem shalbe troden vnder fote of the gentyls/vntyll the tyme of the gentyls be fulfylled.

mat.xxiiij ✠ And ther shalbe signes in the sonne/and in the mone/and D
Mar. xiij in the starres: and in the erth the people shalbe in soche perple-
esai.xiij.b xite/that they shall not tell which waye to tourne them selues.
eze.xxxij The see and the waters shall rooze / and mennes hertes shall
Joel.iij.c

fayle



fayle them for feare/and for lokinge after those thynges which shall come on the erth. For the powers of heauen shal moue. And then shall they se the sone of man come in a clowde with power ād greate glory. Whē these thinges begynne to come to passe: then loke vp/ & lyfte vp youre heddes for youre redempcion draweth nye.

And he shewed them a similitude: beholde the fygge tree/and all other trees/ when they shute forth their buddes / ye se and knowe of youre owne selues that sommer is then nye at honde. So lyke wyse ye (when ye se these thinges come to passe) vnderstōde/that the kyngdome of God is nye. Uerely I saye vnto you: this generacion shall not passe/tyll all be fulfylled. Heauē and erth shal passe: but my wordes shall not passe. ✠

℈ ✠ Take hede to youre selues / lest youre hertes be ouercome with surfetting and dronkennes and cares of this worlde: and that/that daye come on you vnwares. For as a snare shall it come on all thē that sit on the face of the erthe. Watche therfore continually and praye/that ye maye obtayne grace to flye all this that shall come/and that ye maye stonde before the sone of man. ✠

In the daye tyme / he taught in the temple/and at nyght/ he went out/and had abydinge in the mount oliuete. And all the people came in the morynge to him in the temple / for to heare hym.

¶ Christ is betrayed of Judas. Of the esterlambe. The institucīō of the Sacrament. Of the stryfe betwene the Apostles which of them shulde be the chefest. How Christ was troubled in the flesshe. Malchas eare was stryken of. Jesus was led vnto the chefe preste.

¶ The. xxij. Chapter. ✠

THe feast of swete breed drue nye which is called ester/ & the hye Prestes and Scribes sought how to kyll him/ but they feared the people. Then entred Satan into Judas/ whose syr name was Iscariot (which was of the nombre of the twelue) and he went his waye and communed with the hye prestes and officers how he myght betraye hym to them. mat. xxvj. mar. xiiij. mat. xxvj

And they were glad: and promised to geue him money. And he consented / and sought opportunite to betraye hym vnto them / when the people were awaye.

mat.xxvj. mar.xiiij. Then came the daye of swete breed / when of necessite the esterlambe must be offered. And he sent Peter and John saying: goo and prepare vs the esterlambe / that we maye eate / They sayde to him: Where wilt thou / that we prepare? And he sayde vnto them. Beholde when ye be entred into the cyte / ther shall a man mete you bearynge a pitcher of water / him folowe into the houlse that he entreth in / and saye vnto the good mā of the houlse. The master sayeth vnto the: where is the gest chamber where I shall eate myne esterlambe with my disciples? And he shal shew you a greate parloure paued. There make redy. And they went and founde as he had sayde vnto them / and made redy the esterlambe. B

And whē the houre was come / he sate doune and the twelue mat.xxvj. mar.xiiij. j.cor.xj. Apostles with him. And he sayde vnto them: I haue inwardly desyred to eate this esterlambe with you before that I suffre. For I saye vnto you / hence forth I wyll not eate of it any more vntyll it be fulfylled in the kyngdom of God. And he toke ỹ cup and gaue thankes / and sayde. Take this / and deuyde it among you. For I saye vnto you: I wyll not drynke of the frute of the vyne / vntyll the kyngdome of God be come.

And he toke breed / gaue thankes / and gaue to them / saying: This is my body which is geuē for you. This do in the remembraunce of me. Lykewyse also / when they had supped / he toke the cup sayinge: This cup is the newe testament in my bloude / which shall for you be shedde.

mat.xxvj. mar.xiiij. luc.xxij. c joh.xiij. c yet beholde / the honde of him that betrayeth me / is with me on the table. And the sone of man goeth as it is apoynted: But wo be to that man by whom he is betrayed. And they began to enquire amonge them selues / whiche of them it shulde be / that shulde do that.

Mat.xx d Mar.x.f. ✠ And there was a stryfe amonge them / whiche of them shulde be taken for the greatest. And he sayde vnto them: the kynges of the Gentyls raygne ouer them / and they that beare rule ouer them / are called gracious lordes. But ye shall not be so: But he that is greatest amonge you / shall be as the yongest: C

and he

& he that is chefe/ shalbe as the minister. For whether is greater/ he that sitteth at meate: or he that serueth? Is not he that sitteth at meate? And I am amõge you/ as he that ministreth. ye are they which haue bidden with me in my tẽptacions. And I apoynt vnto you a kyngdom/ as my father hath appoynted to me: that ye maye eate and dryncke at my table in my kyngdome/ & sit on seates/ & iudge the twelue tribes of Israel. ⊢

And the Lorde sayde: Simon/ Simõ beholde/ Satan hath desired you/ to sifte you/ as it were wheate: but I haue prayed for the/ that thy fayth fayle not. And when thou arte conuerted/ strengthe thy brethren. And he sayde vnto him. Lorde I am redy to go with the into prison/ & to deeth. And he sayde: I tell the Peter/ the cocke shall not crowe this daye/ tyll thou haue thryse denyed that thou knewest me. mat. xxvj. mar. xiiij.

D And he sayde vnto them: when I sent you without wallet and scrippe & shoes: lacked ye any thinge? And they sayd/ no. And he sayde to them: but now he that hath a wallet let him take it vp/ & lykewyse his scrippe. And he that hath no swearde/ let him sell his coote and bye one. For I saye vnto you/ that yet that which is wrytten/ must be performed in me: euen with the wycked was he nombred. For those thynges which are wrytten of me/ haue an ende. And they sayde: Lorde/ beholde here are two sweardes. And he sayde vnto them: it is ynough. Esa. liij.

And he came out/ and went as he was wonte/ to mounte oliuete. And the disciples folowed him. And when he came to the place/ he sayde to them: praye/ lest ye fall into temptacion. mat. xxvj. mar. xiiij. ioh. xviij.

E And he gate him selfe from them/ about a stones cast/ & kneled doune/ & prayed/ sayinge: Father yf thou wilt/ withdrawe this cup fro me. Neuertheless/ not my wil/ but thyne be fulfylled. And ther appered an angell vnto him from heauen/ confortinge him. And he was in an agonye/ & prayed somwhat lõger. And his sweate was lyke droppes of bloud/ trickling doune to the grounde. And he rose vp from prayer and came to his disciples/ and founde them slepinge for sorowe/ & sayde vnto them: Why slepe ye? Ryse and praye/ lest ye fall into temptacion.

Whyll he yet spake: beholde/ ther came a company/ and he that was called Judas/ one of the twelue/ went before them/ & prealed nye vnto Jesus to kysse him. And Jesus sayd vnto him

Judas/betrayest thou the sone of mā with a kysse.- When they which were about him sawe what wold folow/ they sayd vnto him. Lorde shall we smyte with swearde.- And one of thē smot a seruaunt of the hyest preste of all/and smote of his right eare. Jnd Jesus answered & sayde: Soffre ye thus farre forth. And he touched his eare/and healed him.

mat.xxvj. mar.xiiij. ioh.xviij. Then Jesus sayde vnto the hye prestes & rulers of the temple and the elders which were come to him. Be ye come out/as vnto a thefe with swordes & staues.- When I was dayly with you in the tēple/ye stretched not forth hondes agaynst me. But this is euē your very houre/and the power of darckness. Then toke they him/and ledde him/& brought him to the hye prestes housse. And Peter folowed a farre of. F

mat.xxvj. mar.xiiij. ioh.xviij. When they had kyndled a fyre in the myddes of the palys/& were set doune together/Peter also sate doune amonge them. And one of the whences behelde him as he sate by the fyer/and set good eyesyght on him & sayd: this same was also with him. Then he denyed him sayinge: woman I knowe him not. And after a lytell whyle/an other sawe him and sayde: thou arte also of them. And Peter sayde: man I am not. And about the space of an houre after/an other affirmed saying: verely euen this felowe was with him/for he is of Galile/and Peter sayd: man I wote not what thou sayest. And immediatly whyl he yet spake the cocke crewe. And the Lorde tourned backe and loked vpon Peter. And Peter remembred the wordes of the Lorde/how he sayde vnto him/before the cocke crowe/thou shalt denye me thryse. And Peter went out/and wepte bytterly.

And the men that stode about Jesus/ mocked him/ & smote him/and blyndfolded him/ & smote his face. And axed him sayinge: arede who it is that smote the.- And many other thinges despytfully sayde they agaynst him. G

mat.xxvij Mar.xv. ioh.xviij. And assone as it was daye the elders of the people & the hye prestes & scribes came together/and ledde him into their counsell sayinge: art thou very Christ.- tell vs. And he sayd vnto thē yf I shall tell you/ye wyll not beleue. And yf also I axe you/ye will not answere me or let me go. Herafter shall the sone of mā syt on the ryght honde of the power of God. Then sayde they all: Arte thou then the sone of God.- He sayde to them: ye saye

that I am

that I am. Then sayd they: what nede we any further wytnes. We oure selues haue herde of his owne mouth.

¶ He was led to Pylate. He was mocked of Herode. Pylate and Herode were made frēdes. Simon of Sirene was compelled to bere the crosse. Of the women that bewayled Jesus. The maner of his tormētes & deeth. His body was begged & layde in a sepulchre.

¶ The. xxiij. Chapter.

A AND the whole multitude of them arose/and ledde him vnto Pylate. And they beganne to accuse him sayinge: We haue founde this felowe peruertynge the people/& forbyddynge to paye tribute to Cesar: saying/ that he is Christ a kynge. And Pylate appoled him sayinge: art thou the kynge of the Jewes. He answered him and sayde: thou sayest it. Then sayd Pylate to the hye prestes/and to the people: I fynde no faute in this mā. And they were the more fearce saying. He moueth the people/teachynge thorow out Jewry/and beganne at Galile/ euen to this place. mat. xxij. Mar. xij. ma. xxvij. and. xv. a Jo. xviij.

Whē Pylate herde mencion of Galile he axed whether the mā were of Galile. And assone as he knewe that he was of Herodes iurisdiccion he sent him to Herode/which was also at Jerusalem in those dayes: And when Herode saw Jesus/he was exceedyngly glad. For he was desyrous to se him of a lōge season because he had herde many thynges of him/& trusted to haue sene some miracle done by him. Then questeoned he with him of many thynges. But he answered him not one worde. The hye prestes and scribes/stode forth & accused him straytly. And Herod with his men of warre/despysed him/and mocked him/ and arayed him in whyte/and sent him agayne to Pylate. And the same daye Pylate & Herod were made frendes to gether. For before they were at variaynce.

B And Pylate called to gether the hye prestes and the rulers/ and the people/and sayde vnto them/ye haue brought this mā vnto me/as one that peruerted the people. And behold I haue examined him before you/and haue founde no faute in this man of those thinges wher of ye accuse him. No nor yet Herod. For I sent you to him/and lo nothynge worthy of deeth is done to him. I wyll therfore chasten him/and let him lowse. For of necessite/he must haue let one lowse vnto them at that feast. ma. xxvij. Mar. xv. ioh. xviij. and. xix. c

And all the people cryed atonce sayinge: away with him/&

delyuer to vs Barrabas: which for insurrecciō made in the cyte and morther / was cast into prison. Pilate spake agayn to them wyllynge to let Jesus lowse. And they cryed sayinge: Crucifye him / Crucify him. He sayde vnto them the thyrde tyme. What euyll hath he done? I fynde no cause of deeth in him. I will therfore chasten him / and let him lowse. And they cryed with loude voyce / and required that he myght be crucified. And the voyce of them and of the hye prestes preuayled.

And Pilate gaue sentence that it shulde be as they required D
and let lowse vnto them him that for insurrection and morther was cast into prison / whom they desyred / & deliuered Jesus to do with him what they wolde. And as they ledde him awaye / they caught one Symon of Syrene / cōmynge out of the felde: and on him layde they the crosse / to beare it after Jesus.

mat.xxvij mar.xv.b And there folowed him a greate company of people & of wemen / whiche wemen bewayled and lamented him. But Jesus turned backe vnto them / and sayde: Doughters of Jerusalem / Esa.liij.a Gala.iiij. wepe not for me / but wepe for your selues / & for your chyldren. For beholde / the dayes wyll come / when men shall saye: happy are the baren and the wombes that neuer bare and the pappes Esay.ij.a Ozee.x.b Apo.ix.d which neuer gaue sucke. Then shall they beginne to saye to the mountaynes / fall on vs: and to the hylles couer vs. For yf they do this to a grene tree / what shall be done to the drye?



mat.xxvij mar.xv.b ioh.xix.b mat.xxvij mar.xv.b And ther were two euyll doers ledde w̄ E
him to be slayne. And whē they were come to the place / which is called Caluary / there they crucified him / and the euyll doers / one on the ryght hond / & the other on the lyfte. Then sayd Jesus: father forgeue them / for they wote not what they do. And they parted his raymēt / & cast lottes. And the people stode and behelde.

And the rulers mocked him with them saying: he holpe other mē: let him helpe him selfe / yf he be Christ ỹ chosen of God. The soudiers also mocked him / and came and gaue him beneger ād sayde: yf thou be that kynge of the Jewes / saue thy selfe. And his superscripcion was writtē ouer him / in Greke / in Latin / and Hebrew. This is the

kynge of

kynge of the Jewes. And one of the euyll doers which hanged rayled on him/sayinge: If thou be Christ saue thy selfe and vs. The other answered and rebuked him saying: Nether feareſt thou God/ because thou art in the same dampnacion? We are righteously punisshed/for we receaue according to oure dedes. But this man hath done nothinge amysse. And he sayde vnto Jesus: Lorde remember me when thou comeſt into thy kyngdome. And Jesus sayde vnto him: Verely I saye vnto the/ to daye shalt thou be with me in paradise.

F And it was about the syxt houre. And ther came a darckness ouer all ỹ londe/vntyll the nynth houre/& the sonne was darckened. And ỹ vayle of the tẽple dyd rent euẽ thorow the mydes. And Jesus cryed with a great voyce & sayde: Father/into thy hondes I cõmende my spirit. And when he thus had sayde he gaue vp the goost. When the Centurion saw what had happened/he glorifyed God saying: Of a suretie this mã was perfecte. And all ỹ people that came together to that syght/beholdinge the thinges which were done: smote their brestes/& returned home. And all his acquayntaũce/& the wemẽ that folowed him from Galile/stode a farre of beholdinge these thinges And behold there was a mã named Joseph/a councellour/and was a good man & a iuste/ & dyd not cõsent to the counsell and dede of them/ which was of Arimathea/ a cyte of the Jewes: which same also wayted for the kyngdom of God: he wẽt vnto Pylate & begged the body of Jesu/& toke it doune/ & wrapped
G it in a lynnẽ clooth/& layed it in an hewen toumbe/wherin was neuer mã before layed. ¶ And ỹ daye was the saboth euẽ & the saboth drue on. The wemẽ that folowed after which cam with him frõ Galile/behelde the sepulcre & how his body was layed. And they returned & prepared odoures and oyntmentes: but rested the saboth daye/according to the cõmaundement.

mat. xxvij
Mar. xv.
Joh. xix.

¶ The wemen visited the sepulchre. Peter ranne vnto the graue. Of the pilgrems that went vnto Emaus. Jesus stode in the mydes of his disciples. How Jesus ascended into heauen.

¶ The. xxiiij. Chapter.

A ON the morowe after the saboth/erly in ỹ mornyng/they came vnto the toumbe and brought the odoures whiche they had prepared & other wemen with them. And they found the stone rowled awaye frõ the sepulcre/ & went in: but founde

Mar. xvj.
John. xx.

not the



mat.xxvij
Mar.ix.a

not the body of the Lorde Jesu. And it happened/as they were amased therat. Beholde two men stode by them in shynynge vestures. And as they were afrayde/& bowed doune their faces to the earth: they sayd to thē: why seke ye the lyuinge amōge the deed? He is not here but is rysen. Remēber how he spake vnto you/whē he was yet with you in Galile/sayinge: that the sone of man must be delyuered into the hōdes of synfull mē/ and be crucifyed/and the thyrde daye ryse agayne.

And they remembred his wordes/ and returned frō the sepulcre/and tolde al these thinges vnto the eleuen and to all the remnaūt. It was Mary Magdalen and Joanna/and Mary Jacobi/and other that were with them/which tolde these thinges vnto the Apostles/āD their wordes semed vnto them fayned thinges/nether beleued they them. Then arose Peter and ran vnto the sepulcre/and stowped in and sawe the lynnen clothes layde by them selfe/and departed wondrynge in him selfe at that which had happened. ✠ B.

✠ And beholde/two of them wēt that same daye to a toune which was from Jerusalem about threscoore forlonges/called Emaus: & they talked to gether of all these thinges ꝑ had happened. And it chaunsed/as they cōmened to gether & reasoned that Jesus him selfe drue neare/& wēt with thē. But their eyes were holdē/that they coulde not knowe him. And he sayd vnto them: What maner of cōmunicaciōs are these ꝑ ye haue one to another as ye walke/& are sadde. And the one of them named Cleophas/answered & sayd vnto him: arte thou only a straunger in Jerusalem/& haste not knowen the thynges which haue chaūsed therin in these dayes? To whō he sayd: what thinges? C.

And they sayd vnto him: of Jesus of Nazareth which was a Prophet/myghtie in dede & worde before God/& al the people And how ꝑ hye Prestes/& oure rulers deliuered him to be cōdēpned to deeth: & haue crucified him. But we trusted ꝑ it shuld haue bene he ꝑ shuld haue delyuered Israel. And as touchyng al these thinges/to daye is euē ꝑ thyrd daye: ꝑ they wer done.

ye and

D ye and certayne wemen also of oure company made vs asto-
nyed/which came erly vnto the sepulcre/& foūde not his body:
and came saying/that they had sene a vision of aungels/which
sayde that he was a lyue. And certayne of thē which were with
vs/went their waye to the sepulcre/and founde it euē so as the
wemen had sayde:but him they sawe not.

And he sayde vnto them: O foles and slowe of herte to bele-
ue all that the Prophetes haue spokē. Ought not Christ to ha-
ue suffred these thinges/and to enter into his glory? And he be
gan at Moses/and at all the Prophetes/and interpreted vnto
them in al scriptures whith were writtē of him. And they drue
nye vnto the toune which they wēt to. And he made as though
he wolde haue gone further. But they cōstrayned him sayinge
abyde with vs/ for it draweth towardes nyght/ and the daye
is farre passed. And he went in/to tary with them.

E And it came to passe as he sate at meate with them/ he toke
breed/blessed it/ brake and gaue to them. And their eyes were
opened & they knewe him: and he vanisshed out of their syght.
And they sayd betwene them selues: dyd not oure hertes bur-
ne with in vs/whyll he talked with vs by the waye/ and as he
opened to vs the scriptures? And they roose vp ỹ same houre/
and returned agayne to Jerusalem/and founde the eleuen ga-
thered together/& them that were with them/which sayd: the
Lorde is rysen in dede/ and hath apered to Simon. And they
tolde what thinges was done in the waye/ & how they knewe
him in breakynge of breed. ✠

F As they thus spake/ ✠ Jesus him selfe stode in the myddes Math.
of them/ and sayde vnto them: Peace be with you. And they xxviij.
were abasshed and afrayde/ supposynge that he had sene a mar.xvj.
spryte. And he sayde vnto them: Why are ye troubled/ād why ioh.xx.c
do thoughtes aryse in youre hertes? Beholde my hondes and
my fete/ that it is euen my selfe. Handle me and se: for spretes
haue not flesshe and bones/as ye se me haue. And when he had
thus spoken/ he shewed them his hondes and his fete. And
whyll they yet beleued not for ioye and wondred/ he sayde vn-
to them: Haue ye here any meate? And they gaue him a pece of
a broyled fysshe/and of an hony combe. And he toke it/ and ate
it before them.

And he sayd

And he sayd vnto them. These are ỹ wordes which I spake vnto you/whyll I was yet with you: that all muste be fulfylled which were writtē of me in the lawe of Moses and in the Prophetes/& in the Psalmes. Then opened he their wyttes/that they myght vnderstonde the scriptures/and sayde vnto them. Psal. xviij Thus is it writtē/and thus it behoued Christ to suffre/and to ryse agayne from deeth the thyrde daye/ and that repentaūce and remission of synnes shuld be preached in his name amonge all nacions/ & must begynne at Jerusalem. And ye are wit- Actū. j. a. nesses of these thynges. And beholde/I will sende the promes toh. xv. d. of my father vpon you. But tary ye in the cyte of Jerusalem/ vntyll ye be endewed with power from an hye.

Actū. j. a. And he ledde them out into Bethany/& lyfte vp his hondes mar. xvj b and blessed them. And it came to passe as he blessed them/he departed from them/and was caryed vp into heauen. And they worshypped him/& returned to Jerusalem with greate ioye/and were contynually in the temple prayslynge and laudynge God: Amen.

Here endeth the Gospell of S. Luke.

¶ John.

IOhn/what he was/is manifest by the thre fyrst Euāgelistes. Fyrst Christes Apostle/and that one of the chefe. Then Christes nye kynsmā/and for his singuler innocencie and softenes/singulerlye beloued & of singuler familiaritate with Christ/& euer one of the thre witnesses of mooste secret thyngs. The cause of his wrytinge was certayne heresies that arose in his tyme/and namely two/of which one denyed Christ to be verye God/and the other to be verye mā/and to be come in the verye flesshe/& nature of mā. Agaynst which two heresyes he wrote both his Gospell/and also his fyrst pistle/& in the beginnynge of his Gospell sayth that the worde or thynge was at the beginnynge/& was with God/and was also verye God/ and that all thinges was created & made by it/ & that it was also made flesshe: that is to saye/became verye man. And he dwelt amonge vs (sayth he) and we sawe his glorie.

And in the beginnynge of his pistle he sayth/we shewe you of the thinge that was from the beginnyng/which also we heard/sawe with oure eyes/and oure handes handled. And agayne we shew you euerlastynge lyfe/that was with the father & apered to vs/& we heard and sawe. &c. In that he sayth that it was from the beginnyng/and that it was eternal lyfe/and that it was with God he affirmeth him to be verye God. And that he sayth/ we hearde/sawe and fealte/he wytnesseth that he was verye mā also. John also wrote last/and therfore touched not the storye that the other had cōpiled. But writeth most of the fayth & promyses/& of the sermones of Christ. This be sufficiēt cōcerninge the .iiij. Euāgelistes/& their auctorite & worthynes to be beleued.

The Gospell

¶ The Gospell of Saynct John the Apostle and Euangelist.

¶ John Baptist bare wytnes of Christ.
The Jewes enquyred of S. John yf he were Christ.
Of the callynge of Andrew/ Peter/ Philip/ and Nathanael.

¶ The fyrst Chapter. ✠

A 

IN the beginnyng was the worde/ād ỹ worde was with God: and the worde was god. The same was in the begynnynge withe God. All thynges were made by it/ & without it/ was made nothinge that was made. In it was lyfe/ & the lyfe was ỹ lyght of mē/ and the lyght shyneth in the darcknes/ but the darcknes comprehended it not.

There was a man sent frome God/ whose name was John. The same cam as a wytnes/ to beare witnes of the lyght/ that all mē through him myght beleue. He was not that lyght/ but to beare wytnes of the lyghte. That was a true lyght which lyghteth all mē that come into ỹ worlde. He was in the worlde/ and the worlde was made by him: and yet the worlde knewe him not.

B He cam amonge his owne/ and his owne receaued him not. But as many as receaued hym/ to them he gaue power to be the sones of God/ in that they beleued on his name: which wer borne not of bloude/ nor of the wyll of the flesshe/ nor yet of the wyll of man: but of God.

And the worde was made flesshe and dwelt amōge vs/ and we sawe the glory of it/ as the glory of the onlye begottē sone of the father/ which worde was full of grace and verite. ✠ Matth. j. c Luce. ij. d

✠ John bare

✠ John bare witnes of him and cryed sayinge: This was C
he of whom I spake/he that cometh after me/was before me/
because he was yer then I. And of his fulnes haue all we recea
ued/euen grace for grace. For the lawe was geuen by Moses/
but grace and truthe came by Jesus Christ. No man hath sene
God at any tyme. The only begotten sone/which is in the bo-
some of the father/he hath declared him. ✠

✠ And this is the recorde of John: When the Jewes sent D
Prestes and Leuites frome Jerusalem/to axe him/what arte
thou? And he cõfessed and denyed not and sayde playnly. I am
not Christ. And they axed him: what then? arte thou Helyas?
And he sayde: I am not. Arte thou a Prophet? And he answe-
red no. Then sayd they vnto him: what arte thou that we may
geue an answer to them that sent vs: What sayest ỹ of thy sel-
Esa.xl.a. fe? He sayde: I am the voyce of a cryar in the wyldernes/make
Mat.iij.a strayght the waye of the Lorde/as sayde the Prophet Esaias.
Mar.i.a. And they which were sent / wer of the pharises. And they
Luc.iij.a axed him/and sayd vnto him: why baptysest thou then/yf thou
be not Christ/nor Helyas / nether a prophet? John answered
them sayinge: I baptise with water: but one is come amonge
you whom ye knowe not/he it is that cometh after me/which
was before me/whose shoe latchet I am not worthy to vnlose.
These thinges were done in Bethabera beyõde Jordã/where
John dyd baptyse. ✠

✠ The nexte daye John sawe Jesus commynge vnto him/ E
and sayde: beholde the lambe of God/which taketh awaye the
synne of the worlde. This is he of whom I sayde. After me co-
meth a man/which was before me/for he was yer then I/and
I knewe him not/but that he shuld be declared to Israel ther-
fore am I come baptisynge with water.

And John bare recorde sayinge: I sawe the spryte descende
from heauẽ lyke a doue/ & abyde vpõ hym/ & I knewe him not.
mat.iij.d But he that sent me to baptise in water/ ỹ same sayde vnto me:
Mar.j.b. vpon whom thou shalt se the spryte descẽde & tary styl on him/
Luc.iij.d the same is he which baptised with the holy goost. And I sawe
and bare recorde that this is the sone of God.

The nexte daye after/ John stode agayne/and two of his dis-
ciples. And he beheelde Jesus as he walked by/ & sayde: beholde

the lambe

the lambe of God. And the two disciples herde him speake/and folowed Jesus. And Jesus turned about/& sawe them folowe and sayde vnto them: what seke ye? They sayd vnto him: Rabbi (which is to saye by interpretacion/ Master) where dwellest thou? He saynde vnto them: come and se. They came and sawe where he dwelt: & abode with him that daye. For it was about the tenth houre.

F One of the two which herde John speake & folowed Jesus/ was Andrew Symon Peters brother. The same founde his brother Simõ fyrst/ and sayd vnto him: we haue founde Messias/ which is by interpretacion/ annoynted: and brought him to Jesus. And Jesus behelde him and sayde: thou art Simon the sone of Jonas/ thou shalt be called Cephas: which is by interpretacion/ a stone.

The daye folowynge Jesus wolde go into Galile/ & founde Philip/ & sayde vnto him: folow me. Philip was of Bethsayda the cite of Andrew & Peter. And Philip founde Nathanael/ & sayde vnto him. We haue founde him of whom Moses in the lawe & the Prophetes dyd wryte. Jesus the sone of Joseph of Nazareth. And Nathanael sayde vnto him: can ther any good thinge come out of Nazareth? Philip sayde to him: come & se.

Gen. xlix. deu. xviij. Esay. xl. c and xlv. d Mic. xiiij. eze xxxiiij ad. xxxvij Dan. ix. f.

G Jesus sawe Nathanael cõminge to him/ & sayde of him. Beholde a rycht Israelite/ in whom is no gyle. Nathanael sayde vnto him: where knewest thou me? Jesus answered and sayde vnto him: Before that Philip called the/ when thou wast vnder the fygge tree/ I sawe the. Nathanael answered & sayde vnto him: Rabbi/ thou art the sone of God/ thou art the kynge of Israel. Jesus answered and sayd vnto him: Because I sayd vnto the/ I sawe the vnder the fygge tree/ thou beleuest. Thou shalt se greater thynges then these. And he sayd vnto him. Verely/ verely/ I saye vnto you: her after shall ye se heauen open/ & the angels of God ascendinge & descendinge ouer the sone of man.

¶ Of the maryage in the Cane of Galile.
Of them that were cast out of the temple.
How Jesus sayde/ destroye ye this temple.

¶ The. ij. Chapter.

A AND the thyrde daye/ was there a maryage in Cana a cyte of Galile: and the mother of Jesus was ther. And Jesus was called also and his disciples vnto the mariage. And when the

whē ỹ wine failed / ỹ mother of Jesus sayd vnto him: they haue no wyne. Jesus sayde vnto her: womā / what haue I to do with ỹ? myne houre is not yet come. His mother sayde vnto the ministres: whatsoeuer he sayeth vnto you / do it. And ther were stonding there / sixe waterpottes of stone after the maner of the purifying of ỹ Jewes / contaynynge two or thre fyrkins a pece.



And Jesus sayde vnto them: fyll the B
waterpottes with water. And they fylled them vp to the brym. And he sayde vnto them: drawe out now / & beare vnto the gouerner of the feaste. And they bare it. When the ruler of the feast had tasted the water that was turned vnto wyne / & knewe not whence it was (but the ministres which drue the water knew) He called the brydegrome / and sayde vnto him: All men at the beginnynge / set forth good wyne / and whē men be dronke / then that which is worse. But thou hast kept backe the good wyne / vntyll now.

This beginnynge of miracles dyd Jesus in Cana of Galile / and shewed his glory / & his disciples beleued on him. ✠ After that he descended into Capernaum / and his mother / & his brethren / and his disciples: but cōtynued not manye dayes there.



✠ And the Jewes ester was euen at C
honde / and Jesus went vp to Jerusalē / and founde sytynge in the temple thole that solde oxen and shepe and doues and chaungers of money. And he made a scourge of small cordes / and draue them all out of the temple / with the shepe and oxen / & powred oute the changers money / and ouerthrue the tables / and sayd vnto them that solde doues: Haue these thinges hēce / and make not my fathers housse an housse of marchaundyse. And his disciples remem-
Psa. lxviij bred / how that it was wrytten: the zele of thyne housse hath eaten me.

Then

Then aunswered the Iewes & sayde vnto him: what token shewest thou vnto vs/seyng that thou doest these thinges? Iesus answered and sayde vnto them: destroye this temple/& in thre dayes I will reare it vp agayne. Then sayde the Iewes. xlvj. yeares was this temple a byldynge: and wylt thou reare it vp in thre dayes? But he spake of the tẽple of his body. Assone therfore as he was rysen from deeth agayne / his disciples remembred that he thus sayde. And they beleued the scripture/ and the wordes which Iesus had sayde. Mat. xxj. and. xxvij mar. xiiij. and. xv. Psal. xvj. and. lvj.

When he was at Ierusalem at ester in the feaste/many beleued on his name/when they sawe his miracles whiche he dyd. But Iesus put not him selfe in their hondes/because he knewe all men/and neded not/that any man shulde testify of man. For he knewe what was in man. ✠

¶ Of Nicodemus and Iesus.
Of the baptyme of Iesus and John.
The question of purificacion.

¶ The. iij. Chapter. ✠



A THer was a mã of the pharises named Nycodemus a ruler amõge the Iewes. The same came to Iesus by night / and sayde vnto him. Rabby/we knowe that ỹ art a teacher which arte come frõ God. For no mã coulde do such miracles as ỹ doest / except God were with him. Iesus aunswered & sayde vnto him: Verely/verely I saye vnto the: except a man be borẽ a newe/he can not se the kyngdom of God. Nycodemus sayd vnto him/how can a man be borẽ whẽ he is olde? can he enter into his mothers wombe and be borẽ agayne? Iesus aunswered: verely/verely I saye vnto the: except that a man be borẽ of water and of the spirite/he can not enter into the kyngdome of God. That which is borẽ of the flesshe/is flesshe: and that whiche is borẽ of the spirit/is spirite. Maruayle not that I sayde to ỹ ye must be borẽ a newe. The wynde bloweth where he lysteth/and thou heareſt his sounde: but canst not tell whẽce he cometh and whether he goeth. So is euery man that is borẽ of the spirit.

And Nycodemus answered & sayd vnto him: how can these thynges be? Jesus answered and sayd vnto him: art thou a master in Israel/and knowest not these thinges? Verely/verely/I saye vnto the/we speake that we knowe/and testify that we haue sene: and ye receaue not oure wytnes. If when I tell you erthly thynges/ye beleue not: how shuld ye beleue/yf I shal tell you of heauenly thynges?

And no man ascendeth vp to heauē/but he that came doune from heauē/that is to saye/the sone of man which is in heauen.

Num.xxi. And as Moses lyfte vp the serpent in the wyldernes/euen so must the sone of man be lyfte vp/that none that beleueth in him perisshe: but haue eternall lyfe. ✠

✠ For God so loueth the worlde/that he hath geuen his on- C
I.Ioh.iiij. ly sone/that none that beleue in him/shuld perisshe: but shuld haue euerlastinge lyfe. For God sent not his sone into the worlde/to condempne the worlde: but that the worlde through him/myght be saued. He that beleueth on him/shall not be condempned. But he that beleueth not/is condempned all redy/because he beleueth not in the name of the only sone of god. And this is the condempnacio/that lyght is come into the worlde/and the men loued darcknes more then light/because their dedes were euyll. For euery man that euyll doeth/hateth the lyght: nether cometh to lyght lest his dedes shulde be reproued. But he that doeth trueth/commeth to the lyght that his dedes myght be knowen/how that they are wrought in God. ✠

After these thinges came Jesus & his disciples into the Jewes londe/and ther he haunted with them and baptysed. And John also baptised in Enon besydes Salim/because ther was moche water there/and they came & were baptysed. For John was not yet cast into prison.

✠ And there arose a question betwene Johns disciples & the D
Jewes about purifying. And they came vnto John/and sayde vnto him: Rabbi/he that was with the beyonde Jordā/to whō thou barest wytnes. Beholde the same baptyseth/and all men come to him. John answered/and sayde: a man can receaue no thynge at all except it be geuen him from heauen. ye youre selues are witnesses/how that I sayde: I am not Christ/but am sent before him. He that hath the bryde/is the brydegrom. But

the frende

the frende of the brydegrome/which stondeth by and heareth him reioyseth greately of ỹ brydegromes boyce. This my ioye is fulfylled. He must increace: and I muste decreace.

He that commeth from an hye is aboue all: He that is of the earth/is of the earth / and speaketh of the earth. He that commeth frome heauen/is aboue all / and what he hath sene and heard/that he testifieth: but no mã receaueth his testimonye. How be it/he that hath receaued his testimonie hath set to his seale that God is true. For he whome God hath sent/speaketh the wordes of God. For God geueth not the spyrete by measure. The father loueth the sone/and hath geuẽ all thynges into his honde. He that beleueth on the sone/hath euerlastynge lyfe: and he that beleueth not the sone/shall not se lyfe/but the wrath of God abydeth on him. ✠ rom. iij. a

i. Ioh. v. b

Of the woman of Samarie.
The rulars sone that was sycke.

¶ The. iiij. Chapter.

AS sone as the Lorde had knowledge/how the Pharises had herde ỹ Jesus made and baptised moo disciples then John (though that Jesus hym selfe baptysed not / but his disciples) he lefte Jewry / & departed agayne into Galile. And it was so that he must nedes go thorowe Samaria. Then cam he to a cite of Samaria called Sichar/besydes ỹ possessiõ that Jacob gaue to his sone Joseph. And ther was Jacobs wel. Jesus then weryed in his iorney/sate thus on the well. Ge. xlviij



And it was aboute the sixte houre: & there came a woman of Samaria to drawe water. And Jesus sayd vnto her: geue me drynck. For his disciples were gone awaye vnto ỹ toune to bye meate. Then sayde the womã of Samaria vnto him: how is it/that ỹ beinge a Jewe/axest drynck of me/which am a Samaritane? for the Jewes medle not with the Samaritans. Jesus answered & sayde vnto hyr: yf thou knewest the gyfte of God/& who it is that sayeth to the geue me drincke/thou woldest haue asked of hym / and he wolde haue geuen the water

of lyfe. The woman sayde vnto him. Syr thou hast nothynge to drawe wyth / and the well is depe: frome whence then hast thou that water of lyfe? Arte thou greater then oure father Jacob which gaue vs the well/ and he him selfe dranke therof/ and his chyldren/and his catell?

Jesus answered and sayde vnto hyr: whosoeuer drinketh of B
this water/shall thurst agayne. But whosoeuer shall drynke of the water that I shall geue him/shal neuer be more a thyrst: but the water that I shall geue him/shall be in him a well of water/ springinge vp into euerlastinge lyfe. The womā sayd vnto him: Syr geue me of that water/that I thyrst not/nether come hyther to drawe. Jesus sayde vnto her. Go and call thy husband/ and come hyther. The womā answered & sayd to him: I haue no husband. Jesus sayd to her: Thou hast well sayd/ I haue no husband. For thou haste had fyue husbandes/& he whom thou now hast/is not thy husband. That saydest thou truely.

The womā sayde vnto him: Syr I perceaue that thou arte C
a Prophet. Oure fathers worshypped in this mountayne: and ye saye that in Jerusalē is the place where men ought to worshippe. Jesus sayde vnto her: woman beleue me/the houre cometh when ye shall nether in this mountayne nor yet at Jerusalem/worshyppe the father: ye worshyppe ye wote not what/ we knowe what we worshyppe. For saluacion cometh of the Jewes. But the houre commeth and is now / when the true worshyppers shall worshyppe the father in spirite/and in trouthe. For verely such the father required to worshippe him. God is a spyrete/and they that worshippe him/must worshyppe him in spyrete and trouthe.

The woman sayde vnto him: I wot well Messias shall co- D
me/which is called Christ. When he is come/ he wyll tell vs all
1. Cor. iij thynges. Jesus sayde vnto hyr: I that speake vnto the am he. And euē at that poynte came his disciples/ and maruelled that he talketh with the woman: yet no man sayde vnto him/ what meanest thou/or why talkest thou with her? The woman then lefte her waterpot/and wēt her waye into the cyte/and sayde to the men. Come se a man which tolde me all thynges that euer I dyd. Is not he Christ? Then they went oute of the cite/ and came vnto him.

And in the

And in the meane whyle his disciples prayed him sayinge: Master/eate. He sayde vnto them: I haue meate to eate/that ye knowe not of. Then sayde the disciples betwene thē selues: hath any man brought hym meate? Jesus sayde vnto them: my meate is to do the will of them that sent me. And to fynysche his worke. Saye not ye: ther are yet foure monethes/& then commeth harueste? Beholde I saye vnto you/lyfte vp youre eyes/& loke on the regions: for they are whyte all redy vnto haruest. And he that repeth receaueth rewarde/& gadereth frute vnto lyfe eternall: that both he that soweth/and he that repeth myght reioyse to gether. And herin is the sayinge true/that one soweth and another repeth. I sent you to repe that wherein ye bestowed no labour. Other mē laboured/and ye are entred into their labours.

F Many of the Samaritās of that cite beleued on him/for the sayinge of the woman/which testified: he tolde me all thinges that euer I dyd. Then when the Samaritans were come vnto him they besought him/that he wolde tary with them. And he abode there two dayes. And many moo beleued because of his owne wordes/& sayde vnto the womā: Now we beleue not because of thy sayinge: for we haue herde him oure selues/and knowe ẏ this is euē in dede Christ the sauiour of the worlde. ✠

After two dayes he departed thence/and went awaye into Galile. And Jesus him selfe testified ẏ a Prophete hath none honoure in his owne countre. Then assone as he was come into Galile/the Galileās receaued him which had sene al the thinges that he dyd at Jerusalem at the feast. For they wēt also vnto the feast daye. And Jesus came agayne into Cana of Galile/where he turned water into wyne. mat.xiij.a mar.vj.a. Luc.iiij.c mat.iiij.b

G ✠ And there was a certayne ruler/whose sone was sicke at Capernaum. Assone as the same herde that Jesus was come out of Jewry into Galile/he wēt vnto him/and besought him/that he wolde descende/and heale his sone. For he was euē readie to dye. Then sayde Jesus vnto him: excepte ye se signes & wondres/ye cannot beleue. The ruler sayde vnto him: Syr come awaye or euer that my chylde dye. Jesus sayde vnto him: Go thy waye/thy sone liueth. And the man beleued the wordes that Jesus had spoken vnto him/and went his waye. And Mar.j.d. Luc.iiij.c

anone as he went on his waye / his ſeruauntes met him/and tolde hym ſaying: thy chylde liueth. Then enquyred he of them the houre when he beganne to amende. And they ſayde vnto him: yeſter daye the ſeuēth houre / the feuer lefte him. And the father knew ẏ it was the ſame houre in which Jeſus ſayde vnto him: Thy ſone lyueth. And he beleued / & al his houſholde. ✠ This is agayne the ſeconde myracle that Jeſus dyd / after he was come out of Jewry into Galile.

¶ Of him that was .xxxviij. yere ſycke.
The Jewes ſought Jeſus to deſtroye him.
Of the reſurrection. Searche the ſcripture.
Moſes accuſeth the Jewes.

¶ The .v. Chapter. ✠



A Fter that ther was a feaſt of the Jewes/ & Jeſus went vp to Jeruſalem. And ther is at Jeruſalē/by the ſlaughterhouſſe/a pole called in ẏ Ebrue toūge/Bethſeda/hauinge fyue porches/ in which laye a greate multitude of ſycke folcke/of blynde/halt & wyddered/wayting for ẏ mouinge of the water. For an aungel went doune at a certayne ceaſon into the pole & troubled the water. Who ſo euer then fyrſte after the ſterynge of the water/ſtepped in/was made whole of what ſo euer diſeaſe he had. And a certayne man was there/which had bene diſeaſed .xxxviij. yeares. Whē Jeſus ſawe him lye/& knewe that he now longe tyme hadde bene diſeaſed/he ſayde vnto him. Wylt thou be made whole? The ſycke mā anſwered him: Syr I haue no man when the water is troubled/to put me into the pole. But in the meane tyme / whyll I am about to come/an other ſteppeth doune before me. A

And Jeſus ſayde vnto him: ryſe take vp thy beed/& walke. And immediatly the man was made whole / and toke vp his beed and went. And the ſame daye was the ſaboth daye. The Jewes therfore ſayde to him that was made whole. It is the Saboth daye/it is not lawfull for the to cary thy beed. He anſwered them: he that made me whole/ſayde vnto me: take vp thy beed/& get the hēce. Then axed they him: what mā is that B

which ſayd

which sayd vnto the/take vp thy beed and walke. And he that was healed / wist not who it was. For Jesus had gotten him selfe awaye/because that ther was preace of people in the place.

C And after that/Jesus founde him in the temple/& sayd vnto him: beholde thou arte made whole / synne no more / lest a worsse thynge happen vnto the. The man departed and tolde the Jewes that it was Jesus/which had made him whole. ✠ And therfore the Jewes dyd persecute Jesus/and sought the meanes to slee him / because he had done these thynges on the Saboth daye. And Jesus answered them: ✠ my father worketh hidder to/and I worke. Therfore the Jewes sought the more to kyll him / not only because he hath broken the Saboth: but sayde also that God was his father / and made him selfe equall with God.

D Then answered Jesus and sayde vnto them: verely/verely I saye vnto you: the sone can do nothinge of him selfe/but that he seeth the father do. For whatsoeuer he doeth/that doeth the sone also. For the father loueth the sone / and sheweth him all thinges/whatsoeuer he him selfe doeth. And he wil shewe him greater workes then these / because ye shulde maruayle. For lykwyse as the father rayseth vp the deed/& quickeneth them/ euen so the sone quickeneth whom he will. Nether iudgeth the father any man: but hath committed all iudgement vnto the sone/because that all men shuld honoure the sone/euen as they honoure the father.

He that honoureth not the sone/the same honoureth not the father which hath sent him. Verely / verely I saye vnto you: He that heareth my wordes / & beleueth on him that sent me/ hath euerlastinge lyfe/and shall not come into damnaciõ: but is escaped from deeth vnto lyfe.

E Verely/verely I saye vnto you: the tyme shall come/& now is/when the deed shall heare the voyce of the sone of God. And they that heare / shall liue. For as the father hath lyfe in him selfe/so lyke wyse hath he geuen to the sone to haue lyfe in him selfe: and hath geuen him power also to iudge/in that he is the sone of man. Maruayle not at this: the houre shall come in the which all that are in the graues/shall heare his voyce/and shall come forth: they that haue done good vnto the resurrection of Mat. xxv

lyfe: and they that haue done euyll / vnto the resurreccion of dampnacion. ✠

✠ I can of myne owne selfe do nothynge at all. As I heare / I iudge / & my iudgemēt is iust / because I seke not myne owne wyll / but the wyll of the father which hath sent me. If I beare wytnes of my selfe / my wytnes is not true. Ther is an other that beareth witnes of me / & I am sure that the wytnes which he beareth of me / is true. F

mat. iij. d ye sent vnto John / and he bare wytnes vnto the truth. But I receaue not the recorde of mā. Neuertheless / these thynges I saye / that ye myght be safe. He was a burnynge / & a shynung lyght / and ye wolde for a season haue reioysed in his lyght. But mat. iij. d I haue greater wytnes then the wytnes of John. For the worke which the father had geuē me to fynisshe: the same workes which I do / beare wytnes of me / that the father sent me. And the father him selfe which hath sent me / beareth wytnes of me. ye haue not hearde his voyce at any tyme / nor ye haue sene his shape / therto his wordes haue ye not abydinge in you. For whō he hath sent: him ye beleue not.

Searche the scriptures / for in thē ye thynke ye haue eternal lyfe: and they are they which testify of me. And yet wyll ye not come to me / that ye might haue lyfe. I receaue not prayse of mē But I knowe you / that ye haue not ꝑ loue of God in you. I am come in my fathers name / & ye receaue me not. If an other shal come in his owne name / him wil ye receaue. How can ye beleue which receaue honoure one of an other / & seke not the honoure that commeth of God only. G

Do not thynke ꝑ I wil accuse you to my father. Ther is one ꝑ accuseth you: euē Moses / in whō ye trust. For hath ye beleued Moses: ye wold haue beleue me: for he wrote of me. But seyng ye beleue not his writyng / how shuld ye beleue my wordes. ✠

¶ Of the fyue loues & two fysshes. Jesus hyd him selfe because the people wolde haue made him kynge. Jesus walked on the see. The people folowed Jesus with shippes. The people required a sygne.
Of the heauenly breed.
Many of the disciples of Jesu went backe from him.
what Peter sayde to Christ.

¶ The. vi. Chapter.

mat. xiiij. d
mar. vj. c.
Luc. ix. b

AFter these thinges Jesus wēt his waye ouer the see of Galile nye to a cite called Tiberias. And a greate multitude folo- A

titude folo-

titude folowed him / because they had sene his myracles which he dyd on them that were diseased. And Jesus went vp vnto a mountayne / and there he sate with his disciples. And ester / a feast of the Jewes was nye.

B ✠ Then Jesus lyfte vp his eyes / and sawe a greate compa-ny come vnto him / and sayde vnto Philip: whence shall we bye breed that these myght eate. This he sayde to proue him: for he him selfe knewe what he wolde do.

Philip answered him / two hondred peny worth of breed are not sufficient for them / that euery man haue a lytell. Then sayd vnto him one of his disciples / Andrew Simō Peters brother. There is a lad here / which had fyue barly loues & two fysshes: but what is that amōge so many? And Jesus sayde: Make the people syt doune: There was moch grasse in the place. And the men sate doune / in nombre / about fyue thousande. And Jesus toke the breed / and gaue thākes / and gaue to the disciples / and his disciples to them that were set doune. And lykewyse of the fysshes as moche as they wolde. When they had eate ynough / he sayd vnto his disciples: gather vp the broken meate that re-mayneth: that nothynge be loost. And they gathered it to ge-ther / and fylled twelue basshettes with the broken meate of the fyue barly loues / which brokē meate remayned vnto them that had eatē. Then the men / when they had sene the myracle that Jesus dyd / sayde: this is of a trueth the Prophet that shulde come into the worlde.

C  Whē Jesus perceaued that they wold come / & take him vp to make him kynge / he departed agayne into a mountayne him selfe alone. mat. xiiij. mar. vj. f.

And when euē was come / his disciples went vnto the see & entred into a shippe / and wēt ouer the see vnto Capernaum. And anone it was darcke / & Jesus was not come to them And the see arose with a greate wynde ỹ blew. And when they had rowen aboute a. xxv. or a. xxx. fur-longes / they sawe Jesus walke on the see / and drawe nye vnto the shyp / and were afrayed. And he sayde vnto them: It is I / be not

be not a frayde. Then wolde they haue receaued him into the shyp/& the shyp was by and by at the londe whither they went.

The daye folowinge/the people which stode on the other syde of the see/sawe that there was none other shyp there/saue that one where into his disciples were entred/and that Jesus went not in with his disciples in the shyp: but that his disciples were gone awaye alone. How be it there came other shyppes from Tiberias nye vnto the place/where they ate breed/when the Lorde had blessed. Then when the people sawe that Jesus was not there nether his disciples/ they also toke shippinge/ād came to Capernaum sekynge for Jesus.

And when they had founde him on the other syde of the see/ they sayde vnto him: Rabbi/when camest thou hyther? Jesus answered them & sayde: verely/verely I saye vnto you: ye seke me/not because ye sawe the myracles: but because ye ate of the loues/and were filled. ✠ Laboure not for the meate which perissheth/but for the meate that endureth vnto euerlastynge lyfe/whiche meate the sone of man shall geue vnto you. For him hath God the father sealed. D

Then sayde they vnto him: what shall we do that we myght worke the workes of God? Jesus answered & sayde vnto thē. This is the worke of God/that ye beleue on him/whō he hath sent. They sayde vnto him: what signe shewest thou then/ that we maye se and beleue the? What doest thou worke? Oure fathers dyd eate Manna in the desert/as it is wrytten: He gaue them breed from heauen to eate. Jesus sayde vnto them: verely/verely I saye vnto you: Moses gaue you not breed frō heauen: but my father geueth you the true breed from heauen. For the breed of God is he which commeth doune from heauē/ and geueth lyfe vnto the worlde.

Exo. xvj. Nūe. xj. b psa. lxxviij Sapi. xvi

Then sayde they vnto him: Lorde/euer more geue vs this breed. And Jesus sayde vnto them: I am the breed of lyfe. He that commeth to me/shall not honger: and he that beleueth on me shall neuer thurst. ✠ But I sayed vnto you/that ye haue sene me/and yet beleue not. All that the father geueth me/shall come to me: and him that cometh to me/I cast not awaye. For I came doune from heauen: not to do myne owne will/but his will which hath sent me. And this is ỹ fathers will which hath sent me/

Eccl. xvj.

sent me/that of all which he hath geuen me/ I shulde loose nothynge:but shulde rayse it vp agayne at the last daye. And this is the wyll of him that sent me:that euery man which seith the sone and beleueth on hym/haue euerlastynge lyfe. And I wyll rayse him vp at the last daye.

The Iewes then murmured at him/because he sayde: I am that breed which is come doune from heauen. And they sayde: Is not this Iesus the sone of Ioseph / whose father ād mother we knowe? How is it then that he sayeth/ I came doune from heauen? Iesus answered and sayde vnto them. Murmur not

E  betwene youre selues. ✠ No mā can come to me / except the father which hath sent me drawe him. And I wil rayse him vp at the last daye. Mat.xiij.

It is wrytten in the prophetes/that they shalbe all taught of God. Euery mā therfore that hath heard and hath learned of the Father/commeth vnto me. Not that any man hath sene the father/ saue he which is of God: the same hath sene the father. Ose.xxxj. Exo.xvj.a

Uerely verely I say vnto you/ he that beleueth on me hath euerlastynge lyfe. I am that breed of lyfe. youre fathers dyd eate Mānā in the wyldernes and are deed. This is that breed which commeth from heauen that he which eateth of it/shulde also not dye. I am that lyuynge breed which came doune from heauē. If any man eate of this breed/he shall lyue for euer. And ỹ breed that I will geue/is my flesshe/which I will geue for the lyfe of the worlde. ✠ Esa.xxvj.

And the Iewes stroue amonge them selues sayinge: Howe can this felowe geue his flesshe to eate? Then Iesus sayd vnto them. Uerely/verely I saye vnto you/except ye eate the flesshe of the sone of man and dryncke his blonde/ye shall not haue lyfe in you. Whosoeuer eateth my flesshe and drynketh my bloude/ hath eternall lyfe:and I wyll rayse him vp at the last daye.

F ✠ For my flesshe is meate in dede:and my bloude is dryncke in dede. He that eateth my flesshe / and dryncketh my bloude/ dwelleth in me/and I in him. As the lyuynge father hath sent me/euen so lyue I by my father:and he that eateth me shal lyue

by me.

by me. This is the breed which came from heauen: not as your fathers haue eaten Mãna and are deed. He that eateth of this breed/shall lyue euer. ✠

These thinges sayde he in the synagoge as he taught in Capernaum. Many therfore of his disciples/when they had herde this/sayde: this is an herde sayinge/who cã abyde the hearing of it? Jesus knewe in hun selfe/that his disciples murmured at it/and sayde vnto them: Doth this offende you? What and yf ye shall se the sone of mã ascende vp where he was before? It is the spyrete that quyckeneth/the flesshe profiteth nothing. The wordes that I speake vnto you/are spyrete and lyfe. But there are some of you that beleue not. For Jesus knewe from the beginnyng/which they were ỹ beleued not/& who shuld betraye him. And he sayde: therfore sayde I vnto you: that no man can come vnto me/except it were geuen vnto him of my father. G

From that tyme many of his disciples went backe/and walked no moare with hum. Then sayde Jesus to the twelue: wyll ye also go awaye? Then Simon Peter answered: Master to whome shall we goo? Thou haste the wordes of eternall lyfe/ and we beleue and knowe that thou arte Christ the sone of the lyuynge God. Jesus answered them: Haue not I chosen you twelue/and yet one of you is the deuyll? He spake it of Judas Iscariot the sone of Simon. For he it was that shulde betraye him/and was one of the twelue. ✠ mat. xvi

¶ Jesus went priuely vp vnto the feast. The Jewes marueled how he knewe the scriptures/and was learned. How the people were deuided for Jesus. How the rulers and Nicodemus dyd contende.

¶ The. vij. Chapter. ✠

After that/Jesus wẽt about into Galile and wolde not goo about in Jewry/for the Jewes sought to kyll him. The Jewes tabernacle feast was at honde. His brethren therfore sayde vnto him: get the hence and go into Jewry that thy disciples maye se thy workes that thou doest. For there is no man that doeth any thynge secretly/and he him selfe seketh to be knowen openlye. If thou do soche thynges/shew thy selfe to the worlde. For as yet his brethren beleued not in him. A

Then Jesus sayd vnto them. My tyme is not yet come: but youre tyme is alwaye redy. The worlde cannot hate you. But me it hateth/because I testifye of it/that the workes of it are euyll.

euyll. Goo ye vp vnto this feast. I wyll not go vp yet vnto this feast/for my tyme is not yet full come. These wordes he sayde vnto them and abode styll in Galile. But assone as his brethren were gone vp/then went he also vp vnto the feast: not openly/ but as it were preuely. Then sought him ỹ Iewes at the feast/ and sayde: where is he? And moche murmurynge was there of him amonge the people. Some sayde: He is good. Wother sayde naye/but he deceaueth the people. How be it no mã spake openly of him/for feare of the Iewes. ✠

C 

✠ In the myddes of the feast/ Iesus went vppe into the temple and taught. And the Iewes maruelled saying: How knoweth he the scriptures / seynge that he neuer lerned? Iesus answewed them and sayde: My doctryne is not myne/ but his that sent me: yf any man wyll do his wyll/he shall knowe of the doctryne/ whether it be of God/or whether I speke of my selfe. He that speketh of him selfe / seketh his owne prayse. But he that seketh his prayse that sent him/the same is true/and no vnryghteweſnes is in him.

D Dyd not Moses geue you a lawe / & yet none of you kepeth the lawe? Why go ye aboute to kyll me? The people answered and sayde: thou hast the deuyll/ who goeth about e to kyll the? Iesus answered and sayde to them: I haue done one worke/ and ye all marueyle. Moses therfore gaue vnto you circumcision: not because it is of Moses/but of the fathers. And yet ye leui. xij. a on the Saboth daye circumcise a man. If a mã on the Saboth daye receaue circũsion without breakynge of the lawe of Moses: disdayne ye at me/because I haue made a man euery whyt whoale on the Saboth daye? Iudge not after the vtter apperaunce: but iudge ryghtewes iudgement. Deu. xij. c.

Then sayde some of them of Ierusalem: is not this he whõ they go aboute to kyll? Beholde/he speaketh boldlye/ and they saye nothinge to him. Do the rulers know in dede that this is very Christ? How be it we knowe this man whence he is: but when Christ cometh/no man shall knowe whence he is.

They cryed

Then cryed Jesus in the tẽple as he taught saying: ye knowe me/and whence I am ye knowe. And yet I am not come of myselfe/but he that sent me is true / whõ ye knowe not. I knowe him: for I am of him/ād he hath sent me. Then they sought to take him: but no mã layde hõdes on him/because his tyme was not yet come. Many of the people beleued on him & sayde: whẽ Christ cometh/wil he do moo miracles thẽ this mã hath done.

E The pharises hearde that the people murmured suche thynges about him. Wherfore the pharises and hye prestes sent ministers forth to take him. Then sayd Jesus vnto them: yet am I a lytell whyle with you / & then go I vnto hym that sent me. ye shall seke me/and shall not fynde me: and where I am/thyther can ye not come. Then sayd the Jewes bytwene them selues: whyther wyll he go/that we shall not fynde him. Wyll he go amõge the gentyls which are scattered al abroade/& teache the gentyls/what maner of sayinge is this that he sayd: ye shal seke me/and shall not fynde me: and where I am thyther can ye not come.

In the last daye/that great daye of the feaste. Jesus stode & cryed sayinge: If any man thyrst / let him come vnto me and
Ij.pa.xvj. drynche. He that beleueth on me/as sayeth the scripture/out of his belly shall flowe ryuers of water of lyfe. This spake he of the spirite which they that beleued on him/shulde receaue. ✠ For the holy goost was not yet there/because that Jesus was not yet glorifyed.

F ✠ Many of the people/whẽ they hearde this sayinge sayde of a trueth this is a prophet: other sayde / this is Christ/some sayde: shal Christ come out of Galile. Sayeth not the scripture that Christ shall come out of ỹ seed of Dauid/& out of the toune
mich. v.a of Bethleem where Dauid was. So was ther dissencion a-
Mat. ij.a monge the people about him. And some of them wolde haue taken him: but no man layed hondes on him.

Then came the ministers to the hye prestes & pharises. And they sayde vnto them: why haue ye not brought him. The seruauntes answered: neuer man spake as this man doeth. Then answered them the pharises: are ye also disceaued. Doth any of the rulers or of the Pharises beleue on him. But the comen people which knowe not the law/are cursed. Nicodemus sayd

vnto them

vnto them: He that came to Jesus by nyghte/and was one of them. Doth oure lawe iudge any man before it heare him/and knowe what he hath done? They answered & sayd vnto him/ arte thou also of Galile? Searche ād loke/for out of Galile arysseth no prophet. And euery mā went vnto his owne houlse. ✠

¶ The woman that was taken in adultery.
Of them that asked Jesus what he was.
How they asked him of his father.
The fredome that Christ promysed to them that beleue in him.
Of them that sayde Jesus had a deuyll. The Jewes wolde haue stoned him because he sayde he was afore Abraham was.

¶ The. viij. Chapter. ✠



A AND Jesus wēt vnto mounte Oliuete: and erly in the morynge came agayne into the temple/and all the people came vnto him/and he sate doune and taught them. And the Scribes and Phariseis brought vnto hym a womā taken in aduoutry: and set hyr in the myddes/and sayde vnto him. Master/ thys woman was taken in aduoutry/euen as the dede was a doinge. Moses in ỹ lawe cōmaunded vs that suche shuld be stoned What sayest thou therfore? And this they sayde to tempt him: that they myght haue/ wherof to accused him. Jesus stouped doune/and with his fynger wrote on the grounde. And whyll they continued axinge him/he lyfte him selfe vp/and sayd vnto them: let him that is amonge you without synne/ cast the fyrste stone at her. And agayne he stouped doune and wrote on the grounde. And assone as they heard that/ they went oute one by one/the eldest fyrst. And Jesus was lefte alone/ and the woman stonding in the myddes. Whē Jesus had lyfte vp hym selfe agayne/ and sawe no man but the woman/ he sayde vnto hyr. Woman/ where are those thyne accusars? Hath no man condempned the? She sayde: No man Lorde. And Jesus sayde/ Nether do I condempne the. Go/and synne no more. ✠ Leui. xvj. a Deu. xv. a

B Then spake Jesus agayne vnto thē sayinge: I am the lyght of the worlde. He that folowyth me/ shall not walke in darcknes/ but shall haue the lyghte of lyfe. The Pharyses sayde vnto hym 1. Joh. j. b

vnto him: thou beareſt recoꝛde of thy ſelfe / thy recoꝛde is not true. Jeſus anſwered and ſayde vnto them: though I beare recoꝛde of my ſelfe/yet my recoꝛde is true: foꝛ I knowe whence I came and whyther I go. But ye can not tell whence I come and whyther I go. ye iudge after the fleſſhe/I iudge noman. And yf I iudge/my iudgemēt is true. Foꝛ I am not alone: but I and the father that ſent me. It is alſo wꝛytten in your lawe/ that the teſtymony of two men is true. I am one ꝯ beare wytnes of my ſelfe/and the father that ſent me/beareth wytnes of me: Then ſayde they vnto him: where is thy father? Jeſus anſwered: ye nether knowe me / noꝛ yet my father. If ye hadde knowen me/ye ſhulde haue knowē my father alſo. Theſe woꝛdes ſpake Jeſus in the treſury/as he taught in the temple/and noman layde hōdes on him/foꝛ his tyme was not yet come. ✠

deu. xix. b
mat. xviij
ij. coꝛ. xiij
Heb. x. c.



Rd. iij. d.

Then ſayd Jeſus agayne vnto them. ✠ I go my waye/and ye ſhal ſeke me/& ſhall dye in your ſynnes. Whyther I go thyther can ye not come. Then ſayd the Jewes/wyl he kyll him ſelfe/becauſe he ſayth: whyther I go/thyther can ye not come? And he ſayd vnto them: ye are frō beneth/I am from a boue. ye are of this woꝛlde / I am not of this woꝛld. I ſayd therfoꝛe vnto you/ꝯ ye ſhal dye in your ſynnes. Foꝛ except ye beleue that I am he/ye ſhall dye in your ſynnes. C

Then ſayde they vnto him: who arte thou? And Jeſus ſayd vnto them: Euen the very ſame thynge that I ſaye vnto you. I haue many thinges to ſaye/and to iudge of you. ye & he that ſent me is true. And I ſpeake in the woꝛlde / thoſe thynges which I haue hearde of him. Howe be it they vnderſtode not that he ſpake of his father. D

Then ſayd Jeſus vnto thē: when ye haue lyft vp an hye the ſone of mā/then ſhal ye knowe ꝯ I am he/& that I do nothyng of my ſelfe: but as my father hath taught me/euen ſo I ſpeake: and he that ſent me / is with me. The father hath not lefte me alone: foꝛ I do alwayes thoſe thynges that pleſe him. ✠ As he ſpake theſe woꝛdes/many beleued on him.

✠ Then

✠ Then sayd Jesus to those Jewes which beleued on him. If ye continue in my wordes/then are ye my very disciples/& shall knowe the trueth: & the trueth shall make you free. They answered him: We be Abrahams seede/and were neuer bonde to any man: why sayest thou then/ye shalbe made fre.

Jesus answered them: verely/verely I saye vnto you/that whosoeuer committeth synne/is the seruaũt of synne. And the seruaunt abydeth not in the house for euer: But the sone abydeth euer. If ỹ sone therfore shall make you fre/then are ye fre in dede: I knowe that ye are Abrahãs seed: but ye seke meanes to kyll me/because my sayinges haue no place in you. I speake that I haue sene with my father: and ye do that which ye haue sene with youre father. Ro. vj. c. ij. pe. ij. d

E They answered and sayde vnto him: Abraham is oure father. Jesus sayde vnto them. If ye were Abrahams chyldren ye wolde do the dedes of Abrahã. But now ye go about to kyll me/a man that haue tolde you the trueth which I haue hearde of God: this dyd not Abrahã. ye do the dedes of youre father. Then sayde they to him: we were not borne of fornicacion. We haue one father/which is God. Jesus sayde vnto them: yf God were youre father/then wolde ye loue me. For I proceaded forthe and come from God. Nether came I of my selfe/but he sent me. Why do ye not knowe my speache? Euẽ because ye can not abyde the hearynge of my wordes.

F ye are of youre father the deuyll/and the lustes of youre father ye wil do. He was a murtherer from the beginnynge/and aboode not in the trueth/because ther is no trueth in him. Whẽ he speaketh a lye/then speaketh he of his owne. For he is a lyar/and the father therof. And because I tell you the trueth/therfore ye beleue me not. 1. Ioh. iij. b

✠ Which of you can rebuke me of synne? If I say ỹ trueth/why do not ye beleue me? He that is of God/heareth goddes wordes. Ye therfore heare thẽ not/because ye are not of God

Then answered the Jewes and sayde vnto him: Saye we not well that thou arte a Samaritane and hast the deuyl? Jesus answered: I haue not the deuyl: but I honoure my father/& ye haue dishonoured me. I seke not myne owne prayse: but ther is one that seketh and iudgeth.



Uerely verely I say vnto you/ yf a mã kepe my sayinges/ he shal neuer se deeth Then sayde the Jewes vnto him. Now know we that thou hast ꝑ deuyl. Abrahã is deed and also the Prophetes: and yet thou sayest: yf a man kepe my sayinge/ he shall neuer taste of deeth. Art thou greater then oure father Abraham/ which is deed: & the prophetes are deed. Whom makest thou thy selfe:

Jesus answered: If I honour my selfe G myne honoure is nothinge worth. It is my father that honoureth me/ which ye saye/ is your God/ & ye haue not knowē him: but I know him. And yf I shuld say/ I know him not/ I shuld be a lyar lyke vnto you. But I knowe him/ & kepe his sayinge. youre father Abraham was glad to se my daye/ & he sawe it and reioyced. Then sayde the Jewes vnto him: thou arte not yet. l. yere olde/ and hast thou sene Abraham: Jesus sayd vnto them: Uerely verely I saye vnto you: yer Abrahã was/ I am. Then toke they vp stones/ to caste at him. But Jesus hyd him selfe/ and went out of the temple. ✠

¶ Of him that was borne blynde/ and the bysynes that was betwene him and the Pharises.

¶ The. ix. Chapter. ✠



AND as Jesus passed by/ he sawe A a man which was blynde frō his byrth. And his disciples axed him saying: Master/ who dyd synne: this man or his father & mother/ ꝑ he was borne blynde: Jesus answered: Nether hath this man synned/ nor yet his father & mother: but that ꝑ workes of God shuld be shewed on him. I must worke ꝑ workes of him that sent me/ whyll it is daye. The nyght cometh when noman can worke. As longe as I am in the worlde/ I am the lyght of the worlde.

Assone as he had thus spoken/ he spatte on the grounde and made claye of the spetle/ ād rubbed the claye on the eyes of the blynde/

blynde / and sayde vnto him: Go wesshe the in the pole of Syloe / which by interpretacion / signifieth sent. He went his waye
B and wasshed and came agayne seinge. The neghbours & they that had sene him before how that he was a begger / sayde: is not this he that sate & begged? Some sayde: this is he. Other sayd: he is lyke him.

But he him selfe sayde: I am euē he. They sayde vnto him: How are thyne eyes opened then? He answered & sayde: The mā that is called Jesus / made claye / and anoynted myne eyes / and sayd vnto me: Go to the pole Syloe & wesshe. And I wēt and wesshed & receaued my syght. They sayd vnto him: where is he? He sayde: I cannot tell.

C Then brought they to the pharises / him that a lytell before was blynde: for it was the Saboth daye whē Jesus made the claye & opened his eyes. Then agayne the Pharises also axed him how he had receaued his syght. He sayde vnto thē: He put claye vpō myne eyes & I wasshed / and do se. Then sayde some of the Pharises: this man is not of God / because he kepeth not the Saboth daye. Other sayde: how can a mā that is a synner / do suche miracles? And ther was stryfe amōge thē. Then spake they vnto the blynde agayne: What sayst thou of him / because he hath opened thyne eyes? And he sayd: He is a Prophet.

D But the Jewes dyd not beleue of the felowe / how that he was blynde & receaued his syght / vntyll they had called the father and mother of him that had receued his syght. And they axed them sayinge: Is this youre sone / whō ye saye was borne blynde? How doth he now se then? His father and mother answered thē & sayde: we wote well that this is oure sone / & that he was borne blynde: but by what meanes he now seith that can we not tel / or who hath opened his eyes / can we not tel. He is olde ynough / axe him / let him answer for him selfe. Suche wordes spake his father and mother / because they feared the Jewes. For the Jewes had conspyred al redy that yf any man dyd confesse that he was Christ he shuld be excommunicat out of the synagoge. Therfore sayde his father & mother: he is olde ynough / axe him.

E Then agayne called they the mā that was blynde / and sayd vnto him: Geue God the prayse / we knowe that this man is a

synner. He answered and sayde. Whyther he be a synner or no/ I cā not tell: One thinge I am sure of/ that I was blynde/ and now I se. Then sayd they to him agayne. What dyd he to the? How opened he thyne eyes? He answered them / I tolde you yer whyle / and ye dyd not heare. Wherfore wolde ye heare it agayne? Wyll ye also be his disciples? Then rated they hym/ and sayde: Thou art his disciple. We be Moses disciples. We are sure that God spake with Moses. This felowe we knowe not from whence he is.

The man answered & sayde vnto them: this is a maruelous thinge that ye wote not whēce he is/ seing he hath opened myne eyes. For we be sure that God heareth not synners. But yf any man be a worshipper of God and do his wyll/ hym heareth he. Sence the worlde begāne was it not hearde that any man opened the eyes of one that was borne blynd. If this mā were not of God/ he coulde haue done nothynge. They answered & sayde vnto him: thou art all together borne in synne/ and doest thou teache vs? And they cast him oute. F

Iesus hearde that they had excōmunicat him: and assone as he had founde him/ he sayde vnto him: doest thou beleue on the sone of God? He answered and sayde/ who is it Lorde/ that I myght beleue on him? And Iesus sayde vnto him. Thou haste sene him/ & he it is that talketh with the. And he sayde: Lorde I beleue: and worshipped him. ✠ Iesus sayd: I am come vnto iudgement into this worlde: that they which se not myght se/ and they which se myght be made blynde. And some of the pharises which were with hun/ hearde these wordes & sayde vnto him: are we then blynde? Iesus sayde vnto them. If ye were blynde/ ye shulde haue no synne. But nowe ye saye/ we se/ therfore your synne remayneth. G

¶ Of the good shepherd and hyred seruaunt.
Iesus walked in Salomons porche.
The Iewes toke vp stones to haue stoned him.

The .x. Chapter. ✠

VErely verely I saye vnto you: he that entreth not in by the dore/ into the shepefold/ but clymeth vp some other waye: the same is a thefe & a robber. He that goeth in by ỹ dore is the shepeherde of the shepe: to him the porter openeth/ & the shepe heare his voyce/ and he calleth his owne shepe by name/ A

and leadeth

and leadeth them out. And when he hath sent forth his owne
shepe/he goeth before them / and the shepe folowe him for they
knowe his voyce. A straūger they wil not folowe/but wyl flye
from him / for they knowe not the voyce of straūgers. This si-
militude spake Jesus vnto thē. But they vnderstode not what
thynges they were which he spake vnto them.

B Then sayde Jesus vnto them agayne. Verely verely I saye
vnto you: I am the dore of the shepe. All/euē as many as came
before me/are theues and robbers: but the shepe dyd not heare
them. I am the dore: by me yf any man enter in/he shal be safe/
and shal go in and out and fynde pasture. The theefe cometh not
but for to steale/kyll and destroye. I am come that they myght
haue lyfe/and haue it more aboundantly. ✠

C ✠ I am the good shepeheerd. The good shepeheerd geueth
his lyfe for the shepe. An hyred seruaūt/which is not the shepe-
heerd / nether the shepe are his owne / seyth the wolfe com-
mynge/and leueth the shepe/and flyeth/and the wolfe catcheth
them/and scattereth the shepe. The hyred seruaunt flyeth/be- Esa. xl. c.
cause he is an hyred seruaunt/& careth not for the shepe. I am ez. xxxiiij
that good shepeheerd/& knowe myne/& am knowen of myne. c. xxxvij.
As my father knoweth me: euen so knowe I my father. And ez. xxxvij.
I geue my lyfe for the shepe: and other shepe I haue/which are
not of this folde. Them also must I bryng/ꝯ they maye heare
my voyce/& that there may be one flocke & one shepeherde. ✠

D Therfore doth my father loue me/because I put my lyfe fro
me/that I myght take it agayne. No man taketh fro me: but
I put it awaye of my selfe. I haue power to put it fro me/& ha-
ue power to take it agayne: This cōmaundment haue I recea-
ued of my father. And ther was a dissention agayne amōge the
Jewes for these sayinges/and many of them sayd. He hath the
deuyll/& is mad: why heare ye him? Other sayde/these are not
the wordes of him that hath the deuyll. Can the deuyll open
the eyes of the blynde?

E ✠ And it was at Jerusalem the feaste of the dedicacion/and 1. mac. iiij
it was wynter: and Jesus walked in Salomōs porche. Then
came the Jewes rounde about him/and sayd vnto him: How
longe doest thou make vs doute? yf thou be Christ/tel vs playn
ly. Jesus answered them: I tolde you and ye beleue not.

The woꝛkes that I do in my fathers name/they beare witnes of me. But ye beleue not/because ye are not of my shepe. As I sayde vnto you: my shepe heare my voyce/and I knowe them/ and they folowe me / and I geue vnto them eternall lyfe / and they shall neuer perisshe/nether shall any mā plucke them oute of my honde. My father which gaue them me/is greater then all/and no man is able to take them oute of my fathers honde. And I and my father are one.

Then the Jewes agayne toke vp stones to stone him w̄ all. F. Jesus answered them: many good woꝛkes haue I shewed you fro my father: foꝛ which of them wyll ye stone me? The Jewes answered him sayinge. Foꝛ thy good woꝛkes sake we stone the not/but foꝛ thy blasphemy/ & because that thou beynge a man/ makest thy selfe God. Jesus answered them: Is it not wꝛitten
Esa.xliiij in youre lawe: I saye/ye are goddes? If he called them goddes vnto whome the woꝛde of God was spoken (and the scripture
psal.lxxxij can not be bꝛoken) saye ye then to him/whome the father hath sanctifyed/and sent into the woꝛlde/thou blasphemest/ because I sayd I am the sone of God? If I do not the woꝛkes of my father/beleue me not. But yf I do/then though ye beleue not me yet beleue the woꝛkes / that ye maye knowe & beleue that the father is in me/and I in him. ✠

Agayne they went aboute to take him: but he escaped out of G. their hōdes/& wēt awaye agayne beyonde Joꝛdā/into ỹ place wher John befoꝛe had baptised/& ther abode. And many resoꝛted vnto him/& sayd: John did no miracle: but al thingꝭ ỹ John spake of this mā/are true. And many beleued on him there.

¶ Of the rayssinge agayne of Lazarus. Of the cōnsell of the Pharises and Pꝛestes agaynst Jesus.

¶ The.xj. Chapter. ✠

A Certayne man was sycke/named Lazarus/of Bethania the toune of Mary ād hyꝛ syster Martha. It was A. that Mary which anoynted Jesus with oyntmēt/and wyped his fete with her heere/whose bꝛother Lazarus was sicke/and his systers sent vnto him sayinge. Loꝛde beholde/he whō thou louest/is sicke. When Jesus hearde that/ he sayd: this infirmite is not vnto deeth/but foꝛ the lawde of God/ that the sone of God myght be pꝛaysed by ỹ reason of it. Jesus loued Martha and her

& her syster & Lazarus. Then after he had heard ỹ he was sicke/yet abode he two dayes styll in ỹ same place where he was.



26 Then after that / sayd he to his disciples: let vs go into Jewry agayne. His disciples sayde vnto him: Master / the Jewes lately sought meanes to stone the/and wilt thou go thyther agayne? Jesus answered / are ther not twelue houres in the daye? Jf a mã walke in the daye/he stombleth not / because he seith the lyght of this worlde. But yf a man walke in the nyght/he stõbleth/because ther is no lyght in him. This sayde he/& after that / he sayde vnto them: oure frende Lazarus slepeth/but I go to wake him out of slepe. Then sayde his disciples: Lord yf he slepe/he shal do wel ynough. How be it Jesus spake of his deeth: but they thought that he had spoken of the naturall slepe. Then sayde Jesus vnto them playnly / Lazarus is deed/& I am glad for youre sakes/that I was not there/because ye may beleue. Neuertheless let vs go vnto him. Then sayd Thomas which is called Didimus / vnto the disciples: let vs also go/that we maye dye with him.

Then went Jesus/and founde that he had lyue in his graue foure dayes already. Bethanie was nye vnto Jerusalẽ/about xv. furlonges of/and many of the Jewes were come to Martha and Mary/to comforte them ouer their brother. Martha assone as she hearde that Jesus was comynge/went and met him: but Mary sate styll in the house.

C ✠ Then sayd Martha vnto Jesus: Lord yf ỹ haddest bene here/my brother had not bene deed: but neuertheless I know ỹ whatsoeuer ỹ axest of God/God wil geue it ỹ. Jesus sayd vnto her: Thy brother shal ryse agayne. Martha sayd vnto him: I knowe that he shal ryse agayne in the resurreccion at the last daye. Jesus sayde vnto her: I am the resurrecciõ and the lyfe: He that beleueth on me/ye though he were deed/yet shall he lyue. And whosoeuer lyueth and beleueth on me/shall neuer dye. Beleuest ỹ this? She sayd vnto him: ye Lord/I beleue ỹ thou arte Christ ỹ sone of God which shuld come into ỹ worlde. ✠

And assone as she had so sayd / she went her waye and called D
Mary her syster secretly sayinge. The master is come & calleth
for the. And she assone as she hearde that / arose quickly / & came
vnto him. Jesus was not yet come into the toune: but was in
ỹ place where Martha met him. The Jewes then which were
with her in the houlse and cõforted her / when they sawe Mary
that she rose vp hastely / and went oute / folowed her / sayinge:
She goeth vnto the graue / to wepe there.

Then when Mary was come where Jesus was / and sawe
him / she fell doune at his fete / sayinge vnto him: Lorde yf thou
haddest bene here / my brother had not bene deed. When Jesus
sawe her wepe / & the Jewes also wepe / which came with her /
he groned in the spyrete / and was troubled in him selfe & sayde:
Where haue ye layed him? They sayde vnto him: Lorde come
and se. And Jesus wept. Then sayd the Jewes: Beholde how
he loued him. And some of them sayd: coulde not he which ope-
ned the eyes of the blynde / haue made also / that this man shuld
not haue dyed? Jesus agayne groned in him selfe / and came to
the graue. It was a caue / and a stone layde on it.

And Jesus sayde / take ye awaye the stone. Martha the sy- E
ster of him that was deed / sayd vnto him: Lorde by this tyme
he stinketh. For he hath bene deed foure dayes: Jesus sayde vn
to her: Sayde I not vnto the / that yf thou dydest beleue / thou
shuldest se the glory of God'. Then they toke awaye the stone
frome the place where the deed was layde. And Jesus lyfte vp
his eyes and sayde: Father I thanke the because that thou hast
hearde me. I wot that thou hearest me allwayes: but because
of the people that stonde by I sayde it that they maye beleue /
that thou hast sent me.

And whẽ he thus had spokẽ / he cryed w̃ a loud voyce. Laza- F
rus come forth. And he that was deed / came forth / boũde hand
and fote w̃ grauebõdes / & his face was bounde with a napkin.
Jesus sayd vnto them: lowse him / and let him go. Then many
of the Jewes which came to Mary / and had sene the thynges
which Jesus dyd / beleued on him. But some of them wẽt their
wayes to the pharises / & tolde them what Jesus had done.

Then gadered the hye Prestes and the Pharises a counsell
and sayde: what do we? This mã doeth many myracles: yf we
let him



let him ſcape thus/ all men will beleue on him/ and the Romaynes ſhall come and take awaye oure countre and the people And one of thē named Cayphas whiche was the hye prieſt that ſame yeare/ ſayde vnto them: ye perceaue nothynge at all nor yet conſyder that it is expedient for vs/ that one mā dye for the people/ & not that all the people perylſhe. This ſpake he not of him ſelfe: but beyng hye Prieſte that ſame yeare/ he prophelyed that Jeſus ſhulde dye for the people/ & not for the people only/ but that he ſhuld gader to gether in one the chyldrē of God which were ſcattered abroade. From that daye forth they helde a counſell together/ for to put him to deeth.

G Jeſus therfore walked no more openly amonge the Jewes: but went his waye thence vnto a countre nye to a wyldernes/ into a cite called Ephraim/ and there haūted with his diſciples. And the Jewes eſter was nye at honde/ and many went out of the countre vp to Jeruſalem before the eſter / to purifye them ſelues. Then ſought they for Jeſus/ & ſpake bytwene them ſelues as they ſtode in the temple: What thynke ye ſeynge he cōmeth not to the feaſt. The hye prieſtes and pharyſes had geuen a cōmaundement / that yf any man knewe where he were/ he ſhuld ſhewe it/ that they myght take him.

¶ Maria anoynted the fete of Jeſus. How the people toke palme in their handes and ſaluted Chriſt. Of the Grekes that enquyred of Jeſus. Jeſus came a lyght into the worlde.

¶ The. xij. Chapter. ✠

A THen Jeſus ſyxe dayes before eſter / came to Bethany where Lazarus was/ which was deed and whom Jeſus rayſed frō deeth. There they made him a ſupper / & Martha ſerued: but Lazarus was one of them that ſate at the table with him. Then toke Mary a pounde of oyntmēt called Nardus/ perfecte & precious/ & anoynted Jeſus fete/ and wypt his fete with her heer/ and the houſſe was fylled of the ſauer of the oyntment. Then ſayde one of his diſciples named Judas Iſcarioth Simōs ſone/ which afterwarde betrayed him. why was not this oyntment ſolde for thre hondred pence/ & geuen to the poore.

mat. xxvj. mar. xiiij.

poore. This sayde he/not that he cared for ỹ poore:but because he was a theefe/& kept the bagge/& bare that which was geuẽ. Then sayde Jesus:Let her alone/agaynst ỹ daye of my buryinge she kept it. The poore alwayes shal ye haue with you/but me shall ye not all wayes haue.

Moch people of the Jewes had knowledge ỹ he was there. B
And they came not for Jesus sake only/but ỹ they might se Lazarus also whom he rayled frõ deeth. The hye prestes therfore helde a counsel that they myght put Lazarus to deeth also/because that for his sake many of the Jewes wẽt away/and beleued on Jesus.

On the morowe/moche people that were come to the feaste when they hearde that Jesus shulde come to Jerusalem/toke braunches of palme trees and went and met him/& cryed:Hosanna/blessed is he that in ỹ name of the Lorde/cõmeth kynge of Israel. And Jesus got a yõge asse & sate theron/accordinge
Mat.xxi. to that which was wrytten: feare not doughter of Syon/be-
mar.xiiij. holde thy kynge commeth syttynge on an asses coolte. These
Luc.xix.f thynges vnderstode not his disciples at the fyrst:but when Je-
zach.ix.d sus was glorified/then remembred they ỹ suche thynges were wrytten of him/& that suche thynges they had done vnto him.

The people that was wt him/whẽ he called Lazarus out of C
his graue/& rayled him frõ deeth/bare recorde. Therfore met him ỹ people/because they hearde ỹ he had done such a miracle. The pharises therfore sayd amõge thẽselues perceaue ye how we preuayle nothyng. Behold ỹ worlde goeth away after him.

There were certayne Grekes amõge them/ỹ came to praye at the feast:the same came to Philip which was of Bethsayda a cyte in Galile/and desyred him sayinge:Syr we wolde fayne se Jesus. Philip came and tolde Andrew. And agayn Andrew and Philip tolde Jesus. And Jesus answered them saying:the houre is come that the sone of man must be glorified.

Mat. x.d ✝ Verely verely I saye vnto you / except the wheate corne D
and.xvj. fall into the groũde & dye/it bydeth alone. If it dye/it bringeth
mar. viij. forth moche frute. He that loueth his lyfe shall destroye it:& he that hateth his lyfe in this worlde/shal kepe it vnto lyfe eternal. If any mã minister vnto me/let him folow me & where I am/there shall also my minister be. And yf any man minister vnto

me/him

me/him wyll my father honoure. ✠

Now is my soule troubled/& what shall I saye? Father deliuer me from this houre: but therfore came I vnto this houre. Father glorify thy name. Then came ther a voyce frō heauen: I haue glorifyed it and wyll glorify it agayne. Then sayde the people that stode by and hearde/it thoundreth. Other sayd an aungell spake to him. Jesus answered & sayde: this voyce came not because of me/but for youre sakes. Luc. xx. e. ād. xvij. g

E ✠ Now is the iudgement of this worlde: now shal the prince of this worlde be cast oute. And I / yf I were lyfte vp from the earth/wyll drawe all men vnto me. This sayde Jesus/signifyinge what deeth he shulde dye. The people answered him. We haue hearde out of the lawe that Christ bydeth euer: and how sayest thou then that the sone of man must be lyfte vp? Who is that sone of mā? Then Jesus sayd vnto them: yet a lytel whyle is the lyght with you. Walke whyll ye haue lyght/lest ꝑ darcknes come on you. He that walketh in the darcke / wotteth not whyther he goeth. Whyll ye haue lyght beleue on ꝑ lyght that ye maye be the chyldren of lyght. ✠ psal. cix. b ād. cxvj. a Esa. xl. c. eze. xxxij.

F These thinges spake Jesus and departed/and hyd him selfe from them. And though he had done so many myracles before them/yet beleued not they on him/ that the sayinge of Esayas the prophet myght be fulfylled/that he spake. Lorde who shall beleue our saying? And to whō is the arme of the lorde opened? Therfore coulde they not beleue/ because that Esayas sayth agayne: he hath blynded their eyes and hardened their hertes/ that they shulde not se w̄ their eyes/& vnderstonde with their hertes/and shulde be conuerted/& I shulde heale them. Suche thinges sayde Esayas when he sawe his glory/& spake of him. Neuertheless amonge the chefe rulers many beleued on him. But because of the Pharises they wolde not be a knowen of it/ lest they shulde be excōmunicat. For they loued the prayse that is geuen of men/more then the prayse that cōmeth of God. Esa. liij. a Rom. x. d Esai. vj. c Mat. xiij Mar. iiij. Lu. viij. b act. xxviij rom. xj. b.

G And Jesus cryed and sayd: he that beleueth on me/beleueth not on me/but on him that sent me. And he that seeth me/seeth him that sent me. ✠ I am come a lyght into the worlde/that whosoeuer beleueth on me/shuld not byde in darcknes. And yf any mā heare my wordes & beleue not/ I iudge him not. For I

came not

came not to iudge the woꝛlde: but to ſaue the woꝛlde. He that refuſeth me & receaueth not my woꝛdes/hath one that iudgeth him. The woꝛdes that I haue ſpoken/they ſhall iudge hym in the laſt daye. Foꝛ I haue not ſpoken of my ſelfe: but the father which ſent me/he gaue me a commaundement what I ſhulde ſaye/& what I ſhuld ſpeake. And I knowe that this cõmaũdemẽt is lyfe euerlaſtynge. What ſo euer I ſpeake therfoꝛe/euen as the father bade me/ſo I ſpeake. ✠

¶ Jeſus waſſhed his diſciples fete. Judas went foꝛth to betraye him.
Jeſus chargeth vs one to loue another.
Peter aſked Chriſt whether he went.

¶ The. xiij. Chapter. ✠

mat. xxvj.
mar. xiiij.
Luc. xxij.

BEfoꝛe the feaſt of eſter whẽ Jeſus knewe that his houre was come/that he ſhuld departe out of this woꝛld vnto the father. When he loued his which were in the woꝛlde/vnto the ende he loued them. And whẽ the ſupper was ended/after that the deuyll had put in the hert of Judas Iſcariot Simons ſone to betraye him: Jeſus knowynge that the father had geuẽ al thinges into his hondes/& that he was come from God/and went to God: he roſe frome ſupper/and layde a ſyde his vpper garmẽtes/and toke a towell/and gyꝛd him ſelfe. After that/he poured water into a balyn/& begãne to waſh his diſciples fete/and to wype them with the towell/wherwith he was gyꝛde. A



Then came he to Simon Peter. And Peter ſayde to him: Loꝛde ſhalt ỹ weſſhe my fete? Jeſus anſwered & ſayde vnto him: what I do/thou woteſt not now but thou ſhalt knowe hereafter. Peter ſayd vnto him: thou ſhalt not weſſhe my fete whil the woꝛlde ſtondeth. Jeſus anſwered him: yf I waſſhe the not ỹ ſhalt haue no parte wt̃ me. Simõ Peter ſayde vnto him: Loꝛde/not my fete only: but alſo my hõdes & my heed. Jeſus ſayde to hym: he that is weſſhed/nedeth not ſaue to waſſhe his fete/& is clene euery whit. And ye are clene: but not all. Foꝛ he knew his betrayer. Therfoꝛe ſayde he: ye are not all clene. B

After he had weſſhed their fete/& receaued his clothes/and was ſet doune agayn/he ſayd vnto them: wot ye what I haue done to you?

done to you: ye call me master & Lorde/ & ye saye wel: for so am I. If I then your Lorde & master haue wesshed youre fete/ ye also ought to wesshe one anothers fete. For I haue geuen you an ensample/ that ye shuld do as I haue done to you. Verely verely I saye vnto you/ the seruaunt is not greater then his master/ nether the messenger greater then he that sent him. Mat. x. c. Luk. vj. f.

C If ye vnderstonde these thinges/ happy are ye yf ye do them I speake not of you all/ I knowe whō I haue chosen. But that the scripture be fulfilled: he that eateth breed with me hath lyfte vp his hele agaynst me. Now tel I you before it come: that whē it is come to passe ye myght beleue that I am he. Verely verely I saye vnto you. He that receaueth whō so euer I sende/ receaueth me. And he ꝑ receaueth me/ receaueth him that sent me. Psal. xl. c

When Iesus had thus sayd/ he was troubled in the spyrte/ & testifyed/ saying: verely verely I saye vnto you that one of you shall betraye me. And then the disciples loked one on another/ douting of whō he spake. There was one of his disciples/ which leaned on Iesus bosome/ whom Iesus loued. To him beckened Simon Peter that he shuld axe who it was of whom he spake He thē as he leaned on Iesus brest/ sayd vnto him: Lorde who is it: Iesus answered/ he it is to whom I geue a soppe/ whē I haue dept it. And he wet a soppe/ & gaue it to Iudas Iscarioth Simons sone. And after the supper/ Satan entred into him. Mat. x. d Luke. x. c

D Then sayde Iesus vnto him: ꝑ thou doest/ do quickly. That wist no man at the table/ for what intēt he spake vnto him. Some of them thought/ because Iudas had the bagge/ that Iesus had sayd vnto him/ bye those thynges that we haue nede of agaynst the feast: or that he shuld geue some thinge to the poore. Assone then as he had receaued the soppe/ he wēt immediatly out: & it was night. When he was gone out/ Iesus sayde: now is the sone of man glorifyed. And God is glorifyed by him. If God be glorifyed by him/ God shal also glorify him/ in him selfe: and shall strayght waye glorify him. mat. xxvj. mar. xiiij. Luk. xxij.

✠ Deare chyldrē/ yet a lytell whyle am I with you. ye shall seke me/ & as I sayde vnto the Iewes/ whyther I go/ thyther can ye not come. Also to you saye I now. A newe cōmaundmēt geue I vnto you: ꝑ ye loue together/ as I haue loued you/ that euen so ye loue one another. By this shal all men knowe that ye

are my

are my disciples / yf ye shall haue loue one to another. Simon Peter sayde vnto him: Lorde whyther goest thou? Jesus answered him whyther I go thou canst not folowe me now/but yͭ shalt folowe me afterwardes. Peter sayd vnto him: Lorde/ why can not I folowe the now? I will geue my lyfe for thy sake? Jesus answered him wylt thou geue thy lyfe for my sake? Uerely/verely I saye vnto the / the cocke shall not crowe / tyll thou haue denyed me thryse.

mat. xxvi. mar. xiiij. Luc. xxij.

¶ Thomas sayde he knew not whether Christ went. Judas Thadeus ared of Christ a question. Christ promyseth to sende his disciples a comforter which is the holy goost.

¶ The. xiiij. Chapter. ✠

A AND he sayde vnto his disciples: let not youre hertes be troubled. Beleue in God / and beleue in me. In my fathers house are many mansiõs. If it were not so/ I wolde haue tolde you. I go to prepare a place for you. And yf I go to prepare a place for you/ I wil come agayne/ & receaue you euen vnto my selfe yͭ where I am / there maye ye be also. And whyther I go ye knowe/ and the waye ye knowe.

Thomas sayd vnto him: Lord we know not whyther thou goest. Also how is it possible for vs to knowe the waye? Jesus sayde vnto him: I am the waye/ the truthe ād the lyfe. And no man cōmeth vnto the father/ but by me. If ye had knowen me/ ye had knowē my father also. And now ye knowe him/ and haue sene him.

Philip sayd vnto him: Lorde shew vs the father/ and it sufficeth vs. Jesus sayde vnto him/ haue I bene so lōge tyme with you: and yet hast thou not knowē me? Philip/ he that hath sene me/ hath sene yͭ father. And how sayest thou then: shew vs the father? Beleuest thou not that I am in the father/ & the father in me? The wordes that I speake vnto you/ I speke not of my selfe: but the father that dwelleth in me/ is he yͭ doeth the workes. Beleue me that I am in the father/ & the father in me. At the leest beleue me for the very workes sake.

B Uerely/ verely I saye vnto you/ he that beleueth on me/ the workes that I do/ the same shall he do/ & greater workes then these shal he do/ because I go vnto my father. And whatsoeuer ye axe in my name/ yͭ wil I do/ yͭ yͭ father might be glorified by the sone. If ye shall axe any thinge in my name/ I will do it. ✠

mat. vij. a Mar. xj. c

✠ If ye



✝ If ye loue me kepe my commaundemẽtes/and I will praye the father/ & he shal geue you an other confortter/that he maye byde with you euer/which is ỹ spirite of trueth whõ the worlde cannot receaue/because the worlde seyth him not/nether knoweth him. But ye know him. For he dwelleth with you/and shall be in you. I wyll not leaue you cõfortlesse: but wyll come vnto you.

C yet a lytel whyle and the worlde seyth me no more: but ye shall se me. For I lyue & ye shall lyue. That daye shall ye know that I am in my father/and you in me/and I in you.

He that hath my cõmaundementes & kepeth them/the same is he that loueth me. And he that loueth me shall be loued of my father/and I wyll loue him/and will shewe myne owne selfe to him. Judas sayd vnto him (not Judas Iscarioth) Lord what is the cause that thou wylt shewe thy selfe vnto vs/ād not vnto the worlde? Iesus answered and sayd vnto him: yf a man loue me and wyll kepe my sayinges/my father also will loue him/ād we wyll come vnto him/& wyll dwell with hun. He that loueth me not/kepeth not my sayinges. And the wordes which ye heare/are not myne/but the fathers which sent me.

D This haue I spoken vnto you beynge yet present with you. But that cõfortter which is the holy goost (whõ my father wyll sende in my name) he shall teache you all thinges/and bringe all thinges to youre remembraũce what soeuer I haue tolde you.

Peace I leue with you/my peace I geue vnto you. Not as the worlde geueth/geue I vnto you. Let not youre hertes be greued/nether feare ye. ye haue heard how I sayd vnto you: I go and come agayne vnto you. If ye loued me ye wolde verely reioyce/because I sayde I go vnto the father. For the father is greater then I. And now haue I shewed you/before it come that when it is come to passe/ye myght beleue.

Here after wyll I not talke many wordes vnto you. For the ruelar of this worlde commeth/and hath noughte in me. But that the worlde maye knowe that I loue the father: therfore

as the

as the father gaue me commaundement/euen so do I. ✠
Ryse let vs go thence.

¶ That Christ is a very vyne.
Christ commaundeth perfyt loue to be had.

¶ The .xv. Chapter. ✠

A I Am the true vyne/& my father is an husbande mã. Euery braũche ẏ beareth not frute in me/he wil take awaye. And euery braunche that beareth frute/wil he pourge/that it maye brynge moare frute. Now are ye cleane thorow the wordes which I haue spoken vnto you. Byde in me/& let me byde in you. As the braunche can not beare frute of it selfe/except it byde in the vyne: no moare can ye/excepte ye abyde in me.

I am the vyne/and ye are the braũches. He that abydeth in me/& I in him/the same bringeth forth moche frute. For without me can ye do nothinge. If a man byde not in me/he is cast forth as a braunche/and is wyddered: and men gadder it/and caste it into the fyre/ and it burneth. If ye byde in me/and my wordes also byde in you: aske what ye wyll/and it shalbe done to you. ✠ Here in is my father glorifyed/that ye beare moche frute/and be made my disciples.

Mat. xxi. i. Ioh. iij. d

As the father hath loued me/euen so haue I loued you. Continue in my loue. yf ye shall kepe my cõmaundementes/ye shall byde in my loue/euen as I haue kept my fathers commaundementes/and byde in his loue. These thynges haue I spoken vnto you/that my ioye myght remayne in you/and that youre ioye myght be full.

ephe. v. d i. Tess. iij. i. Io. iiij. d

B ✠ This is my commaundemẽt: that ye loue together as I haue loued you. Greater loue then this hath no mã/then that a man bestowe his lyfe for his frendes. ye are my frendes/yf ye do what so euer I cõmaũde you. Hence forth call I you not seruauntes/for the seruaũt knoweth not what his Lorde doeth. But you haue I called frendes/for al thinges that I haue heard of my father I haue opened to you.

ye haue not chosen me/but I haue chosen you and ordeyned you/that ye go and brynge forth frute/and that youre frute/ remayne/that what so euer ye shall axe of the father in my name/he shulde geue it you. ✠

i. Io. iij. d and. iiij. d

✠ This cõmaũde I you/that ye loue together. yf the world C hate you

hate you/ye knowe that he hated me before he hated you. If ye were of the worlde/the worlde wolde loue his owne. Howbeit because ye are not of ỹ worlde/but I haue chosen you out of the worlde/therfore hateth you the worlde. Remẽber the sayinge that I sayd vnto you/the seruaũt is not greater then ỹ Lorde. If they haue persecuted me/so will they persecute you. If they haue kept my sayinges/so will they kepe youres. mat.xxiij. Mar.x.c.

D But all these thinges will they do vnto you for my names sake/because they haue not knowen him that sent me. If I had not come & spoken vnto them/they shulde not haue had synne: but nowe haue they nothynge to cloke their synne with all. He that hateth me/hateth my father. If I had not done workes amonge them which none other mã dyd/they had not had synne. But now haue they sene/and yet haue hated both me & my father: euen that the sayinge myght be fulfylled that is wrytten in their lawe: they hated me without a cause. ✠ psa.xxxv

✠ But when the cõforter is come/whom I will sende vnto you frõ the father/which is the spyrete of trueth/which proceadeth of the father/he shall testifye of me. And ye shall beare witnes also/because ye haue bene with me from the beginninge.

The resurrection of Christ.
To whome he appered after he ryse.
How he cõmitted his Gospell to his disciples to preache.
How he was receaued into heauen.

The. xvj. Chapter.

A THese thynges haue I sayde vnto you/because ye shulde not be offended. They shall excommunicat you: yee the tyme shall come that whosoeuer kylleth you/wyll thynke that he doth God seruice. And suche thynges will they do vnto you/because they haue not knowen the father nether yet me. But these thinges haue I tolde you/that when the houre is come/ye myght remember them/that I tolde you so. ✠ These thynges sayde I not vnto you at the beginning/because I was present with you. Luke. xxiij.g Math. xxiij.

B ✠ But nowe I go my waye to him that sent me/and none of you axeth me: whither goest thou? But because I haue sayd suche thynges vnto you/youre hertes are full of sorowe. Neuertheles I tell you the trueth/it is expedient for you that I go awaye. For yf I go not awaye/that comforter wyll not co-

me vnto you. But yf I departe/ I wil sende him vnto you. And when he is come/ he will rebuke the worlde of synne/ & of righte welnes/ and of iudgement. Of synne / because they beleue not on me: of righte welnes/ because I go to my father/ and ye shall se me no moare: and of iudgemēt/ because the chefe ruler of this worlde/ is iudged all ready.

I haue yet many thynges to saye vnto you: but ye cannot C
beare them away now. How be it whē he is come (I meane the spyrete of truthe) he will leade you into al trueth. He shal not speake of him selfe: but whatsoeuer he shal heare/ that shal he speake/ & he will shewe you thinges to come. He shall glorify me/ for he shall receaue of myne and shal shewe vnto you. All thinges that the father hath are myne. Therfore sayde I vnto you/ that he shall take of myne/ and shewe vnto you. ✠

✠ After a whyle ye shal not se me/ and agayne after a whyle D
ye shall se me: for I go to the father. Then sayd some of his disciples betwene them selues: what is this that he sayth vnto vs/ after a whyle ye shall not se me / & agayne after a whyle ye shall se me: and that I go to the father. They sayd therfore: what is this that he sayth after a whyle / we cannot tell what he sayth. Iesus perceaued that they wolde axe him/ & sayde vnto them: This is it that ye enquyre of/ bitwene youre selues / ꝑ I sayde after a whyle ye shall not se me / & agayne after a whyle ye shall se me. Verely/ verely I saye vnto you: ye shall wepe and lamēt/ and the worlde shall reioyce. ye shall sorowe: but youre sorowe shalbe turned to ioye.

A womā whē she trauayleth hath sorowe/ because her houre E
is come: but assone as she is deliuered of the chylde/ she remembreth no moare the anguysshe / for ioye that a man is borne into the worlde. And ye now are in sorowe: but I will se you agayne/ and youre hertes shall reioyce / and youre ioye shall no man take from you. ✠ And in that daye shal ye axe me no question. ✠ Verely/ verely I saye vnto you / whatsoeuer ye shall
mat. vij. a and. xxj. c Mar. xj. c Luc. xj. d Jaco. j. a. axe the father in my name/ he wil geue it you. Hytherto haue ye axed nothinge in my name. Axe & ye shall receaue it: that youre ioye maye be full.

These thinges haue I spokē vnto you in prouerbes. The ty- F
me will come whē I shall no moare speake to you in prouerbes:

but I

but I shall shewe you playnly fro my father. At that daye shall ye axe in my name. And I saye not vnto you that I wyll speake vnto my father for you. For the father hym selfe loueth you/ because ye haue loued me/ and haue beleued that I came out from God. I went out from the father/ & came into the worlde/ and I leue the worlde agayne/ and go to the father.

G His disciples sayde vnto hym: lo nowe speakest thou playnly/ and thou vsest no prouerbe. Now knowe we that thou vnderstondest all thynges/ and nedest not that any man shuld axe the any question. Therfore beleue we that thou camst from God. ✠ Jesus answered them. Now ye do beleue: Beholde the houre draweth nye/ & is all ready come that ye shalbe scattered euery man his wayes/ & shall leaue me alone. And yet am I not alone For the father is with me. mat. xxvj. mar. xiiij.

These wordes haue I spoken vnto you/ that in me ye might haue peace. For in the worlde shal ye haue tribulacion: but be of good cheare/ I haue ouercome the worlde.

¶ The prayer of Jesus for them whome he had geuen to him.

¶ The. xvij. Chapter. ✠

A THese wordes spake Jesus/ & lyfte vp his eyes to heauē/ & sayde: father the houre is come/ glorify thy sone/ that thy sone maye glorify the: as thou hast geuen him power ouer all flesshe/ that he shulde geue eternall lyfe to as many as thou hast geuen hym. This is lyfe eternall/ that they myght knowe the/ that only very God/ & whom thou hast sent Jesus Christ.

I haue glorifyed the on the erth. I haue fynysshed the worke which thou gauest me to do. And nowe glorify me thou father with thyne owne selfe/ with the glory which I had with the yer the worlde was. I haue declared thy name vnto the men whiche thou gauest me out of the worlde. Thyne they were & thou gauest them me/ and they haue kept thy sayinges. Nowe they knowe that all thinges what soeuer thou hast geuen me/ are of the. For I haue geuen vnto them the wordes whiche thou gauest me/ and they haue receaued them/ and know surely that I came out from the: and do beleue that thou dydest send me.

B I praye for them/ & praye not for the worlde: but for thē which thou hast geuen me/ for they are thyne. And all myne are thyne

and thyne are myne / & am glorified in them. And now am I no moare in the worlde / but they are in the worlde / & come to the. ✠ Wholy father kepe in thyne owne name / them which thou hast geuen me / that they maye be one / as we are. Whyl I was with them in the worlde / I kepte them in thy name. Those that thou gauest me / haue I kepte / & none of them is lost / but
Psal. viij that lost chylde / that the scripture myght be fulfylled.

Now come I to the / & these wordes speake I in the worlde / C
that they myght haue my ioye full in them. I haue geue them thy wordes / and the worlde hath hated them / because they are
48 not of the worlde / euen as I am not of the worlde. I desyre not that thou shuldest take them out of the worlde: but that thou kepe them from euyll. ✠ They are not of the worlde / as I am not of the worlde. Sanctifye thē with thy trueth. Thy saying is trueth. As thou dyddest send me into the worlde / euen so haue I sent them unto the worlde / & for their sakes sanctify I my selfe / that they also might be sanctified thorowe the truthe.

I praye not for them alone: but for them also which shall be- D
leue on me thorow their preachinge / that they all maye be one / as thou father arte in me / and I in the / that they maye be also one in vs / that the worlde maye beleue that thou hast sent me. And that glory that thou gauest me / I haue geuen them / that they maye be one / as we are one. I in them / and thou in me / that they maye be made perfecte in one / and that the worlde maye knowe that thou hast sent me / & hast loued them as thou hast loued me.

Father / I will that they which thou hast geuen me / be with me where I am / that they may se my glory which thou hast geuen me. For thou louedest me before the making of the worlde. O righteous father / the very worlde hath not knowen the: but I haue knowen the / and these haue knowen that thou hast sent me. And I haue declared vnto them thy name / and wil declare it / that the loue wherwith thou hast loued me / be in them / and that I be in them.

C Jesus is betrayed. The Jewes fell backe to the erth at the worde of Christ. Peter stryeke of the eare of Malchas. Jesus was led to Annas and Cayphas / and from them to Pylate.

C The. xviij. Chapter. ✠

When

A When Jesus had spoken these wordes / he went forth with his disciples ouer the broke Cedron / where was a garden into ỹ which he entred with his disciples. Judas also which betrayed him / knewe the place: for Jesus ofte tymes resorted thither with his disciples. Judas then after he had receaued a bonde of mẽ / and ministers of the hye Prestes & Pharises / came thither with lanterns & fyerbrondes and wepens. Then Jesus knowinge all thynges that shulde come on him / went forth and sayde vnto them / whom seke ye? They answered him: Jesus of Nazareth. Jesus sayde vnto them: I am he. mat. xxvj. mar. xiiij. lu. xxij. d. mat. xxvj. mar. xiiij. luc. xxij. c

B Judas also which betrayed him / stode with thẽ. But assone as he had sayd vnto them / I am he / they went backe wardes and fell to the groũde. And he axed them agayne: whome seke ye? They sayde: Jesus of Nazareth. Jesus answered: I sayd vnto you / I am he. If ye seke me / let these go their way. That the sayinge myght be fulfylled which he spake: of thẽ which thou gauest me / haue I not lost one.

Simon Peter had a sweard / and drue it / and smote the hye prestes seruaũt / and cut of his ryght eare. The seruauntes name was Malchas. Then sayde Jesus vnto Peter: put vp thy swearde into the sheath: shal I not drinke of the cup which my father hath geuen me? Then the company and the Captayne / and the ministers of the Jewes toke Jesus and bounde him / & led him away to Anna fyrst: for he was fatherelawe vnto Cayphas / which was the hye Preste ỹ same yeare. Cayphas was he that gaue counsel to the Jewes / that it was expedient that one man shulde dye for the people.

C And Simon Peter folowed Jesus & another disciple: that disciple was knowen of the hye preste / and went in with Jesus into the pallys of the hye preste. But Peter stode at the dore without. Then went out that other disciple which was knowen vnto the hye preste / and spake to the damsell that kept the dore / and brought in Peter. Then sayde the damsell that kept the dore vnto Peter: Arte not thou one of this mannes disciples? He sayde: I am not. The seruauntes and the ministers stode there / and had made a fyer of coles: for it was colde: and they warmed them selues. Peter also stode amonge them and warmed him selfe. mat. xxvj. mar. xiiij. luc. xxij. f

The hye preste axed Jesus of his disciples & of his doctrine. D
Jesus answered him: I spake openly in ỹ worlde. I euer taught
in the synagoge and in the temple whyther all the Jewes resor-
ted/and in secrete haue I sayde nothinge: Why axest thou me?
Axe them which heard me/what I sayde vnto them. Beholde
mat.xxvj. they can tel what I sayde. When he had thus spokē/ one of the
mar.xiiij ministers which stode by/smote Jesus on the face/sayinge: an-
Lu.xxij.g swerest thou the hye preste so? Jesus answered him. If I haue
euyll spoken/ beare witnes of the euyll: If I haue well spoken/
why smytest thou me? And Annas sent him bounde vnto Cay-
phas the hye preste.

Simon Peter stode and warmed him selfe: And they sayde E
vnto him: arte not thou also one of his disciples? He denyed it/
and sayde: I am not. One of the seruaūtes of the hye preste (his
colyn whose eare Peter smote of) sayde vnto him: dyd not I se
the in the garden with him? Peter denyed agayne: and imme-
diatly the cocke crewe.

mat.xxvij Then led they Jesus frome Cayphas into the hall of iudge- F
mar.xv.a ment. It was in the morninge/and they them selues went not
luc.xxij.g into the iudgement hall lest they shuld be defyled/but that they
myght eate the paschal lambe. Pylate then wēt out vnto them
and sayde: what accusacion bringe ye agaynst this man? They
answered and sayd vnto him. If he were not an euyll doar/we
wold not haue deliuered him vnto the. Then sayd Pylate vn-
to them: take ye him/ and iudge him after youre owne lawe.
Then the Jewes sayd vnto him. It is not lawful for vs to put
any mā to deeth. That the wordes of Jesus myght be fulfylled
which he spake/signifyinge what deeth he shuld dye.

mat.xxvij Then Pylate entred into the iudgement hall agayne/ and G
mar.xv.b called Jesus/ & sayd vnto him: arte ỹ the kynge of the Jewes?
Lu.xxiij. Jesus answered: sayst thou that of thy selfe/ or dyd other tell it
the of me? Pylate answered: Am I a Jewe? Thyne owne na-
cion & hye prestes haue delyuered the vnto me. What hast thou
done? Jesus answered: my kyngdom is not of this worlde. If
my kyngdome were of this worlde/ then wolde my mynisters
suerly fyght/ that I shulde not be delyuered to the Jewes/ but
now is my kyngdome not from hence. Pylate sayde vnto him:
Arte thou a kynge then? Jesus answered: Thou sayest that I
am a

am a kynge. For this cause was I borne / & for this cause came I into the worlde / that I shuld beare witnes vnto the trueth. And all that are of the trueth heare my voyce. Pylate sayd vnto him: what thinge is trueth. And when he had sayd that / he went out agayne vnto the Jewes / & sayde vnto them: I fynde in him no cause at all. ye haue a custome / that I shulde delyuer you one lowsse at ester. Wil ye that I lowse vnto you the kynge of the Jewes. Then cryed they all agayne sayinge: Not him / but Barrabas: that Barrabas was a robber. mat. xxvij mar. xv. b luc. xxiij.

¶ Jesus was condempned to the deeth of the crosse.
Of them that stode by the crosse. Jesus was thrust in with a speare.
Joseph begged the body of Jesus and buryed it.

¶ The. xix. Chapter.

A Then Pylate toke Jesus and scourged him. And the soudiers wounde a croune of thornes & put it on his heed. And they dyd on him a purple garment / and sayd: hayll kynge of the Jewes: & they smote him on the face. Pylate went forth agayne / & sayde vnto them: beholde I bringe him forth to you / that ye maye knowe / that I fynde no faute in him. Then came Jesus forth wearinge a croune of thorne and a robe of purple. And Pylate sayde vnto them: beholde the man. When the hye Prestes & ministers sawe him / they cryed sayinge: crucify him / crucify him. Pylate sayde vnto them. Take ye him and crucify him: for I fynde no cause in him. The Jewes answered him. We haue a lawe / and by oure lawe he ought to dye: because he made him selfe the sone of God. mat. xxvij mar. xv. b

Whē Pylate heard that saying / he was the moare afrayde / and went agayne vnto the iudgement hall / and sayde vnto Jesus: whence arte ÿ. But Jesus gaue him none answere. Then sayd Pylate vnto him. Speakest thou not vnto me. Knowest thou not that I haue power to crucify the / and haue power to
B lowse the. Jesus answered: Thou couldest haue no power at all agaynst me / except it were geuen the from aboue. Therfore he that deliuered me vnto ÿ / is moare in synne. And frō thence forth sought Pylate meanes to lowse him: but ÿ Jewes cryed saying: yf thou let him go / ÿ arte not Cesars frende. For whosoeuer maketh him selfe a kynge / is agaynst Cesar.

When Pylate heard that sayinge / he brought Jesus forth / and sate doune to geue sentence / in a place called the pauement:

but in the Hebrue tõge/Gabbatha. It was ỹ ſaboth eue which falleth in the eſter feaſt/ & about ỹ ſixte houre. And he ſayde vnto ỹ Jewes: beholde your kynge. They cryed/away with him away wt him/crucify him. Pylate ſayd vnto them. Shal I crucify your kynge? The hye preſtes anſwered: we haue no kynge but Ceſar. Then delyuered he him vnto them/to be crucifyed.

mat.xxvij mar.xv.b lue.xxiij c And they toke Jeſus/and led him awaye. And he bare his C
croſſe and went forth into a place called the place of deed mens ſcolles/which is named in Hebrue/Golgotha. Where they crucifyed him/and two other with him/on ether ſyde one/ & Jeſus in the myddes. And Pylate wrote his tytle / and put it on the croſſe. The wrytynge was: Jeſus of Nazareth / kynge of the Jewes. This tytle reed many of the Jewes. For ỹ place where Jeſus was crucified/was nye to the cyte. And it was wrytten in Hebrue/Greke ād Latyn. Then ſayde the hye preſtes of the Jewes to Pylate: wryte not kynge of the Jewes: but that he ſayd/I am kynge of the Jewes. Pylate anſwered: what I haue wrytten/that haue I wrytten.

mat.xxvij mar.xv.b Lu.xxiij. Then the ſoudiers/when they had crucified Jeſus/toke his D
garmentes & made foure partes/to euery ſoudier a parte/and alſo his cote. The cote was without ſeme/ wrought vpon thorowoute. And they ſayd one to another. Let vs not deuyde it/ but caſte lottes who ſhall haue it: That the ſcripture myght be
Pſal.xxj. fulfylled which ſayeth. They departed my rayment amonge them/and on my cote dyd caſt lotes. And the ſoudiers dyd ſuch thynges in dede.

Then ſtode by the croſſe of Jeſus his mother/& his mothers ſyſter / Mary the wyfe of Cleophas / and Mary Magdalene. When Jeſus ſawe his mother/& the diſciple ſtondynge whom he loued / he ſayde vnto his mother: woman beholde thy ſone. Then ſayd he to the diſciple: beholde thy mother. And frō that houre the diſciple toke her for his owne.

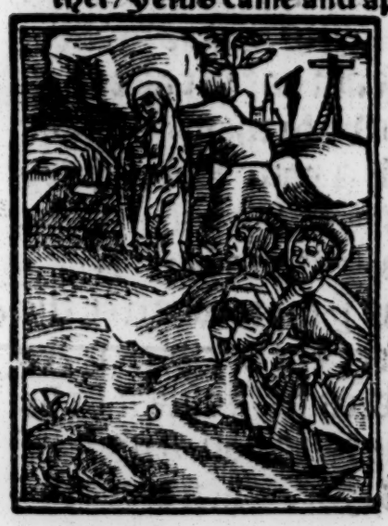
After that when Jeſus perceyued that all thinges were per E
pſal.lxviij formed: that the ſcripture myght be fulfylled/he ſayd: I thyrſt. Ther ſtode a veſſell full of veneger by. And they fylled a ſponge with veneger and woūde it about with yſope/ and put it to his mouth. Aſſone as Jeſus had receaued of the veneger/he ſayde: It is fynyſhed/and bowed his heed/and gaue vp the gooſt.

f The Jewes then because it was the saboth euē/that the bodyes should not remayne vpon the crosse on the saboth daye (for that saboth daye was an hye daye) besought Pylate that their legges myght be broken/and that they myght be taken doune. Then cam the soudiers and brake the legges of the fyrst/and of the other which was crucified with Jesus. But whē they came to Jesus/and sawe that he was deed alredy they brake not his legges: but one of the soudiers with a spere thrust hym into the syde/and forth with came ther out bloud and water.

And he that sawe it/bare recorde/& his recorde is true. And he knoweth that he sayth true that ye myght beleue also. These thinges were done that ỹ scripture should be fulfylled. ye shall not breake a bone of him. And agayne another scripture sayth: They shall loke on him/whom they pearsed. Exo. xij. Nūe. ix. b Zach. xij.

G After ỹ Joseph of Arimathia (which was a disciple of Jesus: but secretly for feare of the Jewes) besought Pylate ỹ he might take doune the body of Jesus. And Pilate gaue hym licēce. And there came also Nicodemus which at the begynnynge came to Jesus by nyght/& brought of myrre & aloes myngled together aboute an hundred pounde wayghte. Then toke they the body of Jesu/& wounde it in lynnē clothes with the odoures/as the maner of the Jewes is to bury. And in the place where Jesus was crucified/was a garden/& in the garden a newe sepulcre/ wherin was neuer mā layde. There layde they Jesus because of the Jewes saboth euē/for the sepulcre was nye at honde. ✠ mat. xxvij mar. xv. b Lu. xxiij.

¶ The resurrection of Christ. Mary Magdalene came fyrst to the graue/ and to hyr appered Christ fyrst. As the disciples were gathered to gether/Jesus came and appered vnto them.



¶ The. xx. Chapter. ✠

A THe morow after the saboth daye came Mary Magdalene early/ whē it was yet darcke/vnto the sepulcre and sawe the stone takē awaye from the toumbe. Then she ranne/& came to Simon Peter and to the other disciple whō Jesus loued/and sayd vnto them. They haue taken awaye the Lorde out of the toumbe/& we cānot tel where they haue layde hym. Peter wēt forth & that other mat. xxvj. Lu. xxiiij

disciple

diſciple & came vnto the ſepulcre. They ranne bothe to gether/ and that other diſciple dyd out runne Peter/and came fyrſt to the ſepulcre. And he ſtouped doune and ſawe the lynnē clothes lyinge/yet went he not in. Then came Simō Peter folowinge him/and went into the ſepulcre/& ſawe the lynnen clothes lye/ and the napkyn that was about his heed / not lyinge with the lynnen clothe/but wrapped to gether in a place by it ſelfe. Then went in alſo that other diſciple which came fyrſt to the ſepulcre/ and he ſaw and beleued. For as yet they knew not the ſcriptures/that he ſhulde ryſe agayne frō deeth. ✠ And the diſciples went awaye agayne vnto their owne home.

mat.xxvij mar.xvj b



✠ Mary ſtode without at ỹ ſepulcre weping. And as ſhe wept/ſhe bowed her ſelfe into the ſepulcre and ſawe two aungels in whyte ſyttinge/the one at ỹ heed and the other at the fete/where they had layde the body of Jeſus. And they ſayde vnto her/womā why wepeſt thou? She ſayde vnto them: For they haue taken awaye my Lorde / and I wote not wher they haue layd him. When ſhe had thus ſayd: ſhe turned her ſelfe backe and ſawe Jeſus ſtondynge: & knewe not that it was Jeſus. Jeſus ſayd vnto her: Woman why wepeſt thou? Whom ſekeſt thou? She ſuppoſynge that he had bene ỹ gardener: ſayde vnto him. Syr yf thou haue borne him hence tell me where thou haſt layd him/ that I maye fet him. Jeſus ſayd vnto her: Mary/ She turned her ſelfe: and ſayde vnto him: Rabboni which is to ſaye maſter. Jeſus ſayde vnto her/touch me not/for I am not yet aſcended to my father: But go to my brethrē & ſaye vnto them/ I aſcēde vnto my father & youre father: to my God & your God. Mary Magdalene came and tolde the diſciples that ſhe had ſene the Lorde/and that he had ſpoken ſuche thynges vnto her. ✠ C

ma.xxviij mar.xvj.c Lu.xxiiij i.cor.xv.a

✠ The ſame daye at nyght/which was ỹ morowe after the ſaboth daye/whē ỹ dores were ſhut/where the diſciples were aſſembled to geder for feare of the Jewes/came Jeſus & ſtode in the myddes/and ſayd to them: peace be with you. And whē he had ſo ſayde/he ſhewed vnto them his ſyde. Then were the

diſciples

disciples glad whē they sawe the Lorde. Then sayde Jesus to them agayne: peace be with you. As my father sent me/ euen so sende I you. And when he had sayde that/ he brethed on them/ and sayd vnto them. Receaue the holy goost. Whosoeuers synnes ye remyt/ they are remytted vnto them. And whosoeuers synnes ye retayne/ they are retayned. ✠

D ✠ But Thomas one of the twelue/ called Didymus/ was not with thē when Jesus came. The other disciples sayd vnto him: we haue sene the Lorde. And he sayd vnto them: except I se in his hondes the print of the nayles/ and trust my honde into his syde/ I wyll not beleue. Mat. xxi.

And after. viij. dayes agayne his disciples were within/ and Thomas with them. Then came Jesus when the dores were shut/ and stode in the myddes and sayde: peace be with you.

After that sayde he to Thomas: bringe thy fynger hyther/ and se my hondes: & bringe thy honde and trust it into my syde and be not faythlesse/ but beleuynge. Thomas answered and sayde vnto him: my Lorde/ & my God. Jesus sayde vnto him. Thomas/ because thou hast sene me/ therfore ÿ beleuest: Happy are they that haue not sene/ and yet beleue.

And many other signes dyd Jesus in the presence of his disciples/ which are not wrytten in this boke. These are wrytten that ye might beleue/ that Jesus is Christ the sone of God/ and that in beleuynge ye myght haue lyfe thorow his name. ✠

¶ To Peter and other that were a fysshinge/ dyd Christ appere agayne.
To Peter he gaue commaundement to fede his shepes and lambes.
Christ shewed before vnto Peter what deed he shulde dye.



A ¶ The. xxi. Chapter. ✠

After ÿ Jesus shewed him selfe agayne at ÿ see of Tyberias. And on this wyse shewed he him selfe. There were to gether Simon Peter and Thomas which is called Didimus/ & Nathanael of Cana a cite of Galile/ & the sones of zebedei/ & two other of ÿ disciples. Simon Peter sayd vnto thē: I go a fysshinge. They sayde vnto him: we also wyll go with the. They wēt their waye & entred into a shippe straycht waye/ & that nyght caught they nothing.

But whē

But when the morynge was now come / Jesus stode on the
shore: neuertheles the disciples knewe not that it was Jesus.
Jesus sayde vnto them: syrs / haue ye any meate? They ans-
wered him / no. And he sayd vnto them: cast out the net on ỹ right
syde of the ship / and ye shall fynde. They cast out / & anone they
were not able to drawe it for the multitude of fysshes.

Then sayde the disciple whom Jesus loued / vnto Peter: It B
is the Lorde. When Simon Peter hearde ỹ it was the Lorde
he gyrde his mantell to him (for he was naked) and sprange un-
to the see. The other disciples came by shippe: for they were not
farre from londe / but as it were two hondred cubites / and they
drewe the net with fysshes. Assone as they were come to londe
they sawe hoot coles and fysshe layd ther on / and breed. Jesus
sayde vnto them: bringe of ỹ fysshe which ye haue now caught.
Simon Peter stepped forth and drewe the net to londe full of
greate fysshes / an hondred and .liij. And for all ther were so ma-
ny / yet was not the net broken. Jesus sayde vnto them: come &
dyne. And none of the disciples durst axe him: what arte thou?
For they knewe that it was the Lorde. Jesus then came and
toke breed / and gaue them / & fysshe lykewyse. And this is now
the thyrde tyme that Jesus appered to his disciples / after that
he was rysen agayne from deeth.

When they had dyned / Jesus sayde to Simon Peter: Si-
mon Joanna / louest thou me more then these? He sayde vnto
him: ye Lorde / thou knowest / that I loue the. He sayde vnto
him: fede my lambes. He sayde to him agayne the secõde tyme:
Simon Joanna / louest thou me? He sayde vnto him: ye Lorde
thou knowest that I loue the. He sayd vnto him: fede my shepe.
He sayde vnto him the thyrde tyme: Simon Joanna / louest
thou me? And Peter sorowed because he sayde to him ỹ thyrde
tyme / louest thou me / and sayd vnto him: Lorde / thou knowest
all thinge / thou knowest that I loue the. Jesus sayd vnto him:
fede my shepe.

Verely verely I saye vnto the / when thou wast yonge / thou C
gerdedst thy selfe / & walkedst whyther thou woldest: but when
thou arte olde / thou shalt stretche forth thy hõdes / and another
shall gyrde the / and leade the whyther thou woldest not. That
spake he signifyinge by what deeth he shuld glorify God.

And when

And when he had sayde thus/he sayde vnto him: ✠ folowe me. Peter turned aboute/and sawe that disciple whom Jesus loued folowynge: whiche also lened on his brest at supper and sayde: Lorde which is he that shall betraye the? When Peter sawe him/he sayde to Jesus: Lorde what shall he here do? Jesus sayd vnto him: yf I wil haue him to tary tyll I come/what is that to the? folowe thou me. Then wēt this sayinge abroode amonge the brethren / that that disciple shulde not dye. yet Jesus sayde not to him/he shall not dye: but yf I will that he tary tyll I come/what is that to the? The same disciple is he/which
C testifyeth of these thynges/and wrote these thinges. And we knowe / that his testimony is true. ✠ There are also many other thynges which Jesus dyd: the which yf they shulde be wrytten euery one/ I suppose the worlde coulde not contayne the bokes that shulde be wrytten.

Here endeth the Gospell of Saynct John.

There after folowe the Actes of the Apostles / made by Saynct Luke.

The Actes

¶ The Actes of the Apostles/Wrytten by Saynct Luke the Euangelist/which was present at the doynges of them.

¶ After Christ was ascended/the disciples remayned together. The fyrst sermone of Peter. The ende of Judas. How the lot fell on Mathias.

¶ The Fyrst Chapter.



IN the former treatise (deare frende Theophilus) I haue wrytten of all that Jesus began to do & teache / vntyll the daye/in whiche he was taken vp / after that he (throwe ỹ holy goost) had geuẽ cõmaundemẽtes vnto the Apostles/ which he had chosen/to whõ also he shewed hymselfe alyue after his passion by many tokẽs/apperynge vnto thẽ fourty dayes/ãd speakynge of the kyngdom of God/& gathered them to gether/ & cõmaunded them/that they shuld not departe from Jerusalem: but to wayte for the promys of the father / wherof ye haue hearde of
Lu.xxiiij me. For John baptised with water: but ye shalbe baptised with the holy goost / and that with in this feawe dayes. When they were come together/they axed of him saying: Lorde wilt thou at this tyme / restore agayne the kyngdome to Israel? And he sayde vnto them: It is not for you to knowe the tymes/ or the seasons which ỹ father hath put in his owne power: but ye shal receaue power of the holy goost which shal come on you And ye shall be witnesses vnto me in Jerusalem/and in all Jewry and in Samary/and euen vnto the worldes ende.

And whẽ he had spoken these thinges/whill they beheldeA/he B was taken

was taken vp and a cloude receaued him vp out of their syght. And whyle they loked stedfastly vp to heauē as he wēt/beholde two men stode by them in whyte apparell/which also sayde: ye men of Galile why stond ye egasynge vp into heauē? This same Jesus which is taken vp from you into heauen / shall so come/ euen as ye haue sene him go into heauen. ✠

Then returned they vnto Jerusalem from mount Olyuete Lu.xxiiij
which is nye to Jerusalem conteyninge a saboth dayes iorney. And whē they were come in/they wēt vp into a parler/where aboode booth Peter and James / John and Andrew/Philip and Thomas/Bartlemew & Matthew/James the sone of Alpheus/and Simon zelotes/and Judas James sone. These all continued with one accorde in prayer and supplicacion with the wemen and Mary the mother of Jesu/and with his brethren.

C ✠ And in those dayes Peter stode vp in the myddes of the disciples and sayde(the noumbre of names that were together were aboute an hondred and twenty)ye men and brethrē this scripture must haue nedes bene fulfylled which the holye goost thorow the mouth of Dauid spake before of Judas which was Psalm.xl
gyde to them that toke Jesus. For he was noumbred with vs/ Iob.xviij.
and had obtayned fellouship in this ministracion. And the same mat.xxvij
hath now possessed a plot of groūde with ỹ rewarde of iniquite and when he was hanged/brast a sondre in the myddes/and all his bowels gusshed oute. And it is knowen vnto all the inhabiters of Jerusalem: in so moche that that felde is called in their mother tonge Acheldema/that is to saye/the bloud felde.

D It is writtē in ỹ boke of Psalmes: His habitaciō be voyde/& pſa.lxviij
no mā be dwellinge therin: & his Bisshoprycke let another take. psal. cviij
Wherfore of these mē which haue cōpanyed with vs/al ỹ tyme that the Lorde Jesus wēt in & out amōge vs/beginnyng at the baptime of John vnto that same daye ỹ he was takē vp frō vs/ must one be ordeyned to beare witnes w̄ vs of his resurrecciō.

And they apoynted two/Joseph called Barsabas(whose syr name was Justus)and Mathias. And they prayed / sayinge: thou Lorde which knowest the hertes of al mē/shewe whether of these two thou hast chosen/that the one may take the rowme of this ministracion and Apostleshippe/frome which Judas by transgression fell that he might go to his owne place. And they

gaue forth

gaue forth their lottes/and the lot fel on Mathias/and he was counted with the eleuen Apostles. ✠

¶ How the disciples receaued the holy goost. How they spake with diuerse tounges. The people wondred at thē/and thought them dronken. At the preachynge of Peter were conuerted a great multitude. How goodes were comen amonge the Apostles.

¶ The.ij. Chapter. ✠

A WHen the fyftith daye was come/ they were all withe one accordinge together in one place. And sodēly there came a sounde from heauen/as it had bene the commynge of a myghty wynde/and it fylled all the house wher they sate. And ther appered vnto them clouen tounges/lyke as they had bene fyre/& it sate vpon eache of them: and they were all fylled with the holy goost/and begāne to speake with other tounges/euen as the spirit gaue them vtteraunce.

B And there were dwellinge at Jerusalē Jewes deuoute men which were of all naciōs vnder heauē. When this was noysed aboute/the multitude came to gether & were astonyed/because that euery man hearde them speake his owne tounge. They wondred all and marueyled sayinge amonge them selues/ Beholde/are not all these which speake of Galile? And how heare we euery man his owne tounge wherin we were borē: Parthians/Medes and Elamytes/and the inhabiters of Mesopotamia/of Jewry & of Capadocia/of Ponthus & Asia/Phrigia/ Pamphilia/and of Egypte/ād of the partes of Lybia which is besyde Syrene/and straūgers of Rome/ Jewes & conuertes/ Grekes and Arabians:we haue hearde them speake with oure owne toūges the greate workes of God. ✠ They were all amased/and wondred sayinge one to another:what meaneth this? Other mocked them sayinge:they are full of newe wyne.

C ✠ But Peter stepped forth with the eleuen/and lyfte vp his voyce/& sayde vnto them:ye mē of Jewry/and all ye that inhabite Jerusalem:be this knowē vnto you and with youre eares heare my wordes. These are not dronken as ye suppose: for it is yet but the thyrde houre of the daye. But this is that which
Iohe. ij. g was spoken by the prophete Johel: It shall be in the laste dayes sayth God:of my spirite I will powre out vpon all flesshe. And your sones and youre doughters shall prophesy/& youre yonge men shall se visions/and youre olde men shal dreame dreames.

And on my

And on my seruaũtes/and on my honde maydẽs I will powre out of my spyrete in those dayes/and they shall prophesie. And I will shewe wonders in heauẽ aboue/& tokens in ỹ erth beneth/ bloud & fyre/and the vapour of smoke. The sonne shalbe turned into darcknes/and the mone into bloud/before that greate and notable daye of the Lorde come. And it shalbe/that whosoeuer shall call on the name of the Lorde shalbe saued. ✠

D ✠ ye men of Israel heare these wordes: Iesus of Nazareth roma.x.c a man approued of God amonge you with myracles/wonders and signes which God dyd by him in the myddes of you/as ye youre selues knowe: him haue ye takẽ by the hondes of vnrighteous persones/after he was deliuered by the determinat coũsell and fore knowledge of God/and haue crucifyed and slayne/ whom God hath raysed vp & lowsed the sorowes of deeth/ because it was vnpossible that he shuld beholden of it. For Dauid Psal.xv. speaketh of him: Afore honde I sawe God alwayes before me. For he is on my right honde/that I shuld not be moued. Therfore dyd my herte reioyce/and my tounge was glad. Moreouer also my flesshe shall rest in hope/because thou wylt not leue my soule in hell/nether wylt suffre thyne holye to se corrupcion Thou hast shewed me the wayes of lyfe/and shalt make me full of ioye with thy countenaunce. ✠

E Men and brethren/let me frely speake vnto you of the patri arke Dauid: For he is both deeth and buryed/and his sepulcre iij.re.ij.b remayneth with vs vnto this daye. Therfore seynge he was a Prophet/& knewe that God had sworne with an othe to him/ that the frute of his loynes shuld syt on his seat (in that Christ shuld ryse agayne in the flesshe) he sawe before/and spake of the resurreccion of Christ/that his soule shulde not be left in hell/ nether his flesshe shulde se corrupcion. This Iesus hath God raysed vp/wherof we all are witnesses.

Sence now that he by the right honde of God exalted is/ & hath receaued of the father ỹ promyse of the holy goost/he hath sheed forth that which ye now se & heare. For Dauid is not ascended into heauẽ/but he sayd: The Lorde sayde to my Lorde Psal.cix. syt on my ryght honde/vntyll I make thy fooes thy fote stole. So therfore let all the house of Israel knowe for a surety/that God hath made the same Iesus whõ ye haue crucifyed/Lorde

and Chriſt. When they heard this/they were pricked in their F
hertes/and ſayde vnto Peter and vnto the other apoſtles: ye
men & brethren/what ſhal we do. Peter ſayd vnto them: repēt
& be baptyſed euery one of you in the name of Jeſus Chriſt for
the remiſſion of ſynnes / & ye ſhall receaue the gyfte of the holy
gooſt. For the promyſe was made vnto you & to your chyldren
and to all that are afarre/euen as many as the Lorde our God
ſhal call. And with many other wordes bare he wytnes and ex-
horted them ſayinge: Saue your ſelues from this vntoward
generacion. Then they that gladly receaued his preachynge/
were baptiſed: and the ſame daye/ther were added vnto them
about thre thouſande ſoules.

And they contynued in the apoſtles doctrine & felouſhyppe/ G
and in breakynge of breed/and in prayer. And feare came ouer
euery ſoule. And many wōdres and ſignes were ſhewed by the
Apoſtles. And all that beleued kepte them ſelues to geder/and
hadde thynges cōmen/and ſolde their poſſeſſions and goodes/
and departed them to all men/as euery man hadde nede. And
they contynued dayly with one accorde in the temple/and bra-
ke breed in euery houſſe / and dyd eate their meate to gether/
with gladnes and ſynglenes of herte prayſinge God / and had
fauour with al the people. And the Lorde added to the congre
gacion dayly ſuche as ſhulde be ſaued.

The halt is cured in the name of Chriſt.
Peter had nether golde ner ſiluer.
The ſermon of Peter.

The.iij. Chapter.

PEter and John went vp to geder into the temple at the A
nynthe houre of prayer. And ther was a certayne man
halt from his mothers wombe/whom they brought and layde
at the gate of the temple called beutyfull/to aſke almes of them
that entred into the temple. Which ſame when he ſawe Peter
and John/that they wolde into the temple/deſyred to receaue
an almes. And Peter faſtened his eyes on him with John and
ſayde: loke on vs. And he gaue hede vnto them/truſtynge to re
ceaue ſome thynge of them. Then ſayd Peter: Siluer & golde
haue I none/ſuch as I haue/geue I the. In the name of Jeſus
Chriſt of Nazareth riſe vp & walke. And he toke him by ỹ right
honde/and lyfte him vp. And immediatly his fete & anclebones

receaued

receaued strēgth. And he sprang / stode & also walked & entred with them into the tēple / walkinge & leapyng & laudyng God.

And al the people sawe him walke and laude God. And they knewe him / that it was he which sate & begged at the beautyfull gate of the temple. And they wondred & were sore astonyed at ỹ which had happened vnto him. And as the halt which was healed helde Peter and John / all the people rāne amased vnto them in Salomons porche.

B When Peter sawe that / he answered vnto the people. ✠ ye men of Israel / why maruayle ye at this / or why loke ye so stedfastly on vs / as though by oure owne power or holynes / we had made this man go? The God of Abraham / Isaac & Jacob / the God of oure fathers had glorified his sone Jesus / whom ye deliuered / and denyed in the presence of Pylate / when he had iudged him to be lowsed. But ye denyed the holy and iust / and desyred a mortherar to be geuen you and kylled the Lorde of lyfe / whom God hath raysed frō deeth / of the which we are witnesses. And his name thorow ỹ fayth of his name / hath made this mau sound / whom ye se and knowe. And the fayth which is by him / hath geuen to him this health in the presence of you all. mat.xxvij mar.xv.c luc.xxiij c ioh.xviij g

C And now brethren I wote well that thorow ignorannce ye dyd it / as dyd also your heddes. But those thinges which God before had shewed / by the mouth of al his Prophetes / how that Christ shuld suffre / he hath thus wyse fulfylled. Repēt ye therfore & turne / that your synnes maye be done away / ✠ whē the tyme of refreshing cōmeth / which we shal haue of ỹ presence of the Lord / & whē God shal send him / which before was preached vnto you / ỹ is to wit Jesus Christ / which must receaue heuē vntyll the tyme ỹ all thinges / which God had spokē by the mouth of al his holy prophetes sence ỹ worlde begā / be restored agayn.

For Moses sayde vnto ỹ fathers: A Prophet shal the Lorde youre God rayse vp vnto you / euen of youre brethrē lyke vnto me: him shall ye heare in all thinges whatsoeuer he shal saye vnto you. For the tyme wil come / that euery soule which shall not heare that same prophet / shalbe destroyed from amōge the people. Also all the prophetes from Samuel & thence forth / as many as haue spoken / haue in lykewyse tolde of these dayes. deu.xviij

D ye are the chyldren of the Prophetes and of the couenaunt /

which God hath made vnto our fathers/sayinge to Abraham: Euē in thy seed shal all kynredes of ỹ erth be blessed. Fyrst vnto you hath God rayled vp his sone Jesus / & him he hath sent to blysse you/ ỹ euery one of you shuld turne frō your wyckednes.

¶ Peter and John was presoned. Peter & John were presoned because they confessed Christ to be the only sauyour. The answer of Peter at his examinacion. Peter and John were forbydden to preache Christ. The prayer of the Apostles. All thinges were commen.

¶ The. iiij. Chapter.

AS they spake vnto the people/the prestes and the rular of the temple/& the Saduces came vpon them/takyng it greuously that they taught the people & preached in Jesus/ the resurreccion from deeth. And they layde hondes on them/ and put them in holde vntyll the next daye/for it was now euē tyde. How be it many of them which herde the wordes beleued and the noumbre of the men was aboute fyue thousande. A

And it chaūsed on the morow that their rulars & elders and scribes: as Annas the chefe preste and Cayphas and John and Alexāder and as many as were of the kynred of the hye prestes gathered together at Jerusalem/& set the other before them/& axed: by what power or in what name haue ye done this syrs:

psal. cxvij Dat. xxj. mar. xij. a Luc. xx. c esa. xxviij i. Pe. ij. a Ro. ix. g.

✠ Then Peter full of the holy goost sayd vnto them: ye rulars of the people/& elders of Jsrael/yf we this daye are examined of the good dede done to the sycke man / by what meanes he is made whoale: be it knowē vnto you all/and to the people of Jsrael/that in the name of Jesus Christ of Nazareth/whō ye crucifyed/and whom God rayled agayne from deeth: euen by hym doth this mā stonde here present before you whole. This is the stone cast a syde of you bylders/which is set in the chefe place of the corner. Nether is there saluacio in any other. Nor yet also is ther any other name geuē to mē wherin we must be saued. ✠

When they sawe the boldnes of Peter & John / and vnderstode that they were vnlerned mē & laye people/they marueyled/and they knew them/that they were with Jesu: and beholdinge also the mā/which was healed stonding with them: they coulde not saye agaynst it. But they commaūded them to go a syde out of the counsell/& coūceled amonge them selues saying: what shall we do to these men: For a manifest signe is done by them/& is openly knowen to all them that dwell in Jerusalem B

and we

and we cānot denye it. But that it be noysed no further amōge the people / let vs threaten and charge them that they speake hence forth to no man in this name.

C And they called them / and cōmaunded them that in no wyse they shuld speake or teache in the name of Jesu. But Peter and John answered vnto them & sayde: whether it be ryght in the syght of God / to obeye you moare then God / iudge ye. For we cannot but speake that which we haue sene & herde. So threatened they them and let them go / and founde nothynge how to punisshe them / because of the people. For all mē lauded God for the myracle which was done: for the mā was aboue fourty yere olde / on whom this myracle of healynge was shewed.

Assone as they were let go / they came to their felowes / and shewed all that the hye Prestes and elders had sayde to them. And when they hearde that / they lyfte vp their voyces to God with one accorde / and sayde: Lorde / thou arte God which hast made heauen and erth / the see and all that in them is / which by the mouth of thy seruaunt Dauid hast sayde: Why dyd the hethen rage / and the people ymagen vayne thinges. The kynges of the erth stode vp / and the rulars came together / agaynst the Lorde and agaynst his Christ. Psal.ij.a

D For of a trueth / agaynst thy holy chylde Jesus whome thou hast anoynted / both Herode and also Pōcius Pylate / with the gentyls & the people of Israel gaddered them selues to gether for to do whatsoeuer thy hondes & thy counsell determined before to be done. And now Lorde / beholde their threateninges / and graunte vnto thy seruauntes with all confydence to speake thy worde. So that thou stretche forth thyne honde that healinge and signes and wonders be done by the name of thy holy chylde Jesus. And assone as they had prayed / the place moued where they were assembled to gether / and they were all fylled with the holy goost / & they spake the worde of God boldely.

E ✠ And the multitude of them that beleued / were of one hert / and of one soule. Also none of thē sayde / that any of the thinges which he possessed / was his owne: but had all thinges commen And with greate power gaue the Apostles witnes of the resurreccion of the Lord Jesu. And greate grace was with them al. Nether was there any amōge them / that lacked. For as many

 as were

as were possessers of londes or housses/solde them and brought the pryce of the thynges that were solde/and layed it doune at the apostles fete. And distribucion was made vnto euery man accordynge as he had nede. ⊢

And Joses which was also called of the apostles/Barnabas (that is to saye/the sone of consolacion)beynge a Leuite/and of the countre of Cypers had londe/and solde it & layde the pryce doune at the apostles fete.

¶ Ananias & Saphira his wyfe was slayne for lyenge to the holy goost How wonderfull myracles God dyd by the hondes of the apostles. How the apostles were presoned and deliuered agayne by the aūgell of God. God is rather to be obeyed then men. The counsell of Gamaliel. The apostles ceased not preachinge.

¶ The.v. Chapter.

A Certayne mā named Ananias with Saphira his wyfe A
solde a possessiō/and kepte away parte of the pryce(his wyfe also beynge of counsel)and brought a certayne parte/and layde it doune at the apostles fete. Then sayd Peter: Ananias/ how is it that sathan hath fylled thyne hert / that thou shuldest lye vnto the holy goost/and kepe awaye parte of ỹ pryce of the lyuelod: Pertayned it not vnto the only/and after it was solde/ was not the pryce in thyne owne power? Howe is it that thou hast conceaued this thynge in thyne herte? Thou hast not lyed vnto men/but vnto God. Whē Ananias hearde these wordes he fell doune and gaue vp the goost. And great feare came on al them that these thynges hearde. And the yonge men rose vp/ and put him a parte/and caryed him out/and buryed him.

And it fortuned as it were aboute the space of.iy. houres af- B
ter that his wyfe came in / ygnorant of that which was done. And Peter sayd vnto her: Tell me/gaue ye ỹ lōde for so moch? And she sayd: ye/for so moche. Then Peter sayd vnto her why haue ye agreed to gether/to tempt the spirit of the Lorde/Beholde the fete of them which haue buryed thy husbande / are at the dore / and shall cary the out. Then she fell doune strayghte waye at his fete & yelded vp the goost. And the yonge men cam in/and founde her deed/and caryed her out/and buryed her by her husbande. And great feare came on all the congregacion/ and on as many as hearde it.

By the hondes of the apostles were many signes & wondres C
shewed

shewed amonge the people. And they were all together with one accorde in Salomons porche. And of other durste no man ioyne him selfe to them: neuer the later ỹ people magnified thē. The noumbre of them that beleued in the Lorde both of men & wemen/ grewe more and more: in so moche that they brought the sycke into the stretes/ and layde them on beddes and paletes/ that at the lest waye the shadowe of Peter when he came by myght shadow some of them. There came also a multitude out of the cyties round about/ vnto Jerusalē/ bryngynge sycke folkes/ and them which were vexed with vnclene spirites. And they were healed euery one.

D Then the chefe preste rose vp and al they that were with him (which is the secte of the Saduces) and were full of indignaciō and layde hondes on the apostles/ and put them in the commen preson. But the aungell of the Lorde by nyght opened the preson dores/ and brought them forth / and sayde: go/ steppe forth/ and speake in the temple to the people all the wordes of this lyfe. When they hearde that/ they entred into the temple early in the mornynge and taught.

The chefe preste came & they that were wt̄ him/ & called a coū cel to geder/ & al ỹ elders of the chyldrē of Israel & sent to ỹ preson to fet thē. When ỹ ministres came & foūde thē not in the preson they retourned & told saying: ỹ preson foūd we shut as sure as was possible: & the kepers stondyng without before ỹ dores. But whē we had opened/ we foūd no mā within. Whē the chefe preste of all & the ruler of the tēple & the hye prestes herde these thynges/ they douted of them/ wher vnto this wolde growe.

E Then came one and shewed them / behold the men that ye put in preson/ stonde in the temple/ and teache the people. Then wēt the ruler of the temple with ministers/ and brought them without violence. For they feared the people/ lest they shuld haue bene stoned. And whē they had brought them/ they set them before the counsell. And the chefe preste axed them sayinge: dyd not we steaytely cōmaund you that ye shulde not teache in this name? And behold ye haue fylled Jerusalē with your doctrine/ and ye intende to bringe this mans bloud vpon vs.

Peter and the other apostles answered and sayd: We ought more to obey God then men. The God of oure fathers rayſed

vp Jesus / whom ye slewe and hanged on tree. Him hath God lyfte vp with his right honde / to be a ruler and a sauiour / for to geue repentaunce to Jsrael and forgeuenes of synnes. And we are his recordes concerninge these thinges & also the holy goost whom God hath geuē to them ỹ obey him. When they hearde that / they claue a sunder: & sought meanes to slee them. Then stode ther vp one in the counsell / a pharisey named Gamaliel / a doctoure of lawe / had in auctorite amonge all the people & com maunded to put the apostles a syde a lytel space / and sayd vnto F them: Men of Jsrael take hede to your selues what ye entende to do as touchynge these men. Before these dayes rose vp one Theudas bostynge him selfe / to whō resorted a nombre of men about a foure hondred which was slayn / and they all which beleued him were scatred abroode and brought to nought. After this man / arose ther vp one Judas of Galile / in the tyme when tribute began / & drewe awaye moche people after him. He also perysshed: and all euen as many as harkened to him are scattered abrood.

And nowe I saye vnto you: refrayne your selues from these G men / let them alone. For yf the counsell of this worke be of men / it will come to nought. But & yf it be of God ye cannot destroy it / least haply ye be founde to stryue agaynste God. And to him they agreed / and called the apostles / & bet them / and cōmaunded that they shulde not speake in the name of Jesu / and let them go.

And they departed from the counsell / reioysynge that they were counted worthy to suffre rebuke for his name. And dayly in the temple & in euery houlse they ceased not / teachynge and preachynge Jesus Chryst.

How .vij. deacones were chosen to minister to the poore.
The accusacion of Stephyn.

The .vj. Chapter.

IN those dayes as ỹ nombre of the disciples grewe / ther A arose a grudge amōge the Grekes agaynst the Hebrues because their wyddowes were despised in ỹ dayly ministringe. Then the twelue called the multitude of the disciples to gether and sayde: it is not mete that we shulde leaue the worde of God & serue at the tables. Wherfore brethren loke ye oute amonge you

monge you seuen mē of honest repoꝛte and full of the holy goost and wysdome/which we maye apoynte to this nedful busynes But we will geue oure selues contunually to prayer/and to the ministracion of the woꝛde. And the sayinge pleased the whole multitude. And they chose Steuen a man full of fayth & of the holy goost/and Philip/& Prochoꝛus / and Nichanoꝛ/and Timon/and Permenas/& Nicholas a cōuerte of Antioche. Which they set befoꝛe the apostles/and they prayed & layde their hondes on them.

B And the woꝛde of God encreased/and the noumbꝛe of the disciples multiplied in Jerusalem greatly/and a greate company of the pꝛestes were obedient to the fayth. ✠ And Steuen full of fayth and power/dyd great wondꝛes and miracles amonge the people. Then ther arose certayne of the synagoge / whiche are called Lybertines and Syꝛenites/and of Alexandꝛia/and of Cilicia and Asia and disputed with Steuen. And they could not resist the wysdome/& the spiꝛit/with which he spake. Then sent they in men/which sayde: we haue hearde him speake blasphemous woꝛdes agaynste Moyses / and agaynste God. And they moued the people and the elders and the scribes: & came vpon him and caught him/and bꝛought him to the counsel/and bꝛought foꝛth false witnesses which sayd. This man ceasith not to speake blasphemous woꝛdes agaynst this holy place and the lawe: foꝛ we hearde him saye: this Jesus of Nazareth shall destroye this place/and shall chaunge the oꝛdinaūces which Moses gaue vs. And all that sate in the counsell/loked stedfastly on him/and sawe his face as it had bene the face of an aungell.

¶ The sermon of Stephyn.
Stephyn is stoned to deeth and pꝛayeth foꝛ his enemyes.
Saul consented to his deeth.

¶ The. vij. Chapter.

A Then sayde the chefe pꝛest: is it euen so? And he sayde: ye men/bꝛethꝛen and fathers/harken to. The God of glory appered vnto our father Abꝛaham whyll he was yet in Mesopotamia/befoꝛe he dwelt in Charran/& sayd vnto him: come out of thy coūtre/and from thy kynred/& come into the londe/whiche I shall shewe the. Then came he oute of the londe of Chaldey/and dwelt in Charran. And after that/assone as his father was deed: he bꝛought him into this lande/in whiche ye now dwel gen. xij. a

now dwell/and he gaue him none inheritaunce in it/no not the
bredeth of a fote: but promysed that he wolde geue it to him to
possesse/and to his seed after him/ whē as yet he had no chylde.
God verely spake on this wyse/that his seed shuld be a dwel-
ler in a straūge londe/& that they shuld kepe thē in bōdage & en-
Gen. xvii treate thē euyl. iiij. C. yeres. But ỹ nacion to whō they shalbe in
Gen. xxi. bōdage will Iudge/sayd God. And after that shall they come-
Gen. xxv. forth/& serue me in this place. And he gaue him the couenaūt of
Gen. xxix circūcision. And he begat Isaac/ & circūcised him the. viij. daye/
and Isaac begat Jacob/& Jacob the twelue Patriarkes.
And the Patriarkes hauyng indignacion solde Joseph into
Gen. xxx. Egypte. And God was with him/and delyuered him out of all
and. xxxv his aduersites/and gaue him fauoure and wysdom in the sight
Genesis of Pharao kynge of Egypte/ whiche made him gouerner ouer
xxxviij. Egypte/and ouer all his housholde.
Gen. xlj. c
Then came there a derth ouer all the lōde of Egypt & Cana- B
an/and great affliccion/ that our fathers founde no sustenaūce.
But when Jacob herde that there was corne in Egypt/he sent
oure fathers fyrst. And at the secōde tyme/ Joseph was knowē
of his brethrē/& Joseph kyndred was made knowne vnto Pha
Gen. xlij. rao. Then sent Joseph & caused his father to be brought and all
Gen. xlv. his kynne/thre score and. xv. soules. And Jacob descended into
Gen. xlvi. Egypt/and dyed both he and our fathers/ and were trāslated
Gen. xlix. into Sichem/& were put in the sepulcre that Abraham bought
Gen. lj. b. for money of the sones of Emor/at Sichem.
When ỹ tyme of ỹ promes drue nye (which God had sworne C
Exod. j. a to Abraham) the people grewe & multiplyed in Egypte/tyll an
other kynge arose which knew not of Joseph. The same dealte
suttely with oure kyndred/& euyll intreated oure fathers/and
made them to cast oute their yonge chyldrē/that they shuld not
Exo. ij. a. remayne alyue. The same tyme was Moses borne/and was a
proper chylde in the syght of God/whiche was norysshed vp in
his fathers houssse thre monethes. When he was cast out/Pha-
raos doughter toke him vp/and norisshed him vp for her owne
sone. And Moses was lerned in all maner wysdome of the E-
gyptians/& was myghty in dedes and in wordes.
And when he was full fourty yere olde/ it came into his hert
to vyset his brethrē the chyldren of Israel. And when he sawe
one of them

one of them suffre wronge/he defended him/and auenged his quarel that had the harme done to him/& smote the Egyptian For he supposed his brethren wolde haue vnderstõde/how that God by his hõdes shulde saue them. But they vnderstode not.

D And the nexte daye he shewed him selfe vnto them as they stroue/and wolde haue set them at one agayne sayinge: Syrs/ye are brethrẽ/why hurte ye one another? But he that dyd his neighbour wronge/thrust him awaye sayinge: who made the a ruler and a iudge amõge vs? What/wilt thou kyll me/as thou dyddest the Egyptian yester daye? Then fleed Moses at that sayinge/and was a stranger in the londe of Madian/where he begat two sones. Exo.ij.c

And when.xl.yeres were expired/ther appered to him in the wyldernes of mounte Syna/an aungell of the Lorde in a flamme of fyre in a bushe. Whẽ Moses sawe it/he wondred at the sight. And as he drue neare to beholde/ỹ voyce of the Lord came vnto him: I am the God of thy fathers/the God of Abraham/the God of Isaac/and the God of Jacob. Moses trembled and durst not beholde. Then sayde the Lorde to him: Put of thy showes frõ thy fete/for the place where ỹ stondest is holy groũd. I haue perfectly sene the afflicciõ of my people which is in Egypte/& I haue heard their groning/& am come doune to deliuer them. And now come & I will sende the into Egypte. Exo.iij.a

E This Moses whom they forsoke sayinge: who made the a ruler and a iudge: the same God sent bothe a ruler and a deliuerer/by the hondes of the aungell which appered to him in the bushe. And the same brought them out shewinge wõdres and signes in Egypt/and in the reed see & in the wyldernes.xl.yeares. This is that Moses which sayde vnto the chyldrẽ of Israel. A Prophet shall the Lorde youre God rayse vp vnto you of youre brethren/lyke vnto me/him shall ye heare. Exo.vij. & viij.ix. x.xj.xiij. Exo.xvi. deu.xviij Exo.xix.

This is he that was in the congregacion/in the wyldernes with the aungell which spake to him in the mounte Syna/and with oure fathers. This man receaued the worde of lyfe to geue vnto vs/to whom oure fathers coulde not obeye/but cast it from them/and in their hertes turned backe agayne into Egypte/sayinge vnto Aaron: Make vs goddes to go before vs. For this Moses that brought vs out of the londe of Egypte/ exo.xxxij.

we wote

we wote not what is become of him. And they made a calfe in those dayes/ & offered sacrifyce vnto the ymage: and reioysed in the workes of their owne hondes.

Then God turned him selfe & gaue them vp/ that they shuld worship the starres of the skye/ as it is writtē in the boke of the
amos.v g Prophetes. O ye of the house of Israel / gaue ye to me sacrifyces & meate offeringes by the space of. xl. yeares in the wylderness: And ye toke vnto you the tabernacle of Moloch / and the starre of youre god Remphan/ figures which ye made to worshippe them. And I will translate you beyonde Babylon.

heb.viij b
iosue.iij.c
exo.xxv.d
F Oure fathers had the tabernacle of witnes in ỹ wyldernes/ as he had apoynted them speakyng vnto Moses/ that he shuld make it accordynge to the fassion that he had sene. Which tabernacle our fathers receaued/ & brought it in with Iosue into the possession of the Gentyls/ which God drawe out before the face
.i.reg.xvj. of oure fathers vnto the tyme of Dauid. Which founde fauour before God/ & wolde fayne haue made a tabernacle for the God of Iacob. But Salomon bylt him an house.

How be it/ he that is hyest of all/ dwelleth not in templis made with hondes/ as sayth the Prophet. Heauē is my seate/ and
.xxxj.psal erth is my fote stole/ what house will ye bylde for me sayth the Lorde: or what place is it that I shuld rest in: hath not my hōde made all these thinges:

G ye stiffenecked and of vncircumcised hertes and eares: ye haue alwayes resysted the holy goost: as youre fathers dyd/ so do ye. Which of ỹ Prophetes haue not youre fathers persecuted: And they haue slayne them/ which shewed before of the cōmynge of that Just / whome ye haue nowe betrayed and morthred. And ye also haue receaued a lawe by the ordinaunce of aungels and haue not kept it.

Whē they herde these thynges/ their hertes claue a sunder/ and they gnasshed on him with their tethe. But he beynge full of the holy goost/ loked vp stedfastly with his eyes into heauen/ and sawe the glorie of God/ and Iesus stondynge on the righte honde of God and sayde: beholde/ I se the heauens open/ & the sone of man stondynge on the ryght honde of God. Then they gaue a shute with a loude voyce/ & stopped their eares & ranne vpon him all at once/ & cast him oute of the cite/ and stoned him.

And the

And the witnesses layde doune their clothes at a yonge manes fete named Saul. And they stoned Steuen calliug on and sayunge: Lorde Jesu receaue my spyete. And he kneled doune and cryed with a lowde voyce: Lorde laye not this synne to their charge. And when he had thus spoken/he fell a slepe.

¶ How the congregacion was persecuted. The buryenge of Stephyn. Saul made hauocke of the congregacion. Philip preached in a cite of Samaria. Of Simon Magus. Mony obtayneth not the gyfte of God. Philip conuerted the Eneuche.

¶ The. viij. Chapter.

A SAul had pleasure in his deeth. And at that tyme there was a great persecuciō agaynst the cōgregacion which was at Jerusalem/& they were all scattered abroade thorowout the regions of Jewry and Samaria/except the Apostles/ Then deuout men dressed Steuen / and made great lamentacion ouer him. But Saul made hauocke of the congregacion/ and entred into euery houlse and drewe out both man and womā/and thrust them unto prison. How be it they that were scattered abroade/went euery where preachyng the worde. Then came Philip into a cite of Samaria/and preached Christ vnto them. And the people gaue hede vnto those thinges which Philip spake/with one accorde/in that they herde and sawe the miracles which he dyd. For vnclene spyetes crying with loude voyce/came oute of many that were possessed of them. And many
B taken with palsies/& many that halted/were healed. And ther was great ioye in that cite. And ther was a certayne mā called Simon/which before tyme in the same cyte/vsed witche crafte and bewitched the people of Samarie/ sayunge that he was a man that coulde do greate thinges. Whom they regarded/frō the lest to the greatest/sayinge: this felowe is the great power of God. And him they set moche by/because that of longe tyme he had mocked them with sorcery. But assone as they beleued Philippes preachinge of the kyngdom of God and of the name of Jesu Christ/they were baptised both men and wemen. Then Simon him selfe beleued also/and was baptysed/and cōtinued with Philip/and wondred beholding the miracles and signes/ which were shewed.

C ✠ When the Apostles which were at Jerusalem/herde saye that Samaria had receaued the worde of God: they sent vnto them Peter

them Peter and John. Which when they were come / prayed for them that they myght receaue the holy gooſt. For as yet he was come on none of them: But they were baptiſed only in the name of Chriſt Jeſu. Then layde they their hondes on them / & they receaued the holy gooſt. ✠

When Simon ſawe / that thorowe layinge on of the Apoſtles hondes on them / the holy gooſt was geuē: he offered them money ſaying: Geue me alſo this power / that on whom ſoeuer I put the hondes / he maye receaue the holy gooſt. Then ſayde Peter vnto him: thy money periſh with the / becauſe thou weneſt that ỹ gyfte of God maye be obteyned with money. Thou haſt nether parte nor fellouſhippe in this buſynes. For thy hert is not ryght in the ſyght of God. Repent therfore of this thy wyckednes / & praye God that the thought of thyne hert maye be forgeuen the. For I perceaue ỹ thou arte full of bytter gall / and wrapped in iniquite. D

Then anſwered Simon and ſayd: praye ye to the Lorde for me / that none of theſe thinges which ye haue ſpokē / fall on me. And they when they had teſtifyed & preached the worde of the Lorde returned toward Jeruſalem / and preached the Goſpell in many cyties of the Samaritans.

✠ Then the aungell of the Lorde ſpake vnto Philip ſaying: aryſe & go toward mydde daye vnto ỹ waye that goeth doune from Jeruſalē vnto Gaza / which is in the deſert. And he aroſe and went on. And beholde a mā of Ethiopia which was a chamberlayne / & of greate auctorite withe Candace quene of the Ethiopians / and had the rule of all her treaſure / came to Jeruſalem for to praye. And as he returned home agayne ſyttynge in his charet / he rede Eſay the Prophete. E

Then the ſprete ſayde vnto Philip: goo neare and ioyne thy ſelfe to yonder charet. And Philip rāne to him / and hearde him rede the prophet Eſayas / and ſayde: Underſtondeſt thou what thou redeſt? And he ſayde: howe can I / excepte I had a gyde? And he deſyred Philip that he wold come vp and ſyt with him: F

Eſa.liij.c The tenoure of the ſcripture which he redde was this. He was ledde as a ſhepe to be ſlayne: & lyke a lambe dōme before his ſherer / ſo opened he not his mouth. Becauſe of his humblenes / he was not eſtemed: who ſhall declare his generacion? for his lyfe is taken

is taken frome the erthe. The chamberlayne answered Philip and sayde: I praye the/of whom speaketh the Prophet this/of him selfe/or of some other man.

G And Philip opened his mouth/and begãne at the same scripture/and preached vnto him Jesus. And as they wẽt on their waye/they cam vnto a certayne water/and the chamberlayne sayde: Se here is water/what shall let me to be baptised. Philip sayde vnto him: yf thou beleue with all thyne hert/ȳ mayst. He answered and sayde: I beleue that Jesus Christ is the sone of God. And he cõmaunded the charet to stonde styll. And they went doune both into the water: bothe Philip & also the chamberlayne/and he baptysed him. And assone as they were come oute of the water/the spryte of the Lorde caught awaye Philip/that the chamberlayne sawe him no moare. And he went on his waye reioysinge: but Philip was foũde at Azotus. And he walked thorowoute the countre preachynge in their cities/tyll he came to Cesarea. ✠

¶ Saul had a commission to persecute the congregacion. How Paul was conuerted and baptysed by Ananias/and preached at Damasco. How he scaped from Damasco and came to Jerusalem to the Apostles. Eneas was healed by Peter. Tabytha was rayse frõ deeth by Peter.

¶ The.ix. Chapter. ✠

A AND Saul yet brethinge out threateninges & slaughter agaynst the disciples of the Lorde/went vnto the hye preste/& desyred of him letters to Damasco/to the synagoges: that yf he founde any of this waye/whether they were men or wemẽ/he myght bringe them bounde vnto Jerusalem. But as he iorneyed & was come nye to Damasco/sodenly there shyned rounde about him a lyght from heauẽ/and he fell to the earth/and heard a voyce sayinge to him: Saul/Saul/why persecutest thou me? And he sayd: what arte ȳ Lorde? And the Lorde sayde: I am Jesus whom thou persecutest/it shalbe harde for the to kycke agaynst the prycke. And he bothe tremblynge and astonyed sayd. Lorde/what wylt thou haue me to do? And the Lorde sayd vnto him: aryse and go into the cyte/and it shalbe tolde the what thou shalt do. Gala.j.b. 1.Cor.xv. ij.Cor.xij

B The men whiche iorneyed with him/stode amased/for they heard a voyce/but sawe no mã. And Saul arose frõ the earth/and opened his eyes/but sawe no man. Then ledde they him by the honde

the honde & brought him into Damasco. And he was. iij. dayes without syght/ & nether ate nor dranck. And there was a certayne disciple at Damasco named Ananias/ & to him sayde the Lorde in a vision: Ananias. And he sayde: Beholde I am here Lorde. And the Lorde sayd vnto him: aryse & go into the strete which is called straygh̄t/ & seke in the houlle of Judas/ after one called Saul of Tharsus. For beholde he prayeth/ and hath sene in a vision a man named Ananias comynge vnto him/ and puttynge his hondes on him/ that he myght receaue his syght.

Then Ananias answered: Lorde/ I haue herde by many of D
this mā/ how moch euyll he hath done to thy saynctes at Jerusalem/ and here he hath auctorite of the hye prestes to bynde all that call on thy name. The Lorde sayd vnto him: go thy wayes for he is a chosen vessell vnto me/ to beare my name before the Gentyls & kynges and the chyldrē of Jsrael. For I will shewe him how great thinges he must suffre for my names sake.

Ananias went his waye and entred into the houlle/ and put his hōdes on him and sayde: brother Saul/ the Lorde that appered vnto the in the waye as thou camest/ hath sent me: that thou myghtest receaue thy syght/ and be fylled with the holye goost. And immediatly there fell frome his eyes as it had bene scales/ and he receaued syght/ and arose and was baptised/ and receaued meate and was comforted.

Then was Saul certayne dayes with the disciples whiche were at Damasco. And streyght way he preached Christ in the Synagoges/ how that he was the sone of God. All that herde him/ were amased & sayde: is not this he ꝑ spoyled them which called on this name in Jerusalem/ & came hyther for the intent that he shulde brynḡe them bounde vnto the hye prestes? But Saul encreased in strenght/ and confounded the Jewes which dwelt at Damasco/ affirmynge that this was very Christ. F

And after a good whyle/ the Jewes toke counsell together/ E
to kyl him. But their layinge awayte was knowē of Saul. And they watched at the gates/ daye and nyght to kyll him. Then the disciples toke him by nyght/ and put him thorow the wall/ and let him doune in a basket.

ij. Cor. xj. And whē Saul was come to Jerusalem/ he assayde to cople him selfe with the disciples/ and they were all afrayde of him/ and beleued

and beleued not that he was a disciple. But Barnabas toke him and brought him to the Apostles/and declared to them how he had sene the Lorde in the waye/and had spoken with him: and how he had done boldely at Damasco in the name of Jesu. And he had his cõuersacion with them at Jerusalem/and quyt himselfe boldly in the name of the Lorde Jesu. And he spake & disputed with the Grekes: and they went about to slee him. But when the brethren knewe of that/they brought him to Cesaria and sent him forth to Tharsus. Then hadde the cõgregacions rest thorowout all Jewry and Galyle and Samary/and were edifyed/and walked in the feare of the Lorde/and multiplyed by the comforte of the holy goost.

F And it chaunsed as Peter walked throughout all quarters he came to the Saynctes which dwelt at Lydda. And ther he founde a certayne mã named Eneas/which had kepte his beed viij. yeres sycke of the palsie. Then sayd Peter vnto him: Eneas/Jesus Christ make the whole: aryse & make thy beed. And he arose immediatly. And all that dwelt at Lydda & Assaron/sawe him/and tourned to the Lorde.

Ther was at Joppe a certayne womã (which was a disciple named Thabita/which by interpretacion is called Dorcas) the same was full of good workes and almes dedes/which she dyd And it chaunsed in those dayes/that she was sycke and dyed. Whẽ they had washed her and layd her in a chamber. Because Lydda was nye to Joppa/and the disciples had herde that Peter was there/they sent vnto him desiring him that he wold not be greued to come vnto them.

G Peter arose and came with them. And when he was come/they brought him into the chãber. And all the wyddowes stode round about him/weppynge & shewynge the cotes and garmẽtes which Dorcas made whyll she was with them. And Peter put them all forth/and kneled doune and prayed & turned him to the body and sayde: Tabitha/aryse. And se opened her eyes/and when she sawe Peter/sat vp. And he gaue her the houde & lyft her vp/and called the saynctes and wydowes/and shewed her alyue. And it was knowen thorowout all Joppa/& many beleued in the Lorde. And it fortuned that he taryed many dayes in Joppa with one Simon a tanner.

¶ Of Cornelius the captayne.
The vision of Peter.
Peter wolde not be worshipped.

¶ The.x. Chapter.

THer was a certayne man in Cesarea called Cornelius/ A
a captayne of the soudiers of Italy/a deuoute mã:and
one that feared God with all his housholde/which gaue moche
almes to the people / & prayde God alwaye. The same sawe in
a vision euidently aboute the nynthe houre of the daye/an aun-
gel of God coming in vnto him/& saying vnto him:Cornelius/
Whē he loked on him/he was afrayd & sayd/what is it Lorde.
He sayde vnto him. Thy prayers and thy almeses are come vp
into remembraunce before God. And now sende men to Jop-
pa/and call for one Simon named also Peter. He lodgeth with
one Symon a tāner/whose house is by the see syde. He shal tell
the/what thou oughtest to do. When the aungell whiche spake
vnto Cornelius/was departed/he called two of his housholde
seruaūtes/and a deuoute soudier of them that wayted on him:
and tolde them all the mater/and sent them to Joppa.

On the morowe as they wēt on their iorney and drewe nye B
vnto the cyte/Peter wēt vp vpō the toppe of the house to pray
about the.vi.houre. Then wexed he & hongred/& wolde haue
eaten. But whyll they made redy:He fell into a traunce/& saw
heauen opened/and a certayne vessell come doune vnto him/as
it had bene a greate shete/knyt at the.iiij.corners/and was let
doune to the earth/where in were al maner of.iiij.foted beastes
of the earth/and vermen and wormes / and foules of the ayer.
And ther came a voyce to him:ryse Peter/kyll & eate. But Pe-
ter sayde:God forbyd lorde/for I haue neuer eaten any thynge
that is comen or vnclene. And the voyce spake vnto him agayn
the seconde tyme:what God hath clensed/that make thou not
comen. This was done thryse/and the vessell was receaued vp
agayne into heauen.

Whyle Peter mused in him selfe what this vision whiche he C
had sene meant:beholde/the men which were sent from Corne
lius/had made inquirance for Simons house/and stode before
the dore. And called out one & axed whether Simō which was
also called Peter were lodged there. Whyll Peter thought on
this vision / the spyrete sayde vnto him:beholde/men seke the:
aryse ther

aryse therfore/get the doune/ & go with them/ & doute not: for I haue sent them. Peter went doune to the men whiche were sent vnto him from Cornelius/ & sayde. Beholde/ I am he whō ye seke/what is the cause wherfore ye are come. And they sayd vnto him. Cornelius the captayne a iust man/and one that feareth God/and of good reporte amonge all the people of the Iewes/ was warned by an holy aungell to sende for the into the house/and to heare wordes of the. Then called he them in/ād lodged them.

D And on the morowe Peter went awaye with them/and certayne brethren from Joppa accompanyed him. And the thyrde daye entred they into Cesaria. And Cornelius wayted for thē/ and had called to gether his kynsmē/and speciall frendes. And as it chaunsed Peter to come in/ Cornelius met him/ and fell doune at his fete/and worshipped him. But Peter toke him vp sayinge stonde vp: for euen I my selfe am a man. And as he talked with him he came in/ and founde many that were come together. And he sayde vnto them: ye know how that it is an vnlawfull thinge for a man that is a Iewe/ to cōpany or come vnto an alient/but God hath shewed me that I shuld not call any man cōmen or vnclene: therfore came I vnto you without sayinge naye/assone as I was sent for. I aske therfore/for what intent haue ye sent for me.

E And Cornelius sayde: This daye now. iiij. dayes I fasted ād at the nynthe houre I prayde in my house: and beholde/a man stode before me in bryght clothynge and sayde: Cornelius/ thy prayer is hearde & thyne almes dedes are had in remembraūce in the syght of God. Send therfore to Joppa/ & call for Simon which is also called Peter. He is lodged in the house of one Simon a tāner by the see syde/the which assone as he is come shal speake vnto the. Then sent I for the immediatly: and thou hast well done for to come. Now are we all here present before God to heare all thinges that are cōmaunded vnto the of God.

Deu.x.d. ij.par.xix iobxxxiiij Sap.vj.b eccl.xxxv Rom.ij.b Gala.ij.b Eph.vj.b Col.iij.b j.Pet.j.c

F Then Peter opened his mouth & sayde: Of a trueth I perceaue/that God is not parciall/but in all people he that feareth him and worketh ryghtewesnes/ is accepted with him.

ye knowe the preachynge that God sent vnto the chyldrē of Israel/preachyng peace by Jesus Christ/ which is Lorde ouer

all thynges. ✠ Which preachynge was publyſſhed thorowout al Jewrye/& beganne in Galile/after the baptyme which John preached / howe God had annoynted Jeſus of Nazareth with the holy gooſt/and with power. Which Jeſus went about doynge good/and healynge all that were oppreſſed of the deuyls/ for God was with him. And we are wytneſſes of all thynges which he dyd in the londe of the Jewes and at Jeruſalē: whom they ſlew/& honge on tree. Him God reyſed vp the thyrd daye and ſhewed him openly/not to all the people/but vnto vs wytnes choſin before of God: which ate and dronke with him/after he aroſe frō deeth. ✠ And he cōmaūded vnto vs to preache vnto G
the people & teſtifye/that it is he ỹ is ordened of God a iudge of quycke & deed. To him geue all ỹ prophetes wytnes/ỹ thorow his name/al ỹ beleue in him/ſhall receaue remiſſiō of ſynnes. ✠

Whyle Peter yet ſpake theſe wordes: the holy gooſt fell on all them which herde the preachinge. And they of the circumciſion which beleued/were aſtonyed/as many as came with Peter/becauſe that on the Gentyls alſo was ſheed oute the gyfte of the holy gooſt. For they herde them ſpeake with tonges and magnify God. Then anſwered Peter: can any man forbyd water/that theſe ſhulde not be baptiſed/whiche haue receaued the holy gooſt as well as we. And he cōmaunded them to be baptiſed in the name of the Lorde. ✠ Then prayde they him/to tary a feawe dayes.

¶ Howe Peter was rebuked of the apoſtles for preachinge Chriſt vnto the Gentyls. Barnabas was ſent to Antioche to preache. Agabus ſhewed of a dearth to be in Jewry.

¶ The.xi. Chapter.

AND the apoſtles and the brethrē that were thorowout A
Jewry/herde saye that the hethē had alſo receaued the worde of God. And whē Peter was come vp to Jeruſalē/they of the circumciſion reaſoned with him ſaying: Thou wenteſt in to men vncircumciſed/and ateſt with them.

Then Peter began & expouuded the thyng in order to them ſaying: I was in the cyte of Joppa prayinge/and in a traunce: I ſawe a viſion: a certen veſſell deſcende: as it had bene a large lynnen clothe: let doune from heauen by the fower cornes: & it came to me. Into the which when I had faſtened myne eyes: I conſydered & ſawe fowerfoted beaſtes of the earth/& vermē & worms

wormes/ & foules of the ayer. And I herde a voyce sayinge vnto me: aryse Peter/ sley & eate. And I sayd God forbyd Lorde for nothinge comē or vnclene/ hath at any tyme entred into my mouth. But the voyce answered me agayne frō heauē/ coūt not thou those thinges comen/ whiche God hath clensed. And this was done thre tymes. And all were takē vp agayne into heauē.

B And beholde immediatly ther were thre men come vnto the house were I was sent from Cesarea vnto me. And the spyrete sayde vnto me/ that I shuld go with them/ without doutinge. Moreouer these sixe brethrē accōpanyed me: & we entred into the mās house. And he shewed vs/ how he had sene an aungell in his house/ which stode & sayde to him. Send men to Joppa/ and call for Simon/ named also Peter: he shall tell the wordes wherby both thou & all thyne house shalbe saued. And as I begāne to preache/ the holy goost fell on them/ as he dyd on vs at the beginnynge. Then came to my remēbraunce the wordes of the Lorde/ how he sayd: John baptised w̄ water/ but ye shalbe baptysed with the holy goost. For as moche then as God gaue them lyke gyftes/ as he dyd vnto vs/ when we beleued on the Lorde Jesus Christ: what was I/ that I shuld haue withstōde God? When they herde this/ they held their peace and glorifyed God/ sayinge: then hath God also to the Gentyls graūted repentaunce vnto lyfe.

C They which were scattered abroade thorowe the affliccion that arose aboute Steuen/ walked thorowout tyll they came vnto Phenices & Cypers & Antioche preachynge the worde to no man/ but vnto the Jewes only. Some of them were men of Cypers and Syrene/ which when they were come vnto Antioche/ spake vnto the Grekes/ & preached the Lorde Jesus. And the honde of the Lorde was with them/ and a greate noumbre beleued and turned vnto the Lorde.

D Tydinges of these thynges came vnto the eares of the congregacion/ which was in Jerusalem. And they sent forth Barnabas/ that he shulde goo vnto Antioche. Which when he was come & had sene the grace of God/ was glad/ ād exhorted them all/ that with purpose of hert/ they wold cōtinually cleaue vnto the Lorde. For he was a good man/ and full of the holye goost and fayth: and moch people was added vnto the Lorde. Then

departed Barnabas to Tharsus/for to seke Saul. And whē he had founde him/he brought him vnto Antioche. And it chaunsed that a whole yere they had their conuersacion with the congregacion there/and taught moche people: in so moche that the disciples of Antioche were the fyrst that were called Christen.

In those dayes came prophetes from Jerusalem vnto Antioche. And ther stode vp one of them/named Agabus/and signified by the spyrite/that ther shulde be greate derth throughout all the worlde/which came to passe in the Emproure Claudius dayes. Then the disciples euery man accordinge to his abylite/purposed to sende socoure vnto the brethren which dwelt in Jewry. Which thinge they also dyd/& sent it to the elders/by the hondes of Barnabas and Saul.

Herode put James to deeth and put Peter also in preson.
How the congregacion prayed for Peter.
How the aungel of the Lorde deliuered Peter oute of preson by nyght.
How he went to the house of Mary the mother of John called Marke.
How he was stryken to deeth of the aungell of the Lorde.

The .xij. Chapter.

A IN that tyme Herode the kynge stretched forth his hondes to vexe certayne of the congregacion. And he kylled James the brother of John with the swerde & because he sawe that it pleased the Jewes/he proceded forther/and toke Peter also. Then were the dayes of swete breed. And when he hadde caught him/he put him in preson/and deliuered him to .iiij. quaterniōs of soudiers to be kepte/entendinge after ester to bringe him forth to the people. Then was Peter kepte in preson. But prayer was made without cesynge of the congregacion/vnto God/for him. And when Herode wolde haue brought him oute vnto the people/the same nyght slepte Peter bitwene two soudiers/bounde with two chaynes/& the keperg before the dore kepte the preson.

B And beholde the aūgell of the Lorde was there present/and a lyght shyned in the lodge. And he smote Peter on the syde/& steryd him vp sayinge: aryse vp quickly. And his cheynes fell of from his hōdes. And the aungell sayde vnto him: gyrde thy selfe and bynde on thy sandales. And so he dyd. And he sayd vnto him: cast thy mantle aboute the/& folowe me. And he came out and folowed him & wist not/that it was truth which was done

by the

by the aungell/but thought he hadde sene a vision. When they were past the fyrst and the seconde watche/they came vnto the yron gate/that ledeth vnto the cyte/whiche opened to them by his owne accorde. And they went out and passed thorowe one strete/and by and by the aungell departed from hym.

C And whē Peter was come to him selfe he sayd:now I know of a surety that the Lorde hath sent his aungell/& hath delyuered me out of the honde of Herode/& frome all the waytyng for of the people of the Jewes. And as he considered the thinge/he came to the houlse of Mary ꝑ mother of one John/which was called Marke also/wher many were gadered to gether in prayer. As Peter knocked at ꝑ entry dore/a damsell came forth to herkē/named Rhoda. And whē she knew Peters voyce/she opened not the entre for gladnes/but ran in & tolde how Peter stode before the entre. And they sayd vnto her:ꝑ art mad. And she bare them doune that it was euen so. Then sayde they:it is his aungell. But Peter continued knockynge. And when they had opened the dore/& sawe him/they were astonyed. And he beckened vnto them w̄ the honde/to holde their peace/& tolde them by what meanes the Lorde had brought him oute of the prison. And he sayd:go shew these thinges vnto James and to the brethren. And he departed and went in another place.

D Assone as it was daye/there was no lytell a do amonge the soudiers/what was becum of Peter. When Herode had called for him/& found him not/he examined the kepers/& cōmaūded to departe. And he descended frō Jewry to Cesarea/and there abode. Herode was displeased w̄ them of Tyre & Sydon. And they came all at once/& made intercession vnto Blastus the kynges chamberlen/& desyred peace/because their coūtrey was norysshed by the kynges londe. And vpō a daye apoynted Herode arayed hym in royall apparell/& set him in his seate/& made an oracion vnto them. And ꝑ people gaue a shute sayinge:it is the voyce of a God & not of a man. And immediatly the aungell of the Lorde smote hym/because he gaue not God the honoure/& he was eaten of wormes/and gaue vp the goost.

And the worde of God grewe & multiplyed. And Barnabas and Paul returned to Jerusalem/whē they had fulfylled their office/& toke with them John/which was also called Marcus.

Barnabas & Paul are sent to preache. Barieſu reſisted Paul & Barnabas. Sergius Paulus was conuerted. The sermō of Paul at Antioche. How the Jewes reſisted the truthe.

¶ The. xiij. Chapter.

THere were at Antioche/in the cōgregaciō certayne pro- A
phetes & teachers: as Barnabas & Simō called Niger and Lucius of Cerene/and Manahen Herode the Tetrarkes nourſelowe/ & Saul. As they miniſtred to the Lorde & fasted/ the holy gooſt sayde: separate me Barnabas and Saul/for the worke where vnto I haue called thē. Thē fasted they & prayed/ and put their hondes on them/and let them go. And they after they were sent of the holy gooſt/ came vnto Seleutia/& from thence they sayled to Cyprus. And whē they were come to Salamine/they shewed the worde of God in the synagoges of the Jewes. And they had John to their miniſter.

When they had gone thorowout the yle vnto the cyte of Pa- B
phos/they foūde a certayne sorcerer/a falſe prophet which was a Jewe/named Barieſu/which was with the ruler of the countre one Sergius Paulus a prudent man. The same ruler called vnto him Barnabas & Saul/& deſyred to heare the worde of God. But Elemas the sorcerar (for so was his name by interpretacion) withſtode them/ and sought to turne awaye the ruler from the fayth. Then Saul which also is called Paul beynge full of the holy gooſt set his eyes on him/and sayde: O full of all lutteltie & diſſeytfulnes/the chylde of the deuyl/& the enemy of all righteouſnes/thou ceaſeſt not to peruert the strayght wayes of the Lorde. And now beholde the honde of the Lorde is vpon the/and thou ſhalt be blynde & not ſe the sonne for a season. And immediatly ther fell on him a myſte and darckenes/ & he wēt aboute sekynge thē that ſhulde leade him by the honde. Then the rular whē he ſawe what had happened/beleued and wondred at the doctrine of the Lorde.

When they that were with Paule/were departed by ſhippe C
frō Paphus/they came to Perga a cyte of Pamphilia: & there John departed frō them/ and returned to Jeruſalē. But they wādred thorowe the countres/from Perga to Antioche a cyte of the countre of Piſidia/& went into the ſynagoge on the Saboth daye and ſate doune. And after the lawe & the prophetes were redde/ ỹ rulers of ỹ ſynagoge ſent vnto thē saying: ye mē and bre-

and brethrē/yf ye haue any sermō to exhorte the people/say on.

D Then Paul stode vp & beckened with the honde/and sayde: Exo.j.a. Men of Israel/and ye that feare God/geue audiēce. The God Exo.xiij. of this people chose oure fathers / and exalted the people when they dwelt as straūgers in the lōde of Egypt / & with a myghty arme brought them oute of it/and aboute the tyme of.xl.yeares suffred he their maners in ỹ wyldernes. And he destroyed exo.xvj.a vij.nacions in the londe of Canaan/and deuided their londe to them by lot. And afterwarde he gaue vnto them iudges about iosu.xiiij. the space of.iiij.C.&.l.yeres vnto the tyme of Samuel the pro- iudi.iij.d phet. And after that/they desyred a kynge/and God gaue vn- i.re.viij.a to them Saul the sone of Cis / a man of the tribe of beniamin/ i.reg.ix.c by the space of.xl.yeres. And after he had put him doune/he set and.x.a. vp Dauid to be their kynge/of whom he reported saying: I ha- Psalm. ue founde Dauid the sone of Jesse/a mā after myne owne hert/ lxxviij. he shall fulfyll all my will. i.reg.xvj.

Of this mannes seed hath God (accordynge to his promes) Esa.xj.a. brought forth to the people of Israel/a sauiour/one Jesus/whē John had fyrst preached before his commynge the baptime of repentaunce to Israel. And whē John had fulfylled his course/ mat.iiij.a he sayde: whom ye thynke that I am / the same am I not. But Mar.i.a. beholde ther cometh one after me / whose showes of his fete I Lu. iij.a. am not worthy to lowse. Mar.i.a.

E ✠ ye men and brethren/chyldren of the generacion of Abra- ham/& whosoeuer amōge you feared God/to you is this word of saluacion sent. The inhabiters of Jerusalem & their rulers/ because they knewe him not / nor yet the voyces of the prophetes which are redde euery Saboth day/they haue fulfilled thē in condempnynge him. And whē they founde no cause of deeth mat.xxvij in him/yet desyred they Pylate to kyll him. And whē they had mar.xv. fulfylled all that were writtē of him/they toke him doune from Lu.xxiij. the tree and put him in a sepulcre. But God rayled him agayne ioh.xix.c. from deeth/and he was sene many dayes of them which came Math. with him from Galile to Jerusalem. Which are his witnesses xxviij. vnto the people. Mar.xvj. lu xxiiij. Joh.xx.

And we declare vnto you / how that the promes made vnto the fathers/God hath fulfilled vnto vs their chyldrē/in that he rayled vp Jesus agayn ✠ euē as it is writtē in the fyrst psalme:

Thou

Psalm.ij. Thou arte my sone/this same daye begat I the. As cõcernyng
Hebr.j.b that he reysed him vp from deeth/nowe no moze to returne to
cozrupcion/he sayde vnto this wyse: The holy promyses made
Esa.lv.b. to Dauid/I will geue thẽ faythfully to you. Wherfoze he sayth
Psal.xv. also in another place: Thou shalt not suffre thyne holye to se coz
j.reg.j.b. rupcion. How be it Dauid after he had in his tyme fulfylled the
will of God/he slepte and was layde with his fathers and saw
cozrupciõ. But he whõ God raysed agayn/sawe no cozrupcion.

Be it knowen vnto you therfoze ye men and bzethzen/that F
thozow this mãis preached vnto you the forgeuenes of synnes:
and that by him/all that beleue/are iustifyed frome all thinges
from which ye could not be iustified by the lawe of Moses. Be-
ware therfoze lest that fall on you/which is spokẽ of in the Pzo-
Aba.j.b. phetes: Beholde ye despysers/and wonder/and perisshe ye: foz
I do a wozke in youre dayes/which ye shall not beleue/yf a mã
wolde declare it you.

When they were come out of the Synagoge of the Iewes/
the gẽtyls besought that they wold preache the wozde to them
Esa.xlix. bitwene the Saboth dayes. When the congregacion was bzo-
ken vp/many of the Iewes and verteous conuertes folowed
Paul & Barnabas/which spake to them and exhozted them to
contynue in the grace of God. And the nexte saboth daye came
almoost the whoale cyte to gether/to heare the wozde of God.
When the Iewes sawe the people/they were full of indignaciõ
and spake agaynst those thinges which were spokẽ of Paul spe-
kynge agaynst it/ãd raylinge on it/Then Paul and Barnabas
wexed bolde/& sayde: it was mete that the wozde of God shuld
fyrst haue bene preached to you. But seynge ye put it from you/
and thynke youre selues vnwozthy of euerlastynge lyfe: lo/we
turne to the Gentyls. Foz so hath the Lozde cõmaunded vs: I
haue made the a lyght to the Gentyls/that thou be saluacion
vnto the ende of the wozlde.

The Gentyls hearde and were glad and glozified the wozde G
of the Lozde/& beleued euen as many as were ozdeyned vnto
eternall lyfe. And the wozde of the Lozde was publysshed tho-
rowout all the region. But the Iewes moued the wozshypfull
Mat.x.b. and honozable wemen and the chefe men of the cite/and raysed
Mar.vj.b. persecucion agaynst Paul and Barnabas/& expelled them oute
Luc.ix.a. of their

of their costes. And they shouke of the duste of their fete agaynst them/and came vnto Iconium. And the disciples were fylled with ioye and with the holy goost. ✠

¶ At Iconium were converted both Iewes and Gentyles.
The vnbeleuinge Iewes moued debate. How Paul fled to Lystra.
A creple is healed. To Paul and Barnabas wolde the mē of Lystra haue offered sacrifice.
How Paul was stoned and lefte for deed. Paul & Barnabas ordeyned preachers in euery congregacion.

¶ The. xiiij. Chapter.

A AND it forfuned in Iconium that they went both to gether into the synagoge of the Iewes/ & so spake/that a gret multitude both of the Iewes and also of the Grekes beleued. But the vnbeleuing Iewes / steryd vp and vnqueted the myndes of the Gentyls agaynste the brethren. Longe tyme abode they there & quyt them selues boldly with the helpe of the Lorde/which gaue testimony vnto the worde of his grace/and caused signes and wondres to be done by their hōdes. The people of the cite were deuided: and parte helde with the Iewes/ and parte with the Apostles.

B When ther was a saulte made both of the Gentyls and also of the Iewes with their rulers / to put thē to shame & to stone them / they were ware of it / and fled vnto Lystra and Derba/cities of Lycaonia/and vnto the region that lyeth round aboute/and there preached the Gospel. And ther sate a certayne mā at Lystra weake in his fete / beinge creple frō his mothers wombe / and neuer walkyd. The same hearde Paul preache. Which behelde him & perceaued that he had fayth to be whole/ and sayd with a loude voyce: stond vpryght on thy fete. And he stert vp/ & walked. And when the people sawe/what Paul had done/they lyfte vp their voyces / sayinge in the speache of Lycaonia: Goddes are come doune to vs in the lyknes of mē. And they called Barnabas Jupiter/and Paul Mercurius/because he was the preacher. Then Jupiters Preste / which dwelt before their cite / brought oxen and garlondes vnto the churche porche/and wolde haue done sacrifice with the people.

C But when the Apostles / Barnabas and Paul herde that/ they rent their clothes / & ran in amonge the people/cryinge & saying: Syrs/why do ye this? We are mortall mē lyke vnto you/ & preache vnto you/that ye shuld turne frō these vanyties vnto the ly-

psal.cxlv. apo.xiiij. the lyuinge God/ which made heauē and earth and the see and all that in them is: the which in tymes past suffred all naciōs to walke in their own wayes. Neuertheless he lefte not him selfe with oute witnes/ in that he shewed his benefites/ in geuynge vs rayne from heauen & frutefull seasons/ fyllinge oure hertes with fode & gladnes. And with these sayinges/ scarse refrayned they the people/ that they had not done sacrifyce vnto them.

Thyther came certayne Jewes from Antioche & Iconium/ and optayned the peoples consent/ & stoned Paul/ & drewe him out of the cyte/ supposynge he had bene deed. How be it as the disciples stode round about him he arose vp & came into the cite. And the nexte daye he departed with Barnabas to Derba. After they had preached to that cite/ & had taught many/ they returned agayne to Lystra/ & to Iconiū and Antioche/ & strengthed the disciples soules/ exhortynge them to contynue in the fayth/ affirmynge that we must thorow moche tribulacion/ entre into the kyngdome of God. And they ordened them elders by election in euery cōgregacion/ & prayde and fasted/ & comended them to God on whom they beleued. D

And they went thorowout Pisidia & came to Pamphilia/ & whē they had preached the worde of God in Perga/ they descēded into Attalia/ & thence departed by shippe to Antioche/ from whēce they were delyuered vnto the grace of God/ to ỹ worke which they had fulfylled. Whē they were come & had gathered the cōgregacion together/ they rehersed all ỹ God had done by them/ & how he had opened the dore of fayth vnto the Gētyls. And there they abode longe tyme with the disciples.

¶ Of the false Apostles that thaught circūcision to be a necessary thynge. The determinaciō of the apostles as touching the dissenciō of circūcision The dissencion betwene Paul and Barnabas.

¶ The.xv. Chapter.

Then came certayne from Jewry/ & taught the brethrē: excepte ye be circumcised after the maner of Moses/ ye cannot be saued. And when there was rysen dissencion and disputynge not a lytell vnto Paul and Barnabas agaynst them. They determined that Paul and Barnabas/ & certayne other of them shulde ascende to Jerusalem vnto the Apostles and elders/ aboute this question. And after they were brought on A

their waye

their waye by ꝑ cõgregacio/they passed ouer Phenices & Samaria/declaryng the conuersiõ of the Gentyls/& they brought great ioye vnto all the brethrẽ. And whẽ they were come to Ierusalẽ/they were receaued of the congregacion & of the Apostles & elders. And they declared what thynges God had done by them. Then rose vp certayne of the secte of the Pharises/which dyd beleue/saying/that it was nedfull to circũcise them and to enioye them to kepe the lawe of Moses. And the Apostles and elders came to geder to reason of this matter.

B And when ther was moche disputinge/Peter rose vp and sayde vnto them: ye men & brethrẽ/ye knowe how that a good whyle agoo/God chose amonge vs that the Gentyls by my mouth shulde heare the worde of the Gospell and beleue. And God which knoweth the herte/bare them witnes/and gaue vn to them the holy goost/euen as he dyd vnto vs/and he put no difference betwene them and vs/but with fayth purified their hertes. Now therfore why tempte ye God/that ye wolde put a yoke on the disciples neckes/which nether oure fathers nor we were able to beare. But we beleue that thorowe the grace of the Lorde Iesu Christ/we shalbe saued/as they do. Then all the multitude was peased and gaue audiẽce to Barnabas and Paul/which tolde what signes and wondres God had shewed amonge the Gentyls/by them.

C And when they helde their peace James answered sayinge: Men and brethren herkẽ vnto me. Symon tolde howe God at the begynnynge dyd visit the Gentyls/and receaued of them/people vnto his name. And to this agreyth the wordes of the prophetes/as it is written. After this I will returne/and will Amo.ix.
bylde agayne the tabernacule of Dauid which is fallen doune/and that which is fallen in dekey of it/wil I bylde agayne/and I wil set it vp/ꝑ the residue of men myght seke after the Lord/& also the Gẽtyls vpõ whõ my name is named sayth the Lord/which doth al these thiges: knowẽ vnto God are al his workes frõ the beginnyng of the worlde. Wherfore my sentẽce is/ꝑ we
D trouble not thẽ which frõ amonge the Gentyls/are turned to God: but that we write vnto them/that they abstayne them selues from filthynes of ymages from fornicaciõ/from stranglyd and frõ bloude. For Moses of olde tyme hath in euery cite that

preache

preache him/ & he is rede in the synagoge euery saboth daye.

Then pleased it the Apostles & elders with the whole cõgregacion/to sende chosyn mẽ of their owne company to Antioche with Paul and Barnabas. They sent Judas called also Barsabas/and Sylas/ which were chefe men amonge the brethren/ and gaue them letters in their hondes/after this maner.

The Apostles/elders and brethren send gretynges vnto the E
brethrẽ which are of the Gentyls in Antioche/Syria & Cilicia. For as moche as we haue herde that certayne which departed frõ vs/haue troubled you with wordes/& cõbred your myndes saying. ye must be circumcised & kepe the lawe/to whõ we gaue no such cõmaundement. It semed therfore to vs a good thinge when we were come together with one accorde/to send chosyn mẽ vnto you/with our beloued Barnabas & Paul/mẽ that haue ieoperded their lyues for ỹ name of our Lorde Jesu Christ. We haue sent therfore Judas & Sylas/which shal also tell you the same thinges by mouth. For it semed good to the holy goost and to vs/to put no greuous thinge to you/more then these necessary thinges: that is to saye that ye abstayne frõ thinges offered to ymages/frõ bloud/from stranglyd & fornicacion. From which yf ye kepe youre selues/ye shall do well. So fare ye well.

Whẽ they were departed/they came to Antioche: & gadred F
the multitude together/& delyuered the pistle. When they had rede it/they reioyced of that consolacion. And Judas & Sylas beynge prophetes/exhorted the brethrẽ with moch preachinge and strengthed them. And after they had taryed there a space/ they were let go in peace of the brethrẽ vnto the Apostles. Notwithstondynge it pleased Sylas to abyde there styll. Paul and Barnabas continued in Antioche teachynge & preachynge the worde of the Lorde with other many.

But after a certayne space/Paul sayd vnto Barnabas. Let G
vs go agayne and visyte oure brethren in euery cyte where we haue shewed the worde of the Lorde/and se how they do. And Barnabas gaue counsell to take with them John/called also Marke. But Paul thought it not mete to take him vnto their cõpany which departed frõ them at Pamphylia/and went not with them to the worke. And the dissencion was so sharpe bytwene them/that they departed a sunder one frome the other:

so that

so that Barnabas toke Marke and sayled vnto Cypers. And Paul chose Sylas and departed / delyuered of the brethē vnto the grace of God. And he went thorowe all Syria & Cylicia/ stablysshynge the congregacions.

¶ Timothe was circūcised. Timothe went forth with Paule. A devision of Paule. Of the woman of Lydia. Howe the spirite was cast oute of the mayde that prophesied. How Paul and Sylas were beaten with rodes/ and cast into prison. How they prayed the Lorde in prison. Of the erthquak. The keper of the prison was baptised with al his household. How the Rulers wold haue had them gone their wayes/ but they wolde not.

¶ The. xvj. Chapter.

A THen cam he to Derba and to Lystra. And beholde a certayne disciple was there named Timotheus/ a womās sone which was a Jewes / and beleued: but his father was a Greke. Of whom reported well the brethē of Lystra and Iconium. The same Paul wolde that he shulde go forth with him/ and toke and circūcised him because of the Jewes which were in those quarters: for they knewe all / that his father was a Greke. As they went thorow the cyties/ they delyuered them the decrees for to kepe / ordeyned of the Apostles and elders/ which were at Jerusalem. And so were the congregacions stablysshed in the fayth/ and encreased in noumbre dayly.

B When they had gone thorowout Phrygia/ and the region of Galacia / and were forbydden of the holy goost to preache the worde in Asia/ they came to Mysia/ and sought to go into Bethynia. But the spirite suffred them not. Then they went ouer Mysia/ & cam doune to Troada. And a vision appered to Paul in the nyght. There stode a mā of Macedonia/ and prayed him sayinge: come into Macedonia and helpe vs. After he had sene the vision/ immediatly we prepared to go into Macedonia/ certifyed that the Lorde had called vs / for to preache the Gospell vnto them. Then lowsed we forthe frome Troada/ and with a straycht course came to Samothracia / and the nexte daye to Neapolim/ and from thence to Philippos/ which is the chefe citie in the partes of Macedonia/ and a free cite.

C We were in that cite abydinge a certayne dayes. And on the Saboth dayes we went out of the cyte beside a ryuer where mē wer wont to praye. And we sate doune & spake vnto ỹ wemē which resorted thyther. And a certayne womā named Lydia a seller of purple/ of the cyte of Thiatira/ which worshipped God/ gaue

God/gaue ys audience. Whose hert the Lorde opened that she attended vnto the thynges/which Paul spake. When she was baptised and her housholde/she besought vs sayinge: yf ye thinke that I beleue on the Lorde/come into my house/and abyde there. And she constrayned vs.

And it fortuned as we wēt to prayer/a certayne damsel possessed with a spryte that prophesied/met vs/which brought her master and masters moche vauntage with prophesyinge. The same folowed Paul and vs and cryed/ sayinge: these men are the seruauntes of the most hye God/whiche shewe vnto vs the waye of saluaciō. And this dyd she many dayes. But Paul not content/turned aboute and sayd to the spryte. I cōmaunde the in the name of Jesu Christ/that thou come oute of her. And he came oute the same houre. D

And when her master & mastres sawe that the hope of their gaynes was gone/they caught Paul & Sylas/and drue them into the market place vnto the rulars/ād brought them to the officers saying. These men trouble oure cite/which are Jewes and preache ordinaunces/which are not laufull for vs to receaue/ nether obserue/ seynge we are Romayns. And the people ranne on them/and the officers rent their clothes/and cōmaun
1.Cor.xi.c ded them to be beaten with roddes. And when they had beatē them sore/they cast them into prison/cōmaundynge the iaylar to kepe them surely. Which iaylar when he had receaued suche cōmaundement/ thrust them into the inner prison/ and made their fete fast in the stockes.

At mydnyght Paul & Sylas prayed & lauded God. And the E
presoners herde thē. And sodēly ther was a great erthquake/ so that the foundacion of the prison was shaken/ & by and by all the dores opened & euery mannes bondes were lowsed. When the keper of the prison waked out of his slepe & sawe the prison dores opē/he drue out his swearde & wold haue kylled him selfe supposinge ỹ presoners had bene fledde. But Paul cryed with a loude voyce saying: do thy selfe no harme/ for we are all here.

Then he called for a lyght and sprāge in & came tremblynge/ F
and fell doune before Paul/& Sylas/& brought them oute and sayd: Syrs/what must I do to be saued? And they sayd: beleue on the Lorde Jesus/ and thou shalt be saued & thy housholde.

And they

And they preached vnto him the worde of the Lorde/and to all that were in his houſſe. And he toke them the ſame houre of the nyght & waſſhed their woūdes/and was baptiſed with all that belonged vnto him ſtraycht waye. When he had brought them into this houſſe/he ſet meate before them/ & ioyed that he with all his houſholde beleued on God.

G And when it was daye / the officers ſent the miniſters ſayinge / let thoſe men go. The keper of the preſon tolde this sayinge to Paul/the officers haue ſent worde to lowſe you. Now therfore get you hence and go in peace. Then ſayde Paul vnto them: they haue beaten vs openly vncondempned/ for all that we are Romayns/and haue caſt vs into preſon:and now wolde they ſende vs awaye preuely? Naye not ſo/but let them come them ſelues and fet vs oute. When the miniſters tolde theſe wordes vnto the officers / they feared when they heard that they were Romayns/and came and beſought them: & brought them oute/and deſyred them to departe oute of the cyte. And they went oute of the preſon and entred into the houſſe of Lidia/and when they had ſene the brethren/ they confor̄ted them and departed.

Paul preached Chriſt to the Theſſalonyans.
The vnbeleuynge Jewes wolde haue kylled Paul.
The Theſſalonyans ſearched dayly the ſcriptures.
How Paul fled to Athens.
Paul preached Chriſt to the Athenians.
How Dionyſius and many other were conuerted.

The.xvij.Chapter.

A AS they made their iorney thorow Amphipolis/ & Apolonia/they came to Theſſalonica where was a ſynagoge of the Jewes. And Paul as his maner was/went in vnto them/and thre ſaboth dayes declared out of the ſcripture vnto them/openinge and alleginge that Chriſt muſt nedes haue ſuffred & ryſen agayne from deeth/& that this Jeſus was Chriſt/ whom (ſayde he) I preache to you. And ſome of them beleued & came & companyed with Paul and Sylas: alſo of the honorable Grekes a greate multitude & of the chefe wemen/not a feawe.

B But the Jewes which beleued not/hauyng indignacio/toke vnto them euyll men which were vagaboundes / and gadered a company/and ſet all the cite on a rore/and made aſaute vnto the houſſe of Jaſon/& ſought to bringe them out to the people.

r, But when

But when they founde them not / they drue Jason & certayne brethren vnto the heedes of the cyte crying: these / that trouble the worlde are come hydder also / which Jason hath receaued preuely. And these all do contrary to the decrees of Cesar / affirminge an other kynge / one Jesus. And they troubled ỹ people and the officers of the cyte / when they hearde these thynges. And when they were sufficiently answered of Jason and of the other / they let them go.

And the brethren immediatly sent awaye Paul and Sylas C
by nyght vnto Berrea. Which when they were come thyther / they entred into the synagoge of the Jewes. These were the noblest of byrthe amonge them of Thessalonia whiche receaued the worde with all diligence of mynde / and searched the scriptures dayly whether those thinges were euē so. And many of thē beleued: also of worshipfull wemen which were Grekes / and of men not a feawe. When the Jewes of Thessalonia had knowledge that the worde of God was preached of Paul at Berrea they came and moued the people there. And then by and by the brethren sent awaye Paul to go as it were to the see: but Sylas and Timotheus abode there styll. And they ỹ gyded Paul / brought him vnto Attens / & receaued a cōmaūdemēt vnto Sylas & Timotheus for to come to him atonce & came their waye.

Whyl Paul wayted for them at Attens / his spyrite was mo- D
ued in him / to se ỹ cyte geuē to worshippinge of ymages. Then he disputed in the synagoge with the Jewes / and with the deuout persones / and in the market dayly with them that came vnto him. Certayne Philosophers of the Epicures and of the Stoyckes / disputed with him. And some ther were which sayd what wyl this babler saye? Other sayd: he semeth to be a tydinges bringer of newe deuyls / because he preached vnto them Jesus and the resurrection. And they toke him / and brought him into Marsestrete sayinge: maye we not knowe what this new doctrine wherof ỹ speakest / is? For thou bringest straūge tydinges to our eares. We wolde know therfore what these thynges meane. For all the Attenians and straungers whiche were there / gaue them selues to nothynge els / but ether to tell or to heare newe tydinges.

Paul stode in the myddes of Marsestrete and sayde / ye men E
of Attens

of Attens/I perceaue that in all thinges ye are to superstitious For as I passed by & beheilde the maner how ye worshyp youre goddes/I founde an aultre wherin was wrytten: vnto the vnknowen God. Whom ye then ignorantly worshyp him shewe I vnto you: God that made the worlde & all that are in it/seynge that he is Lorde of heauen & earth/he dwelleth not in temples made with hondes/nether is worshipped with mēnes hondes/as though he neded of any thynge/seynge he him selfe geueth lyfe & breeth to all men euery where/& hath made of one bloud all nacions of mē/for to dwell on all the face of the earth/& hath assigned before/how longe tyme/and also the endes of their inhabitaciō/that they shud seke God/yf they myght fele & fynde hym though he be not farre from euery one of vs. For in him we lyue/moue & haue our beynge/as certayne of youre owne poetes sayd. For we are also his generacion. For as moche then as we are the generacion of God/we ought not to thynke that the godhed is lyke vnto golde/siluer or stone/grauen by crafte and ymaginacion of man. Aratus.

¶ And ỹ tyme of this ignorauce God regarded not. But now he byddeth all men euery where repent/because he hath apoynted a daye/in the which he will iudge the worlde accordynge to ryghteweslnes/by that man whom he hath apoynted/and hath offered fayth to all men/after that he had rayled him frō deeth.

When they hearde of the resurrecciō from deeth/some mocked/and other sayde: we will heare the agayne of this matter. So Paul departed frō amonge them. How be it certayne men claue vnto Paul & beleued/amonge the which was Dionysius a senatour/& a woman named Damaris/& other w̄ them.

How Paul abode at Corinthum with Aquila and Priscilla.
Paul was a maker of tentes. Paule was accused afore Gallio.
How Paul share his head at Chēcrea. How Apollos preached Christ.

The. xviii. Chapter.

After that Paul departed frō Attens & came to Corinthum/& founde a certayne Jewe named Aquila/borne in Pōthus/latly come frō Italie with his wyfe Priscilla (because that the Emperour Claudius had cōmaunded all Jewes to departe frō Rome) & he drewe vnto them. And because he was of ỹ same crafte/he abode w̄ thē & wrought their crafte was to make tētes. And he preached in ỹ synagoge euery saboth days

r.ij. and exhor

and exhorted the Jewes and the gentyls.

When Silas & Timotheus were come from Macedonia/ Paul was constrayned by the spyrete to testifye to the Jewes that Jesus was very Christ. And when they sayde contrary & blasphemed/he shoke his rayment and sayde vnto them: youre bloud vpon youre owne heades/and from hence forth I go blameles vnto the gentyls. And he departed thence/& entred into a certayne mannes house named Justus a worshipper of God/whose house ioyned harde to the synagoge. How be it one Crispus the chefe ruler of the synagoge beleued on the Lorde with al his housholde/and many of the Corinthians gaue audience/and beleued and were baptised.

Then spake the Lorde to Paul in the nyght by a vision: be not afrayde/but speake/and holde not thy peace: for I am with the/and noman shall inuade the that shal hurte the. For I haue moche people in this cite. And he continued there a yeare and sixe monethes/and taught them the worde of God. B

When Gallio was ruler of the countre of Achaia the Jewes made insurrecciō with one accorde agaynst Paul/& brought him to the iudgement seate sayinge: this felow counceleth men to worshyp God contrary to the lawe. And as Paul was about to open his mouth/Gallio sayde vnto the Jewes: yf it were a matter of wronge/or an euyll dede (o ye Jewes) reason wolde that I shulde heare you: but yf it be a question of wordes/or of names/or of youre lawe/loke ye to it youre selues. For I wil be no iudge in soche matters/and he draue them from the seate. Then toke all the Grekes Sosthenes the chefe ruler of the Synagoge/and smote him before the iudges seate. And Gallio cared for none of tho thinges.

Paul after this/taried there yet a good whyle/and then toke his leaue of the brethrē/and sayled thēce into Ciria/Priscilla and Aquila at companyinge him. And he shore his heed in Cenchrea/for he had a vowe. And he came to Ephesus & lefte them there: but he him selfe entred into the Synagoge/and reasoned with the Jewes. When they desyred him to tary longer tyme with them/he consented not/but bad them fare well sayinge: I must nedes at this feast that cometh/be in Jerusalem: but I will returne agayne vnto you/yf God will. And he departed C

from

from Ephesus and came vnto Cesarea: and ascended & saluted the cõgregacion/& departed vnto Antioche/& when he had taryed there a whyle he departed. And went ouer all the countre of Galacia & Phrigia by order/strengthinge all the disciples.

G And a certayne Jewe named Apollos borne at Alexandria/ came to Ephesus/an eloquẽt man/& myghty in the scriptures. The same was informed in the waye of the Lorde/ãd he spake feruently in the spyrete/and taught diligently the thinges of the Lorde/and knew but the baptyme of John only. And the same began to speake boldely in the synagoge. And when Aquila and Priscilla had heard him/they toke him vnto them/and expoũded vnto him the waye of God more perfectly.

And when he was dysposed to go into Achaia/ the brethren wrote/exhortynge the disciples to receaue him. After he was come thyther/he holpe them moch which had beleued thorowe grace. And myghtely he ouercame the Jewes/& that openly/ shewinge by the scriptures that Jesus was Christ.

¶ Paul preached at Ephesus.
How the vncleane spirit tare the exorcistes.
Of the bokes that were burned/and the pryce of them.

¶ The.xix. Chapter. ✠

A IT fortuned whyll Apollo was at Corinthum/that Paul passed thorowe the vpper coostes and came to Ephesus/ and founde certayne disciples/ and sayde vnto them: haue ye receaued the holy goost sence ye beleued? And they sayde vnto him/no: we haue not harde whether there be anye holy goost/ or no. And he sayd vnto them: wherwith were ye then baptysed? And they sayde: with Johns baptyme. Then sayde Paul: John verely baptysed with the baptyme of repentaunce/ saynge vnto the people that they shuld beleue on him/which shuld come after him: that is on Christ Jesus. Whẽ they harde that they were baptysed in the name of the Lorde Jesu. And Paul layde his hondes vpon them/and the holy goost came on them/ and they spake with tounges/and prophesyed/ and all the men were aboute twelue. Mat.iij.c

B And he went into the synagoge/ãd behaued him selfe boldely for the space of thre monethes/disputynge & geuynge them exhortacions of the kyngdome of God. ✠ When dyuers wexed harde herted and beleued not/but spake euyll of the waye/and

that before the multitude: he departed from them/and sepera-
ted the disciples. And he disputed dayly in the scole of one called
Tyrãnus. And this continued by the space of two yeares: so ỹ
al they which dwelt in Asia/hearde the worde of the Lorde Je
su/bothe Jewes and Grekes. And God wrought no small my-
racles by the honde of Paul: so that frõ his body: were brought
vnto the sycke/napkyns or partelettes/and the diseases depar-
ted from them/and the euyll spretes went out of them.

Then certayne of the vagabounde Jewes exorcistes / toke C
vpon them to call ouer them which had euyll spretes/the name
of the Lorde Jesus sayinge. We adiure you by Jesu whõ Paul
preacheth. And ther were seuen sones of one Sceua a Jewe &
chefe of the prestes which dyd so. And the euyll spyrite answered
and sayde. Jesus I know/and Paul I know: but who are ye:
And the man in whom the euyll spyrite was / ranne on them/&
ouercame them/and preuayled agaynst them/so that they fled
out of that houssle naked and wounded. And this was knowen
to all the Jewes and Grekes also / whiche dwelt at Ephesus/
and feare came on them al/and they magnified the name of the
Lorde Jesus.

And many that beleued / came and confessed/& shewed their D
workes. Many of them whiche vsed curious craftes/brought
their bokes and burned them before all men / and they counted
the pryce of them/& founde it fyfty thousande siluerlinges. So
mightely grewe the worde of God/and preuayled. After these
thynges were ended/Paul purposed in the spyrite/to passe ouer
Macedonia and Achaia/and to go to Jerusalem saying: After
I haue bene there/I must also se Rome. So sent he into Ma-
cedonia two of them that ministred vnto him Timotheus and
Erastus: but he him selfe remayned in Asia for a season.

The same tyme ther arose no lytell a do aboute ỹ waye. For E
a certayne mã named Demetrius/a siluersmyth / which made
syluer schrynes for Diana / was not a lytell beneficiall vnto the
craftes men. Whiche he called together with the workemen of
lyke occupacion/and sayde: Syrs/ye knowe that by this crafte
we haue bauntage: Moreouer ye se and heare / that not alone
at Ephesus/but all most thorowe oute all Asia/this Paul hath
perswaded and turned awaye moche people sayinge/that they

be not

be not goddes which are made with hondes. So that not only this oure crafte cometh into parell to be set a nought: but also that the temple of the greate goddas Diana shulde be despysed and her magnificentie shulde be destroyed / which all Asia and the worlde worshippeth.

¶ When they heard these sayinges / they were full of wrathe / and cryed out sayinge: Great is Diana of the Ephesyans. And all the cyte was on a roore / and they russhed into the comen hal with one assent / & caught Gayus and Aristarcus / men of Macedonia / Pauls companions. When Paul wolde haue entred in vnto the people / the disciples suffered him not. Certayne also of the chefe of Asia whiche were his frendes / sent vnto him / desyringe him that he wolde not preache into the comen hall. Some cryed one thinge / and some another / and the congregacion was all out of quyet / and more parte knewe not wherfore they were come to gether.

Some of the cõpany drue forth Alexander / the Jewes thrustinge him forwardes. Alexãder beckened with the honde / and wold haue geuẽ the people an answer. When they knewe that he was a Jewe / ther arose a shoute almoste for the space of two houres / of all men cryinge: greate is Diana of the Ephesians.

¶ When the tounecla[r]cke had ceased the people / he sayd: ye mẽ of Ephesus / what mã is it that knoweth not how that the cyte of the Ephesians is a worshipper of the greate goddas Diana / and of the ymage which came from heauen. Seynge then that no man sayth here agaynst / ye ought to be contẽt / and to do nothinge rashly: for ye haue brought hyther these men which are nether robbers of churches / nor yet despysers of your goddas. Wherfore yf Demetrius and the craftes men which are with him / haue any sayinge to any man / the lawe is opẽ and ther are rulers / let them accuse one another. If ye go aboute any other thinge / it maye be determined in a lawfull cõgregacon. For we are in ieoperdy to be accused of this dayes busynes: for as moch as there is no cause wher by we maye geue a rekeninge of this concourse of people. And when he had thus spoken he let the congregacion departe.

¶ How Paule preached at Macedonia / vntyll myd nyght.
Of him that fell out at the wyndow.
The cõmunicacion of Paul with the elders of Ephesus.

The. xx. Chapter.

A Fter the rage was ceased/Paul called the disciples vn- A
to him/and toke his leaue of them/and departed for to
go into Macedonia. And whē he had gone ouer those parties/
and geuen them large exhortacions / he came into Greke/and
there abode. iij. monethes. And when the Jewes layde wayte
for him as he was about to sayle into Syria/he purposed to re-
turne thorowe Macedonia. Ther acompanied him into Asia/
Sopater of Berrea/and of Thessalonia Aristarcus & Secun-
dus/and Gayus of Derba/& Timotheus: and out of Asia Ty-
chicus and Trophimos. These went before / and taried vs at
Troas. And we sayled awaye from Philippos after the ester
holy dayes/& came vnto them to Troas in fyue dayes/where
we abode seuen dayes.

And on the morow after the Saboth daye the Disciples ca- B
me to gether for to breake breed / & Paul preached vnto them
(redy to departe on the morowe) and continued the preachinge
vnto midnyght. And ther were many lyghtes in the chamber
wher they were gaddered to gether/& ther sate in a wyndowe
a certayne yonge mā named Eutichos/fallen into a depe slepe.
And as Paul declared/he was ỹ moare ouercome with slepe/
and fell doune from the thyrde lofte / and was taken vp deed.
Paul went doune and fel on him/and embraced him/and sayde:
make nothinge a do for his lyfe is in him. Whē he was come vp
agayne/he brake breed/and tasted/and comened a longe whyle
euē tyll the mornynge/and so departed. And they brought the
younge man alyue/and were not a lytell comforted.

And we went afore to shyppe/and lowsed vnto Asson there C
to receaue Paul. For so had he apoynted/& wolde him selfe go
a fote. Whē he was come vnto vs to Asson/we toke him in/and
came to Mytilenes. And we sayled thence/and came the nexte
daye ouer agaynst Chios. And the nexte day we ariued at Sa
mos/& taryed at Trogilion. The nexte daye we came to My-
leton: for Paul had determined to leaue Ephesus as they say-
led/because he wold not spende the tyme in Asia. For he hasted
to be (yf he coulde possible) at Jerusalem at the daye of Pente-
coste. Wherfore from Myleton he sent to Ephesus / and called
the elders of the congregacion. And when they were come to
him/he

him/he sayd vnto them: ye knowe from the fyrst daye that I came vnto Asia/after what maner I haue bene with you at all seasons/seruinge the Lorde with al humblenes of mynde/and with many teares/and temptacions which happened vnto me by the layinges awayte of the Jewes/ and how I kept backe nothinge that was profitable:but that I haue shewed you and taught you openly and at home in youre houses/ witnessinge bothe to the Jewes/and also to the Grekes/the repentaūce toward God/and fayth toward oure Lorde Jesus.

D And now beholde I go bounde in the spyrete vnto Jerusalē/ and knowe not what shall come on me there/but that the holy goost witnesseth in euery cite sayinge:that bondes and trouble abyde me. But none of those thynges moue me: nether is my lyfe dere vnto my selfe/ꝑ I myght fulfyll my course with ioye/ and the ministraciō which I haue receaued of the Lorde Jesu/ to testifye the gospell of the grace of God.

And now beholde/I am sure that hence forth ye all(thorow whom I haue gone preachinge the kyngdome of God)shall se my face no more. I take you to recorde this same daye/ that I am pure from the bloude of all men. For I haue kept nothinge backe: but haue shewed you all the counsell of God. Take hede therfore vnto youre selues and to all the flocke/where of the holy goost hath made you ouerseers/to rule the congregacion of God/ which he hath purchased with his bloud. For I am sure of this/that after my departinge shall greueous wolues entre in amonge you/ which wyll not spare the flocke. Moreouer of youre owne selues shall men aryse speakinge peruerse thinges to drawe disciples after them. Therfore awake and remember/that by the space of.iij.yeares I ceased not to warne euery one of you both nyght and daye with teares.

E And now brethren I cōmende you to God and to the worde of his grace/ which is able to bylde further/ and to geue you an inheritaunce amonge all them which are sanctified. I haue desyred no mans syluer/ golde/or vesture. ye knowe well that these hondes haue ministred vnto my necessities/ and to them that were with me. I haue shewed you all thinges/ how that so laborynge ye ought to receaue the weake and to remember the wordes of the Lorde Jesu/ how that he sayde: it is more

i.Cor.iiij.
i.thes.ij.b
ij.thes.iij.

blessed

blessed to geue/then to receaue.

When he had thus spoken/he kneled doune and prayed with them all. And they wept all aboundantly & fell on Pauls necke and kyssed him/sorowynge most of all for the wordes which he spake that they shulde se his face no moare. And they accompanyed him vnto the shyppe.

How Paul went forth on his iorney warde.
How desyrous and glad Paul was to suffre for Christes sake.
At the counsell of James/Paul purifyed him selfe after the maner of the Jewes. How Paul was taken and commaunded to prison.

The.xxj. Chapter.

AND it chaunsed that assone as we had launched forth/ A and were departed frō them/we came with a strayght course vnto Choon/and the daye folowinge vnto the Rhodes/ and from thence vnto Patara. And we found a shippe redy to sayle vnto Phenices/and went a borde and set forth. Then appered vnto vs Cyprus & we lefte it on the lyfte honde/and sayled vnto Syria/and came vnto Tyre. For there the shyppe vnladed her burthen. And when we had found brethrē/we taryed there.vij.dayes. And they tolde Paul thorowe the spryte/that he shuld not go vp to Jerusalem. And when the dayes were ended/we departed and went oure wayes/and they all brought vs on oure waye/with their wyues and chyldren/tyl we were come out of the cite. And we kneled doune in the shore & prayde And when we had taken oure leaue one of another/we toke shippe/and they returned home agayne.

Whē we had full ended the course from Tyre/we aryued at B Ptolomaida/and saluted the brethren/and abode withe them one daye. The nexte daye/we that were of Pauls cōpany/departed and came vnto Cesarea. And we entred into the house of Philip the Euangelist/which was one of the seuē deacones & abode with him. The same man had fower doughters virgēs/ which dyd prophesy. And as we taryed there a good mayny of dayes/ther came a certayne prophet from Jewry named Agabus. Whē he was come vnto vs/he toke Pauls gerdel/& boūde his hondes & fete/and sayd: Thus sayth the holy goost: so shall the Jewes at Jerusalē bynde the mā that oweth this gerdel/& shall delyuer him into the hondes of the Gentyls.

When we hearde this/both we and other of the same place/ C

besought

besought him / that he wolde not go vp to Jerusalem. Then Paul answered and sayde: what do ye wepinge and breakinge myne hert? I am redy not to be bounde only / but also to dye at Jerusalem for the name of the Lorde Jesu. When we coulde not turne his mynde / we ceased / sayinge: the will of the Lorde be fulfylled. After those dayes we made oure selfes redy / and went vp to Jerusalem. Ther wēt with vs also certayne of the disciples of Cesarea / & brought with them one Mnason of Cypzus / an olde disciple with whom we shulde lodge. And when we were come to Jerusalem / the brethren receaued vs gladly. And on the morowe Paul went in with vs vnto James. And all the elders came to gether. And when he had saluted them / he tolde by order all thinges / that God had wrought amonge the gentyls by his ministracion. And when they hearde it / they glorifyed the Lorde / and sayde vnto him: Thou seyst brother / how many thousande Jewes ther are which beleue / and they are all zelous ouer the lawe. And they are informed of the / that thou teachest all the Jewes which are amonge the gentyls / to forsake Moses / & sayst that they ought not to circumcise their chyldrē / nether to lyue after the customes. What is it therfore? The multitude must nedes come to gether. For they shal heare that thou arte come. Do therfore this that we saye to the.

D We haue .iiij. men / which haue a vowe on them. Them take / and purifye thy selfe with them / and do cost on them / that they maye shaue their heades / and all shall knowe that tho thinges which they haue hearde concernyng the / are nothing: but that thou thy selfe also walkest & kepest the lawe. For as touchynge the gentyls which beleue / we haue writtē and concluded / that they obserue no soche thynges: but that they kepe them selues from thinges offered to ydoles / from bloud / from strangled / & from fornicacion. Then the nexte daye Paul toke the men / and purifyed him selfe with them / and entred into the temple declaringe that he obserued the dayes of the purificacion / vntyl that an offeringe shuld be offered for euery one of them. Num.vi.

E And as the seuen dayes shulde haue bene ended / the Jewes which were of Asia / when they sawe him in the tēple / they moued all the people / and layde hondes on him cryinge: men of Israel / helpe. This is the man that teacheth all men euery where

agaynst the people/and the lawe/and this place. Moreouer also he hath brought Grekes into the temple/and hath polluted this holy place. For they sawe one Trophimus an Ephesian w̄ him in the cyte. Him they supposed Paul had brought into the temple. And all the cyte was moued / and the people swarmed together. And they toke Paul and drue him out of the temple and forth with the dores were shut to.

As they wēt about to kyll him/tydynges came vnto the hye captayne of the soudiers/that all Jerusalē was moued. Which immediatly toke soudiers & vndercaptaynes / and rāne doune vnto them. When they sawe the vpper captayne and the soudiers/they lefte smytinge of Paul. Then the captayne came neare and toke him/and commaunded him to be bounde with two chaynes/and demaūded what he was/ and what he had done. And one cryed this/ another that amōge the people. And whē he coulde not knowe the certayntie for the rage/he cōmaunded him to be caryed into the castle. And whē he came vnto a greece/ it fortuned that he was borne of the soudiers for the violēce of the people. For the multitude of ỹ people folowed after crynge awaye with him. F

And as Paul shulde haue bene caryed into the castle/he sayd vnto the hye captayne: maye I speake vnto the? Which sayde: thou spoake Greke? Arte not thou that Egipcian which before these dayes made an vproure/ & ledde oute into the wildernes foure thousande men that were mortherars? But Paul sayde: I am a man which am a Jewe of Tharsus a cite in Cicill a Cytesyn of no vyle cyte/ I beseche the suffre me to speake vnto the people. When he had geuen him licence/ Paul stode on the steppes and beckened withe the honde vnto the people / and there was made a great silence. And he spake vnto them in the Hebrue tounge/sayinge. G

¶ Paule declared to the Jewes how he was conuert to Christ. Gamaliel was Pauls master. Paul shewed him selfe to haue wronge/ because he was beaten he beynge a Romayne.

¶ The.xxii. Chapter.

Ye men/brethrē and fathers/heare myne answere which I make vnto you. When they herde that he spake in the Hebrue tonge to thē/they kept the more silence. And he sayde: I am verely a mā which am a Jewe borne in Tharsus a cite in A

Cicill:

Cycill: neuertheleſſe yet brought vppe in this cite/at the fete of Gamaliel/ and inſormed diligently in the lawe of the fathers/ and was feruẽt mynded to Godwarde/as ye all are this same daye/ and I perſecuted this waye vnto the deeth byndynge & delyuerynge into prison bothe men & wemẽ/as the chefe preste doeth beare me wytnes/ and all the elders: of whome also I receaued letters vnto the brethren/ and went to Damasco to bringe them whiche were there bounde vnto Jeruſalem for to be punyſshed.

B And it fortuned/as I made my iorney & was come nye vnto Damasco aboute none that sodenly ther shone from heauen a greate lyght rounde aboute me/and I fell vnto the erth/and hearde a voyce sayinge vnto me/Saul/Saul/why perſecuteſt thou me? And I anſwered: what arte thou Lord? And he sayd to me: I am Jeſus of Nazareth whome thou perſecuteſt. And they that were with me/sawe verely a lyght & were afrayde: but they hearde not the voyce of him that spake with me. And I sayde: what shall I do Lorde? And the Lorde sayd vnto me: Aryſe and go into Damasco and there it shalbe tolde the of all thynges which are apoynted for the to do. And when I sawe nothinge for the bryghtnes of that lyght/ I was ledde by the honde of them that were with me/and came into Damasco.

C And one Ananias a perfect man/and as pertaynynge of the lawe hauyng good reporte of all ỹ Jewes/which there dwelt/ came vnto me/and stode ād sayd vnto me. Brother Saul/loke vp. And that same houre I receaued my syght and sawe him. And he sayde/the God of oure fathers hath ordeyned the before/that thou shuldeſt know his wyll/and shuldeſt se that which is ryghtfull/and shuldeſt heare the voyce of his mouth: for thou shalt be his witnes vnto all mẽ of tho thynges/which thou haſt sene and hearde. And now/why taryeſt thou? Aryſe and be baptyſed/and waſshe awaye thy synnes/ in callynge on the name of the Lorde.

D And it fortuned/ when I was come agayne to Jeruſalem/ and prayde in the temple/that I was in a traunce/& sawe him sayinge vnto me. Make haſte/and get the quickly out of Jeruſalem: for they will not receaue thy witnes that thou beareſt of me. And I sayde: Lorde they knowe that I preſoned/and bet

in euery

in euery ſynagoge them ẏ beleued on the. And when the bloud of thy witnes Steuen was ſheed/ I alſo ſtode by/ and cõſented vnto his deeth and kept the rayment of them that ſlewe him. And he ſayde vnto me: departe/ for I will ſende the a farre hẽce vnto the Gentyls.

They gaue him audience vnto this worde/ and then lyfte vp E
their voyces & ſayde: awaye with ſoche a felowe from the erth: it is pitie that he ſhuld lyue. And as they cryed and caſt of their clothes/ & threw duſt in to the ayer/ the captayne bad him to be brought vnto the caſtle/ and cõmaunded him to be ſcourged/ ād to be examined/ that he myght knowe wherfore they cryed on him. And as they bounde him with thonges/ Paul ſayd vnto the Centuriõ that ſtode by: Is it laufull for you to ſcourge a mã that is a Romayn and vncondempned? When the Centurion harde that/ he went/ and tolde the vpper Captayne ſayinge: What intendeſt thou to do? This man is a Romayn.

Then the vpper captayne came and ſayde to him: tell me/ art F
thou a Romayne? He ſayde: yee. And the captayne anſwered: with a great ſome obtayned I this fredome. And Paul ſayde: I was free borne. Then straycht way departed from him/ they which ſhulde haue examined him. And the hye Captayne alſo was afrayde/ after he knewe that he was a Romayne: becauſe he had bounde him.

On the morow becauſe he wolde haue knowen the certaynty wherfore he was accuſed of the Jewes/ he lowſed him from his bondes/ and cõmaunded the hye preſtes and all the counſell to come together/ & brought Paul and ſet him before them.

¶ Paul defendeth him ſelfe. Ananias the hye preſt cõmaunded him to be ſtrycken. Paule ſayth he was a phariſaye. What the Sadduces beleued & what the Phariſes beleued. How the Jewes vowed to kyll Paul. How the coũſell was knowẽ to Paul which alſo cauſed the ruler Lyſias to haue knowledge therof. How Paul was ſent to Felix.

¶ The. xxiij. Chapter.

PAul beheilde the counſell & ſayde: men and bretherẽ/ I ha- A
ue lyued in all good cõſcience before God vntil this daye. The hye preſt Ananias cõmaunded them that ſtode by/ to ſmyte him on the mouth. Then ſayd Paul to him: God ſmyte the thou paynted wall. Sitteſt thou and iudgeſt me after the lawe and commaundeſt me to be ſmytten contrarye to the lawe?

And they

And they that stode by sayde: reuylest thou Goddes hye preste?
Then sayd Paul: I wist not brethrē that he was the hye prest.
For it is written: thou shalt not curse the ruler of thy people. Exo. xxij

B When Paul perceaued that the one parte were Saduces/ and the other Pharises: he cried oute in the counsel. Men and brethren / I am a Pharisaye / the sone of a Pharisaye. Of the hope & resurreccion from deeth/ I am iudged. And whē he had so sayde / ther arose a debate betwene the Pharisayes and the Saduces/ and the multitude was deuided. For the Saduces saye that ther is no resurreccion/ nether angell/ nor spyrete. But the Pharisayes graunt bothe. And ther arose a great crie/ and the Scribes which were of the Pharisayes parte/ arose & stroue sayinge: we fynde none euyl in this man. Though a spyrete or an angell hath apered to him/ let vs not stryue agaynst God. Phil. iij. d

And when ther arose greate debate / the captayne fearinge lest Paul shuld haue bene pluckt a sondre of them/ commaūded the soudiers to go doune/ and to take him from amonge them/ & to bringe him into the castle. The nyght folowing/ God stode by him and sayd: be of good cheare Paul: for as thou hast testified of me in Jerusalem/ so must thou beare witnes at Rome.

C When daye was come/ certayne of the Jewes gaddered thē selues to gether/ and made a bowe/ saying/ that they wolde nether eate nor drynke tyl they had killed Paul. They were about xl. which had made this conspiracion. And they came to the cheke prestes and elders/ and sayde: we haue boūde oure selues with a bowe/ that we will eate nothinge vntyll we haue slayne Paul. Now therfore geue ye knowlege to the vpper captayne and to the counsel/ that he bringe him forth vnto vs to morow/ as though we wold knowe some thinge more perfectly of him. But we (or ener he come neare) are redy in the meane season to kyll him.

D Whē Pauls sisters sone hearde of their layinge awayte / he went and entred into the castle/ and tolde Paul. And Paul called one of the vnder captaynes vnto him/ and sayd: bringe this youge mā vnto the hye captayne: for he hath a certayne thinge to shewe him. And he toke him & sayd: Paul the preſoner called me vnto him / and prayed me to bringe this younge man vnto the/ which hath a certayne matter to shewe the.

The hye

The hye Captayne toke him by the hond/ and went a parte with him out of the waye/and axed him: what hast thou to saye vnto me? And he sayd: the Jewes are determined to desyre the that thou woldest bringe forth Paul to morow into the coũsel/ as though they wolde enquire somwhat of him more perfectly. But folowe not their myndes: for there lye in wayte for him of them/moo then. xl. men/which haue bounde them selfes with a vowe/that they will nether eate ner drynke tyll they haue kylled him. And now are they redy/and loke for thy promes.

The vpper Captayne let the yonge man departe/& charged F
se thou tell it oute to no mã that thou hast shewest these thinges to me. And he called vnto him two vnder captaynes/ sayinge: make redy two hondred soudiers to goo to Cesarea/and horsmen threscore and ten/& speare men two hondred/at the thyrd houre of the nyght. And delyuer them beastes that they maye put Paul on/ãd bringe him safe vnto Felix the hye debyte/and wrote a letter in this maner.

Claudius Lysias vnto the most myghty rular Felix sendeth gretynges. This man was taken of the Jewes/ and shuld haue bene kylled of them. Then came I with soudiers/ & rescued him/& perceaued that he was a Romayne. And when I wolde haue knowen the cause/wherfore they accused him/ I brought him forthe into their counsell. There perceaued I that he was accused of questions of their lawe: but was not gylty of anye thynge worthye of deeth or of bondes. Afterwarde when it was shewed me how that the Jewes layde wayte for the mã/ I sent him straycht waye to the/ and gaue commaundement to his accusars/yf they had oughte agaynst him/ to tell it vnto the: Fare well.

Then the soudiers as it was cõmaunded them/ toke Paul/ G
and brought him by nyght to Antipatras. On the morow they lefte the horsmen to go with him/and returned vnto the castle. Which when they came to Cesarea/ they delyuered the epistle to the debyte/and presented Paul before him. When the debite had redde the letter/he axed of what coũtre he was/and when he vnderstode that he was of Cicill/ I will heare the (sayde he) when thyne accusars are come also: and cõmaunded him to be kepte in Herodes pallys.

Tertullus

¶ Tertullus an oratour accused Paul before Felix.
How Paul defendeth him selfe agaynst Tertullus.
How Felix entreaded Paule.
To Felix and his wyfe Paul preached Christ.

¶ The.xxiiij.Chapter.

A AFter.v.dayes/ Ananias the hye Preste descended with elders and with a certayne Oratour named Tertullus/ and enformed the rular of Paul. When Paul was called forth/ Tertullus beganne to accuse him sayinge: Seynge that we lyue in great quietnes by the meanes of the/ and that many good thinges are done vnto this nacion thorow thy prouidence: that alowe we euer and in all places / moost myghty Felix/ with all thankes. Notwithstondynge / that I be not tedeous vnto the/ I praye the/ that thou woldest heare vs of thy curtesy a feawe wordes.

B We haue founde this man a pestilent felowe/ and a mouer of debate vnto all the Iewes thorowout the worlde/ and a mayntayner of the secte of the Nazarites / and hath also enforsed to pollute the temple. Whom we toke and wolde haue iudged accordinge to oure lawe: but the hye captayne Lysias came vpon vs/ and with great violēce toke him awaye out of oure hondes cōmaundynge his accusars to come vnto the. Of whome thou mayst (yf thou wylt enquyre) knowe the certaynte of all these thynges where of we accuse him. The Iewes lyke wyse affermed/ sayinge that it was euen so.

C Then Paul (after that the rular him selfe had beckened vnto him that he shuld speake) answered: I shall with a moare quyet mynde answere for my selfe/ for as moche as I vnderstōde that thou hast bene of many yeares a iudge vnto this people/ because that thou mayst knowe that there are yet but.xij. dayes sence I went vp to Ierusalem for to praye / and that they nether founde me in the temple disputynge with any man / ether raysynge vp the people/ nether in the Synagoges/ nor in the cite: Nether can they proue the thinges wherof they accuse me.

D But this I confesse vnto the / that after that waye (whiche they cal heresy) so worshippe I the God of my fathers/ beleuing all thinges which are wrytten in the lawe and the Prophetes/ and haue hope towardes God/ that the same resurrecciō of the deed (which they them selues loke for also) shalbe/ both of iust ād

vniuſt. And therfore ſtode I to haue a cleare conſciẽce towarde God/and towarde man alſo.

But after many yeres I came & brought almes to my people E
and offeringes in the which they founde me purified in the temple/nether with multitude/nor yet with vnquietnes/how be it there were certayne Iewes out of Aſia which ought to be here preſent before the/and accuſe me/yf they had ought agaynſt me or els let theſe ſame here ſaye/yf they haue founde any euyll doinge in me / whyll I ſtonde here in the counſell: except it be for this one voyce/that I cryed ſtondinge amonge them/of the reſurreccion from deeth am I iudged of you this daye.

When Felix hearde theſe thynges / he deferde them/for he knewe very well of that waye/and ſayde: whẽ Lyſias the captayne is come/I wyll know the vtmoſt of your matters. And he cõmaunded an vndercaptayne to kepe Paul & he that ſhulde haue reſt/and that he ſhuld forbyd none of his aquayntaunce to miniſter vnto him/or to come vnto him.

And after a certayne dayes / came Felix and his wyfe Dru- F
ſilla which was a Iewas / and called forth Paul/& hearde him of ỹ fayth which is toward Chriſt. And as he preached of righteouſnes/temperaũce / and iudgemẽt to come/Felix trembled & anſwered: thou haſt done ynough at this tyme/departe whẽ I haue a conuenient tyme / I wyll ſende for the. He hoped alſo that money ſhulde haue bene geuen him of Paul/that he might lowſe him/wherfore he called him the oftenner and commened with him. But after .ii. yeare Feſtus Porcius came into Felix roume. And Felix wyllinge to ſhewe ỹ Iewes a pleaſure/lefte Paul in preſon bounde.

¶ How after the death of Felix/Feſtus raygned in his roume.
Paule was accuſed afore Feſtus.
Paule appealeth to Ceſar.

¶ The .xxv. Chapter.

When Feſtus was come into the prouince / after thre A
dayes: he aſcended frõ Ceſarea vnto Ieruſalem. Then enformed him the hye preſtes & the cheſe of the Iewes of Paul. And they beſought him/and deſired faueour agaynſt him/that he wolde ſende for him to Ieruſalẽ: and layde a wayte for him in the waye/to kyll him. Feſtus anſwered that Paule ſhulde be kepte at Ceſarea: but that he him ſelfe wolde ſhortly departe thyther.

thyther. Let them therfore (sayde he) whiche amonge you are able to do it/come doune with vs and accuse him/yf ther be any faute in the man.

B Whē he had taryed there more then ten dayes/ he departed vnto Cesarea/and the nexte daye sate doune in the iudgement seate/ād cōmaunded Paul to be brought. When he was come/ the Iewes which were come from Ierusalē/came aboute him/ and layde many & greuous complaynted agaynst Paul/which they could not proue as longe as he answered for him selfe that he had nether agaynst the lawe of the Iewes / nether agaynst the temple/nor yet agaynst Cesar offended any thinge at all.

C Festus willinge to do the Iewes a pleasure answered Paul and sayde:wilt thou go to Ierusalem & there be iudged of these thinges before me? Then sayd Paul I stonde at Cesars iudgement seate/where I ought to be iudged. To the Iewes haue I no harme done/as thou very well knowest. If I haue hurte them/or cōmitted any thynge worthy of deeth I refuse not to dye. If none of these thynges are/where of they accuse me/ no mā ought to delyuer me to them. I appeale vnto Cesar. Then spake Festus with deliberacion/ and answered. Thou hast appealed vnto Cesar:vnto Cesar shalt thou go.

D After a certayne dayes/Kynge Agrippa and Bernice came vnto Cesarea to salute Festus. And when they had bene there a good season/Festus rehersed Paulus cause vnto the Kynge/ sayinge:ther is a certayne mā left in prison of Felix/about whō when I came to Ierusalem/the hye Prestes and elders of the Iewes enformed me/and desyred to haue iudgement agaynst him. To whō I answered: It is not the maner of ỹ Romayns to delyuer any mā/that he shulde perisshe/before that he which is accused/haue the accusars before him/ and haue licēce to answer for him selfe/cōcernyng the cryme layde agaynst him:whē they were come hyther/ẅ out delaye on the morowe I sate to geue iudgemēt/& cōmaūded ỹ mā to be brought forth. Agaynst whō whē the accusars stode vp/ they brought none accusaciō of soche thinges as I supposed:but had certayne questiōs agaynst him of their owne superstition/& of one Jesus which was deed whō Paul affirmed to be alyue. And because I douted of soche maner questions/I axed him whether he wold go to Ierusalē

and there be iudged of these matters. Then when Paul hadde appealed to be kepte vnto the knowledge of Cesar/ I cõmaunded him to be kepte/tyll I myght sende hym to Cesar.

Agrippa sayde vnto Festus: I wolde also heare the man my G
selfe. To morowe (sayde he) thou shalt heare him. And on the morow whẽ Agrippa was come & Bernice with great pompe/ and were entred into the counsell house with the captaynes and chefe men of the cyte/at Festus cõmaundement Paul was brought forth. And Festus sayde: kynge Agrippa/and all men which are here present with vs: ye se this man about whom all the multitude of the Iewes haue bene with me / both at Ierusalem/and also here/cryinge that he ought not to lyue any lenger: yet founde I nothynge worthy of deeth that he had cõmitted. Neuertheles seynge ỹ he hath appealed to Cesar/ I haue determined to sende him. Of whom I haue no certayne thyng to write vnto my Lorde. Wherfore I haue brought him vnto you/and specially vnto the / kynge Agrippa/that after examinacion had/ I myght haue somwhat to write. For me thynketh it vnreasonable/for to sende a preſoner/ & not to shewe the causes which are layde agaynst him.

¶ How Paule was brought afore kynge Agrippa and Bernice. How Paule wysshed Agrippa with all the company that was there to be Christened.

¶ The. xxvj. Chapter.

AGrippa sayde vnto Paul: thou art permitted to speake A
for thy selfe. Then Paul stretched forth the honde/and answered for him selfe. I thynke my selfe happy kynge Agrippa/because I shall answere this daye before the/of all the thynges where of I am accused of the Iewes namely because thou art experte in all customes and questions / whiche are amonge the Iewes. Wherfore I beseche the to heare me paciently.

My lyuinge of a chylde/which was at the fyrst amõge myne owne nacion at Ierusalem knowe all the Iewes which knewe me from the begynnynge/yf they wolde testifye it. For after the most strayteſt secte of our laye/lyued I a pharisaye. And now I stonde and am iudged for the hope of the promes made of God vnto our fathers: vnto whiche promes our. xij. tribes instantly seruing God day & nyght hope to come. For which hopes sake/ kynge Agrippa / am I accused of the Iewes. Why shulde it be thought

thought a thynge vncredible vnto you / that God shulde rayse agayne the deed.

B I also verely thought in my selfe/that I oughte to do many contrary thynges / clene agaynst the name of Jesus of Nazareth:whiche thynge I also dyd in Jerusalem. Where many of the saynctes I shut vp in prison/and had receaued auctorite of the hye prestes. And when they were put to deeth/ I gaue the sentence. And I punished them ofte in euery synagoge/ & compelled them to blaspheme:and was yet more mad vpon them/ and persecuted them/euen vnto straunge cyties. About which thynges as I went to Damasco with auctorite & licence of the hye prestes / euen at myddaye(o kynge) I sawe in the waye a lyght from heauen / aboue the bryghtnes of the sonne / shyne rounde about me and them which iorneyed with me.

C When we were al fallen to the earth/ I hearde a voyce speakynge vnto me and sayinge in the Hebrue toūge: Saul/Saul/ why persecutest thou me? It is harde for the to kycke agaynste the prycke. And I sayde: Who art thou Lorde? And he sayd I am Jesus whom thou persecutest/but ryse and stond vp on thy fete. For I haue apered vnto the for this purpose/to make the a minister and a wytnes both of tho thynges which thou haste sene/and of tho thinges in the whiche I wyll appere vnto the/ delyueringe the from the people / and from the Gentyls/vnto which nowe I sende the/to open their eyes/that they myghte turne from darcknes to lyght / and from the power of Satan vnto God/that they maye receaue forgeuenes of synnes & inheritaunce amonge them which are sanctifyed by fayth in me.

D Wherfore kynge Agrippa/ I was not disobedient vnto the heauenly vision: but shewed fyrst vnto them of Damasco/ & at Jerusalem/and thorowout all the costes of Jewry / and to the Gentyls/that they shulde repent/and tourne to God/ & do the ryght workes of repentaūce. For this cause the Jewes caught me in the temple and went about to kyll me. Neuertheless I obtayned helpe of God and contynewe vnto this daye wytnesinge both to small and to greate sayinge none other thynges/ then those which the prophetes and Moses dyd saye shulde come/that Christe shulde suffre / and that he shulde be the fyrste that shulde ryse from deeth / and shulde shewe lyght vnto the

people/and to the gentyls.

As he thus answered for him selfe: Festus sayd with a loude E
voyce. Paul/thou arte besides thy selfe. Moche learnyng hath made the mad. And Paul sayd: I am not mad/moost dere Festus: but speake the wordes of trueth and sobernes. The kynge knoweth of these thynges/ before whom I speke frely: nether thinke I that anye of these thinges are hydden from him. For this thinge was not done in a corner. Kynge Agrippa beleuest thou the Prophetes? I wote wel thou beleuest. Agrippa sayde vnto Paul: Sumwhat thou bringest me in mynde for to be come a Christen. And Paul sayde: I wolde to God that not only thou: but also all y^ heare me to daye/ were/ not sumwhat only but all together soche as I am/except these bondes. And when he had thus spoken/ the kynge rose vp/and the debite/ād Bernice/and they that sate with them. And when they were gone aparte / they talked betwene them selues sayinge: This man doeth nothynge worthy of deeth / nor of bondes. Then sayde Agrippa vnto Festus: This man myght haue bene lowsed/ yf he had not appealed vnto Cesar.

¶ Where Paule taketh his iorney to Rome. How Paule shewed before of their dangerous passage and was not beleued. How Paule comforted them that were with him and exhorted them to take meat. How they were cast on an yonde called Melyetum.

¶ The. xxvij. Chapter.

When it was concluded that we shulde sayle into Ita- A
ly/they delyuered Paul and certayne other presoners vnto one named Julius an vnder captayne of Cesars soudiars And we entred into a shippe of Adramicum/and lowsed from londe/apoynted to sayle by the costes of Asia/one Aristarchus out of Macedonia/of the countre of Thessalia/beinge with vs. And the nexte daye we came to Sidon. And Julius courteously entreated Paul / and gaue him liberte to go vnto his frendes/and to refresshe him selfe. And from thence lanched we/ād sayled harde by Cypers/because the wyndes were contrarye. Then sayled we ouer the see of Cylicia/and Pamphilia/and came to Myra a cite in Lycia.

And there the vnder captaynie founde a shippe of Alexander B
redy to sayle into Italy/and put vs therin. And when we had sayled slowly many dayes / and scace were come ouer agaynst

Gnydon

Gnydon (because the wynde withstode vs) we sayled harde by the coostes of Cãdy/ouer agaynst Salmo/& with moch worke sayled beyonde it/ ãd came vnto a place called goodporte. Nye wher vnto was a cytie called Lasea. When moche tyme was spent and saylinge was now ieoperdeous/because also that we had ouerlonge fasted/Paul put them in remembraunce & sayde vnto them. Syrs/I perceaue that this vyage wilbe with hurte and moche domage/not of the ladynge and ship only/but also of our lyues. Neuerthelater the vnder captayne beleued the gouerner and the master better then tho thynges which were spoken of Paul. And because the hauen was not cõmodius to wynter in/many toke coũsell to departe thence/yf by any meanes they might attayne to Phenices & there to wynter/which is an hauen of Candy/& seruth to the southwest and northwest wynde. Whẽ the south wynde blewe/they supposyng to obtayne their purpose lowsed vnto Asson/& sayled paste all Candy.

C But anone after/ther arose agaynst their purpose/a flawe of wynde oute of the northeeste. And when the ship was caught/ and coulde not resyst the wynde/we let her go and draue with the whether. And we came vnto an yle named Clauda/ãd had moche worke to come by a bote/ which they toke vp and vsed helpe/vndergerdynge the shippe/ fearynge lest we shuld haue fallen into Syrtes/& we let doune a vessell and so were caryed The nexte daye when we were tossed with an exceadyng tempest/they lyghtened the shyp/ and the thyrde daye we cast out with oure owne hondes/ the tacklynge of the shippe. When at the last nether sonne nor starre in many dayes appered/and no small tempest laye vpon vs/ all hope that we shulde be saued/ was then taken awaye.

D Then after longe abstinence/Paul stode forth in the myddes of them and sayde: Syrs ye shulde haue harkened to me/& not haue lowse frome Candy/nether to haue brought vnto vs this harme and losse. And now I exhorte you to be of good chere. For ther shalbe no losse of any mans lyfe amõge you/saue of the ship only. For there stode by me this nyght the aungell of God/ whose I am/and whõ I serue/sayinge: feare not Paul for thou must be brought before Cesar. And lo/God hath geuẽ vnto the all that sayle with the. Wherfore Syrs be of good chere: for I beleue God/

beleue God/ that it shalbe euē as it was tolde me. How be it we must be cast unto a certayne ylonde.

But whē the fourtenth nyght was come/as we were caried E
in Adria about mydnyght/the shipmen denyed that ther appe
red some countre vnto thē: and sounded/and founde it. xx. fed=
doms. And when they had gone a lytell further/they sounded
agayne/and foūde. xv. feddoms. Then fearinge lest they shuld
haue fallē on some rocke/they cast. iiij. ancres out of the sterne/
and wysshed for the daye. As the shypmē were about to fle out
of the ship/ & had let doune the bote into the see/vnder a colou=
re as though they wolde haue cast ancres out of the forshyppe:
Paul sayde vnto the vnder captayne and the soudiers: excepte
these abyde in the shyp/ye cannot be safe. Then the soudiers cut
of the rope of the bote/and let it fall awaye.

And in ỹ meane tyme betwixt that & daye/Paul besought F
them all to take meate/sayinge: this is the fourtenth daye that
ye haue taryed and continued fastynge/receauing no thinge at
all. Wherfore I praye you to take meate: for this no dout is for
your helt: for ther shall not an heere fall from the heed of any of
you. And when he had thus spoken/he toke breed & gaue than=
kes to God in presence of them all/and brake it/and beganne to
eate. Then were they al of good cheare/& they also toke meate
We were al together in the ship/two hondred threscore & sixte=
ne soules. And when they had eatē ynough/they lyghtened the
shyp/and cast out the wheate unto the see.

When it was daye they knewe not the londe but they spyed G
a certayne hauen with a banke/into the which they were myn=
ded (yf it were possyble) to thrust in the shyp. And when they
had takē vp the ancres/they commytted them selues vnto the
see/and lowsed the rudder bōdes & hoysed vp the mayne sayle
to the wynde and drue to londe. But they chaunsed on a place/
which had the see on bothe the sydes/and trust in the shyp. And
the foure parte stucke fast/ & moued not/but the hynder brake
with the violence of the waues.

The soudiars counsell was to kyll the preseners/ lest any of
them/when he had swome out shuld fle awaye. But the vnder
captayne wyllinge to saue Paul kept them from their purpose/
and cōmaunded that they that coulde swyme shulde cast them
selues fyrst

selues fyrst into the see/and scape to londe. And the other he cõ-maunded to go/some on bordes/& some on broken peces of the ship. And so it came to passe/that they came all safe to londe.

¶ The kyndnes that the people of that ylonde shewed vnto Paule and his company. How a viper crept on Pauls hand.
How Paul healed the father of Publius which was sicke of a feuer.
Paule dyd many myracles in that ylonde.
How Paul departed from thence to Rome.
Paule declareth to the Iewes wherfore he appealed to Rome.
Paule preached to the Iewes/Christ and the kyngdome of God accordynge to the scriptures.
How Paul dwelt two yeares in his lodgynge/and preached the Gospell vnforboden.

¶ The.xxviij. Chapter.

A AND when they were scaped/then they knewe that the yle was called Hilete. And the people of the countre shewed vs no lytell kyndnes: for they kyndled a fyre and receaued vs euery one/because of the present rayne and because of the colde. And when Paul had gaddered a bondell of stickes/and put them into the fyre/there came a viper oute of the heet and lept on his honde. When the men of the countre sawe the worme hange on his honde/they sayde amonge them selues: this man must nedes be a murtherer. Whome (though he haue escaped the see) yet vengeaunce suffreth not to lyue. But he shouke of the vermen into the fyre and felt no harme. How be it they wayted when he shuld haue swolne/or fallen doune deed sodenly. But after they had loked a greate whyle/and sawe no harme come to him/they chaunged their myndes/and sayde that he was a God.

B In the same quarters the chefe man of the yle whose name was Publius/had a lordshippe: the same receaued vs/and lodged vs thre dayes courteously. And it fortuned that the father of Publius laye sicke of a feuer & of a blouddy flixe. To whom Paul entred in and prayde/and layde his hondes on him and healed him. Whē this was done/other also which had diseases in the yle/came and were healed. And they dyd vs great honoure. And when we departed/they laded vs with thynges necessary.

C After thre monethes we departed in a ship of Alexandry/which had wyntred in the yle/whose badge was Castor & Pollux. And whē we came to Cyracusa/we taried there. iij. dayes.

And

And from thence we fet a compaſſe and came to Regium. And after one daye the ſouth wynde blewe/ and we came the nexte daye to Putiolus: where we founde brethren/and were deſyred to tary with them ſeuen dayes/and ſo came to Rome. And from thence/when the brethrē heard of vs/they came agaynſt vs to Appiphorum/and to the thre tauernes. When Paul ſawe them/he thanked God/and waxed bolde. And when he came to Rome/ ꝑ vnder captayne delyuered the preſoners to the chefe captayne of the hoſt: but Paul was ſuffered to dwel by him ſelfe with one ſoudier that kept him.

D And it fortuned after thre dayes that Paul called the chefe of the Iewes to gether. And when they were come/he ſayde vnto them. Men and brethren/though I haue commytted nothynge agaynſt the people or lawes of oure fathers: yet was I delyuered preſoner from Ieruſalem into the hondes of the Romayns. Whiche when they had examined me/ wolde haue let me go/becauſe they founde no cauſe of deeth in me. But when the Iewes cryed contrarye/ I was conſtrayned to appeale vnto Ceſar: not becauſe I had ought to accuſe my people of. For this cauſe haue I called for you / euen to ſe you / and to ſpeake with you: becauſe that for the hope of Iſrael I am bounde with this chayne.

E And they ſayde vnto him: We nether receaued letters oute of Iewry pertaynyng vnto the/nether came any of the brethrē that ſhewed or ſpake any harme of the. But we wyll heare of the what thou thynkeſt. For we haue heard of this ſecte / that euery where it is ſpoken agaynſt. And when they had apoynted him a daye/there came many vnto him into his lodgynge. To whome he expounded and teſtifyed the kyngdome of God/ and preached vnto them of Ieſu: both oute of the lawe of Moſes / and alſo oute of the Prophetes / euen frome morynge to nyght. And ſome beleued the thynges which were ſpoken/and ſome beleued not.

Eſa.vj.c. mat.xiij.b mar.iiij.b Lu.viij.f Joh.xij.f Rom.xj.b

F When they agreed not amonge them ſelues/they departed after that Paul had ſpokē one worde. Well ſpake the holy gooſt by Eſay the Prophet vnto oure fathers/ſayinge: Go vnto this people and ſaye: with youre eares ſhall ye heare/and ſhall not vnderſtonde: and with youre eyes ſhall ye ſe and not perceaue.

For the

G For the hert of this people is wexed grosse / and their eares were thicke of hearynge / and their eyes haue they closed: least they shulde se with their eyes / and heare with their eares / and vnderstonde with their hertes / and shulde be conuerted / and I shulde heale them. Be it knowen therfore vnto you / that this saluacion of God is sent to the gentyls / and they shall heare it. And when he had sayde that / the Iewes departed / and had greate despicions amonge them selues.

And Paul dwelt two yeares full in his lodgynge / and receaued all that came to him / preachynge the kyngdome of God / and teachynge those thinges which concerned the Lorde Iesus / with all confydence / vnforboden.

Here endeth the Actes of the Apostles.

¶ The epistles of the Apostle Saynct Paul.

To the Romayns.
To the Corinthyans. ij.
To the Galathyans. (c)
To the Ephesyans.
To the Philippyans.
To the Collossyans. (.c.)
To the Tessalonyans. ij.
To Timothe. ij.
To Titus.
To Philemon. (.c.)

The Epistles of S. Peter. ij.
The Epistles of S. John. iij.
(c.c)

The Epistle vnto the Hebrues.
The Epistle of Saynct James.
The Epistle of Saynct Jude.

The Reuelacion of Saynct John the diuine.

The Epistles taken oute of the olde Testament.

A necessary Table for the hole newe Testament.

¶ Prynted in the yere of oure Lorde.
1 5 3 6

A prologe vpon the Epistle of

Saynct Paul to the Romayns.



For as moche as this epistle is the principal and mooste excellent part of the newe Testament/ and mooste pure Euangelion: that is to saye/ glad tydinges and that we call Gospell: and also a lyght and a way in vnto ỳ hole scripture: I thinke it mete/that euery Christē mā not only know it by rote ād without the boke: but also exercise him selfe therin euermore continually/ as withe the dayly brede of the soule. No man verely can rede it to ofte / or studye it to well: for the more it is studyed the easier it is/ ỳ more it is shewed/ the pleasanter it is/ and the more groundely/ it is serched/the precioser thynges are founde in it/ so greate treasure of spirituall thynges lyeth hyd therein.

I wil therfore bestowe my laboure and diligence thorow this lytell preface or Prologe / to prepare a waye in thervnto/so farforth as God shall geue me grace/ that it maye be the better vnderstonde of euery mā. For it hath bene hetherto eupll darckned with gloses and wonderfull dreames of Sophisters / that no man coulde spye out the entēt and meaninge of it. which neuertheles yet of it selfe is a bryght lyght/and sufficient to geue lyght vnto all the scripture.

Fyrst we must marke diligentlye the maner of speakynge of the Apostel/ and aboue all thynge know what Paul meaneth by these wordes/the Lawe/Synne/Grace/Fayth/Righteousnes/Flesshe/Spryte/& soche lyke/or els rede thou it neuer so ofte/thou shalt but loose thy laboure. This worde Lawe maye not be vnderstonde hereafter the cōmune maner and to vse Pauls terme/after the maner of men or after mans wayes: that thou woldest saye the lawe here in this place were nothynge but learnynge which teacheth what ought to be done and what ought not to be done: as it goeth with mānes lawe where the lawe is fulfylled with outwarde workes only/thoughe the hert be neuer so farre of. But God iudgeth the groūde of the herte/yee and the thoughtes and the secret mouynges of the mynde/and therfore his lawe requyreth the grounde of the hert and loue frome the botome therof / and is not content with the outwarde worke only: but rebuketh those workes most of all which sprynge not of loue from the groūd and lowe botome of the herte: though they appere outwarde neuer so honest and good

As Christ in the gospel rebuketh the Pharises aboue all other that were opē synners/ and calleth them ypocrites/that is to saye iumulars & paynted sepulcres.which Pharises yet liued no mē so pure/as pertayninge to the outewarde dedes and worckes of the lawe:ye and Paul in the thyrd chapter of his epistell vnto the Philippians confesseth of him selfe/that as touchinge the lawe he was suche a one as no mā cowde complayne on/and not withstondinge was yet a murderer of the Christen/persecuted them/& tormented them so sore/that he compelled them to blaspheme Christ/& was all to gether mercyless/as many which now sayne outwarde good worckes are.

For this cause the.cxv. Psalme calleth all men lyars / because that no man kepeth the lawe from the grounde of the herte/nether can kepe it/though he appeare outward full of good worckes.

For all men are naturally enclyned vnto euyll and hate the lawe.we fynde in oure selues vnlust and tediousnes to do good / but lust and delectacion to do euyll: Nowe where no fre lust is to do good/there the botome of the hert fulfylleth not the lawe/& there no doute is also synne and wrath is deserued before God/though there be neuer so greate an outwarde shewe and apperaunce of honeste liuinge.

For this cause cōcludeth saynt Paul in the secōde Chapter/that ỳ Jewes are al synners & trāsgressors of the lawe/though they make mē beleue/thorow ypocrisy of outwarde worckes/how that they fulfyl the lawe/& sayth ỳ he only which doth the law/is righteous before God/meaning therby ỳ no mā w̄ outward worckes fulfilleth the lawe

Thou sayth he to the Jewe teachest/a man shulde not breake wedlocke/& yet breakest wedlocke thy selfe.wherin thou iudgest an other mā/therin condempnest thou thy selfe/for thou thy selfe doest euē the very same thinges which thou iudgest.As though he wolde saye/thou liuest outewardly well in the worckes of the lawe/& iudgest them that liue not so.Thou teachest other men/and feest a moote in an other mans eye/but art not ware of the beame that is in thyne owne eye.For though thou kepe the lawe outwardly with worckes/for feare of rebuke/shame and punishemēt/other for loue of rewarde/vauntage and vayne glory:yet doest thou all without lust and loue towarde the lawe/and haddest leuer a greate deale other wyse do/yf thou dyddest not feare the lawe ye inwardly in thyne herte / thou woldest ỳ ther were no lawe/no nor yet God/ the auctor and vengear of the lawe/yf it were possible:so paynefull it is vnto the:to haue thyne appetites refrayned/and to be kepte doune.

wherfore then it is a playne conclusion/that thou from the grounde and botome of thyne herte/arte an enimye to the lawe:what preuayleth it now/that thou teachest an other man not to steale/when thou thyne owne selfe arte a thefe in thyne herte/& outwardly woldest sayne steale yf thou durst:though that the outwarde dedes abyde not alwaye behinde with soche ypocrites & dissimulars / but breake forth amonge euen as an euyll scabbe or a pocke cannot all wayes be kept in with violence of medicine.

Thou teachest an other man / but teachest not thy selfe / ye thou wotest not what thou teachest/for thou vnderstondest not the lawe a right/how that it cānot be fulfylled & satisfied/but with an vnfayned loue and affeccion/so greatly it cannot be fullyfylled with outward dedes and worckes only.Moreouer the lawe encreaseth synne/as he sayth in the fyfte Chapter/because that man is an enimy to the lawe/for as moche as it requireth so many thinges clene contrarie to his nature / whereof he is not able to fulfyll one poynte or title/as the lawe requireth it.And therfore are we moare prouoked/and haue greater lust to breake it.

For which causes sake he sayth in the seuenth Chapter/that the lawe is spirituall: as though he wolde saye/yf the lawe were flesshly and but mans doctrine/it might be fulfylled/satisfied and stilled with outwarde dedes.But nowe is the lawe goostly/and no man fulfilleth it/excepte that all that he doeth/springe of loue from the botome of the hert.Suche a newe hert & lusty corage vnto the lawe warde/cāst thou neuer come by of thyne owne strength & enforcemēt/but by the operacion & worckinge of the spryte.

For the spryte of God only maketh a mā spirituall & lyke vnto the lawe/so that now hencefoorth he doeth no thinge of feare or for lucre or vantages sake or of vayne glorie/ but of a fre hert/& of inward lust.The lawe is spirituall and wilbe bothe loued & fulfilled of a spirituall hert/and therfore of necessite requireth it the sprete that marketh a mannes hert fre/and geueth him lust and courage vnto the lawe warde.where soche a spryte is not/there remayneth synne/grudginge & hatered agaynst the lawe/which lawe neuertheles is good/rightewes and holy.

Acquaynte thy selfe therfore with the maner of speakinge of the Apostel/ād let this now stycke fast in thyne herte/that it is not bothe one/ to do the dedes and worckes of the lawe/and to fulfyll the lawe. The worcke of the lawe is/what so euer a man doeth or can do of his owne free wyll / of his owne proper strengthe and enforsynge. Notwithstondynge though there be neuer so greate worckynge / yet as longe as there remayneth in the herte/ vnlufte/ tediousnes/ grudgynge/greif/ payne/lothsumnes/and cōpulsion toward the lawe/so longe are all the worckes vnprofitable/lost/ye and damnable in the syght of God. This meaneth Paul in the thyrde chapter where he sayth/ by the dedes of the lawe shall no flesshe be iustifyed in the syght of God. Here by perceaueste thou that those sophisters are but deceauers / which teache that a man maye/ and must prepare him selfe to grace and to the fauoure of God with good worckes/before ye haue the spirite and true fayth of Christ. Howe can they prepare them selues vnto the fauoure of God/and to that which is good/when they them selues can do no good/no cannot once thynke a good thought or consent to do good/the deuyll possessynge their hertes / myndes and thoughtes captiue at his pleasure? Can those worckes please God thynkest thou/which are done with gryfe/payne and tediousnes/with an euyll wyll/with a contrary and grudgynge mynde? O holy sayncte prosperus/how myghtely with the scripture of Paul/dydest thou confounde this heresye/aboute (I trowe) a twelue hondred yeares a goo/other vpon.

To fulfyll the lawe/to do the worckes therof and what soeuer the lawe commaundeth/with loue/lust/and inwarde affeccion and delectacion: and to lyue godly and wel/ freely/willyngly/and without compulsion of the lawe/euen as though there were no lawe at all. Suche luste and free liberte to the lawe/ cometh onlye by the worckynge of the spirite in the herte/as he sayth in the fyrst Chapter.

Now is the spryte none other wyse geuē then by fayth only/in that we beleue the promyses of God/without wauerynge how that God is true/and wyll fulfyll all his good promyses towarde vs for Christes bloudes sake/as it is playne in the.i. Chapt. I am not ashamed sayth Paul / of Christes gladde tydynges / for it is the power of God vnto saluacion to as many as beleue. For attonce & to gether euen as we beleue the glad tydynges preached to vs/the holy goost entreth into our hertes/ and lowseth the bondes of the deuyll/which before possessed oure hertes in captiuite/ & helde them that we coulde haue no luste to the will of God in the lawe. And as the spirite cōmeth by fayth only/euen so fayth cōmeth by hearynge the worde or glad tydynges of God when Christ is preached how that he is Godes sone and mā also/deed & rysen agayne for oure sakes: as he sayth in the.iij.iiij.and.x. Chapters. All oure iustifyinge then cōmeth of fayth/and fayth and the spryte come of God and not of vs.

when we saye/ fayth bryngenth the spryte/it is not to be vnderstōde/that fayth deserueth the spryte/or that the spryte is not present in vs before fayth. For the spirite is euer in vs/and fayth is the gyfte and worckynge of the spyrete. But thorow preachynge the spryte begynneth to worcke in vs . And as by preachynge the lawe/ he worcketh the feare of God/so by preachynge the glad tydynges/he worcketh fayth. And nowe when we beleue and are come vnder the couenaunt of God/then are we sure of the spirite/by the promyse of God/and then the spirite accompanyeth fayth inseparablie: and we begynne to fele his worckynge. And so fayth certifyed vs of the spryte/ and also bryngeth the spryte with her/vnto . he worckynge of all other gyftes of grace/& to the worckynge oute of the rest of oure saluacion/ vntyll we haue all to gether ouercome synne/ deeth/ hell and Satan: and are come vnto the euerlastynge lyfe of glorye. And for this cause saye we fayth bryngeth the spryte.

Here of commeth it/that fayth onlye iustifyeth/ maketh ryghteous/ and fulfylleth the lawe: for it bryngeth the spryte thorow Christes deseruynges/the spryte bryngeth luste/ looseth the hert/ maketh him free/ setteth him at liberte/ and geueth him strenght to worcke the dedes of the lawe with loue/euen as the lawe requyreth. Then at the laste out of the same fayth so worckynge in the hert/sprynge all good worckes by their owne accorde. That meaneth he in the thyrde Chapter: for after he hath cast awaye the worckes of the lawe/so that he soundeth as though he wolde breake and dissanull the lawe thorow fayth: he answered to that myght be layde agaynst/sayinge: we destroye not the lawe thorowe fayth/ but mayntene/ furder or stablysshe the lawe thorowe fayth. That is to saye/we fulfyll the lawe thorow fayth.

Syñe in the scripture is not called that outwarde worcke only cōmitted by the body

but all the whole busynes & what soeuer accōpanieth/moueth or stereth vnto the outwarde dede/ and that whence the workes spynge: as vnbelefe/prouenes and redynes vnto the dede in the ground of the herte/with all the powers/affeccions and appetites wherwith we can but synne. So that we saye/that a man then synneth/when he is caried awaye hedlonge into synne/all to gether as moche as he is/of that poyson inclinacion and corrupte nature wherin he was conceyued and borne. For there is none outwarde synne committed/ excepte a man be caryed awaye all to gether/ with lyfe/ soule/ herte/bodye/luste and mynde therunto. The scripture loketh singularly vnto the hert and vnto the rote ād originall fountayne of all synne/which is vnbelefe in the botome of the hert. For as fayth only iustifieth and bringeth the spirite and luste vnto the outwarde good workes/euen so vnbelefe only dampneth and kepet oute the spirite/ prouoketh the flesshe / and stereth vp luste vnto the euyll outwarde workes / as happened to Adam and Eua in Paradise. Genesis.iij.

For this cause Christ calleth synne vnbelefe / and that notably in the.xvi. Chapter of saynt John. The spirete sayth he/ shall rebuke the worlde of synne/because they beleue not in me. And John.viij. he sayth: I am the light of the world. And therfore in the xij. of John he biddeth them whyle they haue light/to beleue in the light/that ye maye be the chyldren of light: for he that walketh in darcknes woteth not whether he goeth/ Nowe as Christ is the lyght / so is the ignorauce of Christ that darcknes wherof he speaketh / in which he that walketh/ woteth not whyther he goeth: that is/ he knoweth not how to worke a good worke in the sight of God or what a good worke is. And therfore in the.ix. he sayth/ as longe as I am in the worlde . I am the lyght of the worlde: but there cometh nyght when no man can worke : which nyght is but the ignorauce of Christ in which no mā can se to do any worke that pleaseth God. And Paul exhorteth Ephesi.iij. that they walke not as other hethen which are straungers frome the lyfe of God thorow the ignorauce that is in them. And agayne in the same Chapter. Put of (sayth he) the olde man which is corrupt thorowe the lustes of erroure/ that is to saye ignorauce. And Rom.xiij. Let vs cast away the dedes of darcknes: that is to saye/ of ignorauce and vnbeleue. And.i.Pet.i. Fassion not youre selues vnto your olde lustes of ignorauce. And.i.Joh.ij. He that loueth his brother dwelleth in light: and he that hateth his brother walketh in darcknes/ and woteth not whyther he goeth/ for darcknes hath blinded his eyes. By light he meaneth the knowledge of Christ/ and by darcknes/ the ignorauce of Christ. For it is impossible that he that knoweth Christ truly/ shulde hate his brother.

Furthermore/ to perceaue this thinge moare clearly/ thou shalt vnderstonde/ that it is impossible to synne any synne at all / except a man breake the fyrst commaundement before. Now is the fyrst commaundement deuyded into two verses: Thy Lorde God is one God/ & thou shalt loue thy Lorde God with all thyne herte/ with all thy soule/ with all thy power and with all thy mught. And the whole cause why I synne agaynst any inferiour precept/ is that this loue is not in myne hert: for were this loue wrytten in my herte/ and were full and perfect in my soule/ it wolde kepe myne herte from consentinge vnto any synne . And the whole and only cause why this loue is not wrytten in oure hertes/ is that we beleue not the fyrst parte/ that oure Lorde God is one God. For wist I what these wordes/ one Lorde and one God meaneth: that is to saye/ yf I vnderstode that he made all/ and ruleth all/ād that what soeuer is done to me/ whether it be good or bad/ is yet his will/ and that he only is the Lorde that ruleth and doth it: and wist therto what this worde myne meaneth: that is to saye/ yf myne hert beleued and felte the infinite benefytes and kyndnes of God to me warde/ and vnderstode and ernestlye beleued the manyfolde couenauntes of mercye/ wherwith God hath bounde him selfe to be myne wholye and all together/ with all his power/ loue/ mercye/ & might then shulde I loue him with all myne hert/ soule/ power/ and myght/ and of that loue euer kepe his cōmaundementes. So se ye now that as fayth is the mother of all goodnes and of all good workes / so is vnbelefe the grounde and rote of all euyll / and all euyll workes.

Finallye / yf any man hath forsaken synne & is conuerted to put his trust in Christ/ and to kepe the lawe of God/ doth fall at a tyme : the cause is/ that the flesshe thorowe negligence hath choked the spyryte and oppressed hyr and taken from hyr the fode of hyr strength: which fode of hir meditacion in God and in his wonderfull dedes/ and in the manyfolde couenauntes of his mercye.

wherfore

wherfore then before all good workes as good frutes/there must nedes be fayth in the herte whence they spring. And before all bad dedes as bad frutes/there must be vn belefe in the hert as in the rote/fountayne/pith and strength of all synne. which vnbelefe and ignorance is called the heed of the serpent and of the olde dragon / which the womans seed Christ/must treade vnder fote/as it was promysed vnto Adam.

Grace and gyfte haue this differēce. Grace properly is Goddes fauoure/beneuolence or kyndmind/which of his owne selfe/with out deserynge of vs/he beareth to vs/ wherby he was moued and enclined to geue Christ vnto vs/with all his other gyftes of grace. Gyfte is the holy goost and his worknge whom he powreth in to the hertes of them/on whom he hath mercy/and whō he fauoreth. Though the gyftes of the spryte encreace in vs daylye/and haue not yet their full perfection: ye & though there remayne in vs yet euyll lustes and synne which fight agaynst the spryete / as he sayth here in the vij. Chapter/& in the. v. to the Galathiās/and as it was spoken before in the. iij. chap. of Gene. of the debate betwene the womās seed/and the seed of the serpent: yet neuertheles Goddes fauoure is so greate/and so stronge ouer vs for Christes sake/that we are counted for full hole and perfecte before God. For Goddes fauoure toward vs/deuydeth not hyr selfe/encreasinge a lytell and a lytell/as do the gyftes/but receaueth vs hole and all to gether in full loue for Christes sake oure intercessor and mediator / and because that the gyftes of the spryte and the batayle betwene the spryte and euyl lustes/ are begonne in vs all ready.

Of this now vnderstondest thou the. vij. Chap. where Paul accuseth him selfe as a synner/& yet in the. viij. chap. sayeth/there is no damnaciō to them that are in Christ/ and that because of the spryte/& because the gyftes of the spryte are begonne in vs. Synners we are because the flesshe is not full kylled & mortified. Neuertheles in as moche as we beleue in Christ/and haue the erneste and begynnynge of the spryete/& wold fayne be perfecte/God is so louinge & fauorable vnto vs/that he will not loke on soche synne/ nether wil cōpte it as synne/but wil deale with vs accordinge to oure belefe in Christ / and accordinge to his promyses / which he hath swore to vs/vntyll the synne be full slayne and mortified by dethe.

Fayth is not mans opinion and dreame/as some ymagin and fayne/whē they heare the storie of the gospel. which whē they se that there folowe no good workes nor mendement of liuinge/though they heare/and yet can babyll many thinges of fayth/then they fall from the ryghte waye & saye/fayth only iustifieth not/a man must haue good workes also/yf he will be righteous and safe. The cause is when they heare the Gospell or gladtydynges / they fayne of their owne strength certayne ymaginations and thoughtes in their hertes sayinge: I haue heard the Gospell/ I remember the storie/ Io I beleue. And that they counte righte fayth/which neuertheles as it is but mās ymaginacion and faynynge/euen so profiteth it not/nether folowe there any good workes or mendement of liuinge.

But righte fayth is a thinge wroughte by the holy goost in vs/which chaūgeth vs/ turneth vs in to a newe nature & begetteth vs a newe in God/and maketh vs the sones of God/as thou redest in the fyrst of John/and killeth the olde Adam/and maketh vs all to gether newe in the hert/mynd/will/lust and in al oure affections and powers of the soule/the holy goost euer accompanynge hir & rulinge the hert. Fayth is a liuely thinge/mighty in worknge/valiaunte and stronge/euer doinge/euer frutful/so that it is vnpossible that he which is endued there with/shuld not worke al wayes good workes with out ceasinge. He axeth not whether good workes are to be done or not/but hath done them all redy/yer mencio be made of them/and is all waye doinge/for soche is his nature: nowe quycke fayth in his herte and liuely mouinge of the spryte driue him and stere him thervnto. whosoeuer doeth not good workes / is an vnbeleuynge person and faythlesse/and loketh roundabout gropinge after fayth and good workes/ and wot not what fayth or good workes meane/though he babill neuer so many thinges of fayth and good workes.

Fayth is then a liuely and stedfast truste in the fauoure of God/wherwith we committe oure selues all to gether vnto God / and that truste is so surely grounded and steketh so fast in oure hertes/that a man wolde not once doute of it / though he shuld dye a thousand tymes therfore. And suche trust wrought by the holy goost through fayth/maketh a man glad/lusty/cherefull and true herted vnto God and to all creatures. By the meanes where of/willingly and with out cōpulsion he is glad & redy to do

good to euery man/to do seruice to euery man/to soffre all thinges/that God maye be loued and praysed/which hath geuen him suche grace: so that it is impossible to separat good workes frō fayth/euen as it is impossible to separat heete & burninge from fyre.

Therfore take hede to thy selfe/and beware of thyne owne fantasies and ymaginacions/which to iudge of fayth and good workes wil seme wyse/when in deade they are sterke blind and of al thinges most folysshe. Praye God that he will witesafe to worke fayth in thyne herte/or elles shalt thou remayne euermore faythlesse/fayne thou/ymagin thou/enforce thou/wrastyll with thy selfe/and do what thou wilte or canst.

Righteousnes is euen suche fayth/and is called Godes righteousnes/or righteousnes that is of valoure before God. For it is Goddes gyfte/and it altereth a man and chaungeth him to a newe spirituall nature/& maketh him free and lyberall to paye euery man his dutie. For thorow fayth is a man purged of his synnes/& obteyneth luste vnto the lawe of God/wherby he geueth God his honoure/and payeth him that he oweth him/& vnto men he doeth seruis willingly wherwith soeuer he can/and payeth euery man his dutie. Suche righteousnes can nature/free will and oure owne strength neuer bringe to passe. For as noman can geue him selfe fayth/so can he not take awaye vnbelefe/how then can he take awaye any all. wherfore al his false ypocrisy and synne/what soeuer is done without fayth or in vnbelefe/as it is euidēt in the. xiiij. Chapter vnto the Romayns/though it appere neuer so glorious or beautifull outwardes.

Flesshe and spryte mayste thou not here vnderstond/as though flesshe were only that which pertayneth vnto vnchastite/& the spryte that which inwardly pertayneth to the herte: but Paul calleth flesshe here as Christ doth John. iij. All that is borne of flesshe/that is to wete/the whole mā with lyfe/soule/body/witte/will/reason & whatsoeuer he is or doth with in and with out: because that these all/and all that is in man/study after the worlde and the flesshe. Call flesshe therfore whatsoeuer (as longe as we are with out the spryte of God) we thinke or speke/of God/of fayth/of good workes/and of spirituall matters. Call flesshe also all workes which are done with oute grace and with out the worckinge of the spryte/how soeuer good/holy and spiritual they seme to be/as thou mayst proue by the. v. Chapter vnto the Galathyās/where Paul numbreth worshippinge of ydols/witchecrafte/enuy and hate/amōge the dedes of the flesshe/and by the. viij. vnto the Romayns/where he sayth that the lawe by the reason of the flesshe is weake. which is not vnderstonde of vnchastite only/but of al synnes/and most specially/of vnbelefe which is a vice most spirituall and ground of all synnes.

And as thou callest him: which is not renewed with the spryte and borne agayne in Christ/flesshe/and all his dedes/euen the very mocyons of his hert and mynd/his lerninge/doctrine and contemplacion of hye thinges/his preachinge/teachinge and study in the scripture/bildinge of churches/foundinge of abbeyes/geuinge of almes/masse/matence and what soeuer he doeth/though it seme spiritual & after the lawes of God. So contrary wyse call him spirituall which is renewed in Christ/& al his dedes which springe of fayth/seme they neuer so grose/as the walshing of the disciples fete/done by Christ/and Peters fysshinge after the resurreccion/ye and all the dedes of matrimeny are pure spirituall/yf they procede of fayth/and what soeuer is done with in the lawes of God/though it be brought by the body/as the very wrytinge of shewes and soche lyke/how soeuer grose they appere outwarde. with out suche vnderstondinge of these wordes/canst thou neuer vnderstonde this epistell of Paul/nether any other place in the holy scripture. Take hede therfore/for whosoeuer vnderstōdeth these wordes other wyse/the same vnderstōdeth not Paul/what soeuer he be. Now wil we prepare oure selues vnto the epistle.

For as moche as it becommeth the preacher of Christes glad tydinges/first thorow openinge of the lawe: to rebuke al thinges/and to proue all thinges synne/that procede not of the spryte and of fayth in Christ/and to proue all men synners and chyldren of wrath by inheritaunce/and how that to synne is their nature/and that by nature they can none other wyse do then to synne/and therwith to abate the pryde of man and to bringe him vnto the knowledge of him selfe/and of his miserye and wretchednes/that he might deslye helpe. Euen so doeth sayncte Paul/and beginneth in the fyrst Chapter to rebuke vnbelefe & grose synnes which all men se/as ydolatrie/and as the grose synnes of the hethen were/and as the synnes now are of all them which lyue in ignorance with out fayth/and with out the fauoure of God/and sayth. The wrath of God of heauen appereth thorow the Gospell vpon all men for their vngodlynes and vnholy liuynge.

ly liuynge. For though it be knowen & dayly vnderstonde by the creatures / that ther is but one God / yet is nature of hyr selfe with out the spyrete & grace / so corrupte and so poysoned/that men nether can thanke him/nether worshippe him/nether geue him his due honoure/but blynd them selues & faule without ceasynge into worse case/euen vntyll they come vnto worshippynge of ymages / and worckynge of shamefull synnes which are abominable and agaynst nature/and moreouer lofre the same vnrebuked in other/haupnge delectacion and pleasure therin.

In the.ij.Chapter he proceadeth further / and rebuked all those holy people also which without luste & loue to the lawe/lyue well outwardly in the face of the worlde/ & condemne other gladly / as the nature of all ypocrites is/to thinke them selues pure in respecte of open synners/and yet hate the lawe inwardly/& are full of couetousnes and enuye and of all vnclennes/Mat.xxiij These are they which despyse the goodnes of God/and accordynge to the herdenes of their hertes/hepe to gether for them selues the wrath of God. Furthermore sayntPaul as a true expounder of the lawe/suffreth no mā to be without synne/but declareth that al they are vnder synne which of frewil and of nature will lyue well / & suffreth them not to be better then the open synners/ ye he calleth them harde herted and soche as cannot repente.

In the.iij.Chap.he myngleth both together/both the Iewes and the gentyles/and sayth that the one is as the other/both synners:and no difference betwene them/saue in this onlye/that the Iewes had the worde of God cōmitted vnto them.And though many of them beleued not theron/yet is goddes trueth & promyse therby nether hurte ner minished:& he talketh in his waye & allegeth the sayinge of the.L.Psal.that God myght abyde true in his wordes and ouercome whē he is iudged.After that he returneth to his purpose agayne/& proueth by the scripture that all men with out difference or exception are synners/& that by the workes of the lawe no man is iustifyed:but that the lawe was geuen to vtter & to declare synne only.Then he beginneth & sheweth the ryghte waye vnto rightewelnes/by what meanes men must be made righteous & safe/ and sayth:They are al synners and without prayse before God/& must without their owne deseruinge be made righteous thorow fayth in Christ/which hath deserued soch righteweslnes for vs/& is become vnto vs Goddes mercy stole for the remission of synnes that are past/therby prouyng that Christes righteousnes which cōmeth on vs thorowe fayth/helpeth vs only.which righteousnes sayth he is now declared thorow the gospell/and was testifyed of before by the lawe & the Prophetes.Furthermore(sayth he)the lawe is holpe and furdered thorow fayth/though that the workes therof with all their boste are brought to nought and proued not to iustifye.

In the.iiij.Chapter(after that now by the.iij.fyrst Chapters / the synnes are opened/and the waye of fayth vnto righteousnes layde)he beginneth to answere vnto certayne obiections and cauillacions.And fyrst he putteth forth those blind reasons/ which cōmōly they that wilbe iustifyed by their owne workes/are wont to make whē they heare that fayth onlye with out workes iustifyeth/sayinge:shall men do no good workes:yee and yf fayth onlye iustifyeth/what nedeth a man to studye for to do good workes:He putteth forth therfore Abraham for an ensample/sayinge:what dyd Abraham with his workes:was all in vayne:came his workes to no profet:And so concludeth that Abraham with out and before all workes was iustifyed and made ryghteous.In somoche that before the worke of circumcision he was praysed of the scripture & called ryghteous by his fayth only/Genesis.xv.So that he dyd not the worke of circumcision for to be holpe therby vnto ryghteousnes/which yet God cōmaunded him to do/and was a good worke of obedience.So in lyke wyse no doute none other workes helpe any thinge at all vnto a mās iustifynge/but as Abrahams circumcision was an outewarde signe whereby he declared his righteousnes which he had by fayth and his obedience and redynes vnto the wyll of God/euen so are all other good workes outewarde signes and outewarde frutes of fayth and of the spryte/which iustifye not a man/but that a mā is iustifyed all redy before God inwardly in the hert/thorow fayth and thorow the spryte purchased by Christes bloud.

Here with nowe stablysheth Saynct Paul his doctryne of fayth afore rehersed in the.iij.Chapters/and bringeth also testimony of Dauid in the.xiij.Psalme which calleth a man blessed not of workes / but in that his synne is not reckened/& in that fayth is imputed for ryghteousnes / though he abyde not afterwarde with out good workes/when he is once iustifyed.

For we are

For we are iustifyed and receaue the spryte for to do good workes / nether were it other wyse possible to do good workes/excepte we had fyrst the spryte.

For how is it possible to do any thynge well in the syght of God/whyle we are yet in captiuite and bondage vnder the deuyll/and the deuyl possesseth vs all together and holdeth our hertes/so that we cānot once consent vnto the wil of God. No man therfore can preuent the spryte in doyng good: but the spryte must fyrst come and wake him out of his slepe and with the thunder of the lawe feare him/and shewe him his miserable estate and wretchednes/and make him abhorre & hate him selfe & to desyre helpe and then comforte him agayne with the pleasant rayne of the Gospell/that is to saye/with the swete promyses of God in Christ/& stere vp fayth in him to beleue the promyses. Then when he beleueth the promyses/as God was mercifull to promyse/so is he true to fulfyll them/and will geue him the spryte and strength/both to loue the will of God and to worke there after. So se we that God onlye(which accordynge to the scripture worketh all in all thinges) worketh a mās iustifynge/saluacion and health/ye and powreth fayth and beleue/luste to loue goddes will/and strength to fulfyll the same/into vs/euen as water is powred into a vessell/and that of his good wyll and purpose/and not of oure deseruynges and merites. Goddes mercy in promysinge/and trueth in fulfyllynge his promyses saueth vs & not we oure selues. And therfore is all laude/prayse and glory/to be geuen vnto God for his mercy and trueth/& not vnto vs for oure merites and deseruinges. After that he stretcheth his ensample oute agaynst al other good workes of the lawe/and cōcludeth that the Iewes cānot be Abrahams heyres because of bloude & kyndred onlye/and moche lesse by the workes of the lawe/but must inheret Abrahams fayth/yf they wilbe the ryght heyres of Abrahā: for as moche as Abraham before the lawe/both of Moses & also of circumcision / was thorow fayth made righteous/& called the father of all them that beleue/& not of them that worke. Moreouer the lawe causeth wrathe/in as moche as no man can fulfyll it with loue & luste. And as longe as suche grudgynge/hate & indignacion agaynst the lawe remayneth in the herte and is not taken awaye by the spryte that cōmeth by fayth/so longe(no doute) the workes of the lawe/declare euidently that the wrath of God is vpon vs and not fauoure. wherfore fayth only receyueth the grace promysed vnto Abrahā. And these ensamples wer not writtē for Abrahās sake only (sayth he) but for oures also to whō yf we beleue fayth shalbe reckened lykwyse for righteoulnes/as he sayth in the ende of the Chapter.

In the. v. Chapter he cōmendeth the frutes & workes of fayth/as are peace/reioysinge in the conscience/inwarde loue to God and man: moreouer boldnes/trust/confydēce and a stronge and a lusty mynde & stedfaste hope in tribulacion and sufferynge. For all suche folowe/where the ryghte fayth is / for the aboundaunce graces sake and gyftes of the spryte/which God hath geuen vs in Jesu Christe/in that he gaue him to dye for vs yet his enemyes. Nowe haue we then/that fayth only before al workes iustifyeth: and that it foloweth not yet therfore that a man shulde do no good workes: but that the righte shapen workes abyde not behynde/but accompanye fayth/euen as bryghtnes doth the sunne/& are called of Paul the frutes of the spryte/where the spryte is/there it is alwayes somer/and there are alwayes good frutes: that is to saye/good workes. This is Pauls order/that good workes spryng of the spryte/the spryte commeth by fayth/and fayth cōmeth by hearynge the worde of God/whē the glad tydynges & promyses which God hath made to vs in Christ / are preached truly/and receaued in the grounde of the herte without wauerynge or doutynge / after that the lawe hath palled vpon vs & hath damned consciences/where the worde of God is preached purely and receaued in the herte/there is fayth and the spryte of God/and there are also good workes of necessite when soeuer occasion is geuen: where goddes worde is not purely preached/but mens dreames/traditions/ymaginaciōs/inuencions/ceremonies and superstition/there is no fayth and consequentlye no spryte that commeth of God. And where Goddis spryte is not/there can be no good workes/euen as where an appell tre is not/there can growe no appels/but there is vnbelefe/the deuels spryte and euyll workes. Of this Goddis spryte and his frutes haue oure holy ypocrites not once knowē/nether yet tasted how swete they are/though they fayne many good workes of their owne ymaginacions/to be iustifyed with all/in which is not one crome of true fayth or spirituall loue/or of inwarde ioye/peace and quyetnes of conscience/for as moche as they haue not the worde of God for them/that suche workes please God/but they are euen the roten frutes of a roten tre.

After that

After that he breaketh forth/and runneth at large/ and sheweth whence both synne and ryghteousnes/deeth and lyfe come. And he compareth Adam and Christ together/ thus wyse reasonynge & disputynge/that Christ must neades come as a second Adam/ to make vs heyres of his righteweisnes/thorow a newe spirituall byrth/without oure deserynges: euen as the fyrst Adam made vs heyres of synne/thorow the bodely generacion/withoute oure deserynge. wherby is euidently knowen and proued to the vtternoste/that noman can bringe him selfe oute of synne vnto righteweisnes/nomore then he coulde haue withstonde that he was borne bodely. And that is proued herewith/for as moche as the very lawe of God/which of ryght shulde haue holpe/ yf any thynge coulde haue holpen/not only came and brought no helpe with hyr/but also encreased synne / because that the euyll and poysoned nature is offended and vtterly displeased with the lawe/and the more she is forbed by the lawe/the more is she prouoked and set a fyre to fulfyll and satisfye hyr lustes. By the lawe then we se clerely that we must nedes haue Christe to iustifye vs with his grace/and to helpe nature.

In the. vi. Chapter he setteth forth the chefe and principall worke of fayth/ the battayll of the spirite agaynst the flesshe/ how the spirite laboureth and enforseth to kyll the remnaunte of synne and luste which remayne in the flesshe/ after oure iustifynge. And this Chapter teacheth vs/ that we are not so free frome synne thorowe fayth/ that we shulde hence forth go vp and doune ydle carlesse and sure of oure selues/as though ther were now no more synne in vs: yes ther is synne remaynynge in vs/but it is not rekened/because of fayth & of the spirite which fyghte agaynst it. wherfore we haue ynough to do all oure lyfes longe / to tame oure bodyes/and to compell the membres to obeye the spirite and not the appetites/that therby we myght be lyke vnto Christes deeth and resurrection/and myght fulfyll oure baptime/which signifyeth the mortifyinge of synnes/and the newe lyfe of grace. For this batayle ceaseth not in vs vntyll the laste breth and vntyll that synne be vtterly slayne by the deeth of the bodye.

This thinge (I meane to tame the body and so forth) we are able to do (sayth he) seynge we are vnder grace/and not vnder the lawe/ what it is/ not to be vnder the lawe/he him selfe expoundeth. For not to be vnder the lawe is not so to be vnderstonde/ that euery man maye do what him lusteth. But not to be vnder the lawe/is to haue a fre herte renewed with the spyryte / so that thou hast luste inwardly of thyne owne accorde to do that which the lawe commaundeth/without compulsion/ ye though there were no lawe. For grace/that is to saye Goddes fauoure/ bryngeth vs the spyryte/ and maketh vs to loue the lawe: so is there now no moare synne/nether is the lawe nowe any more agaynst vs/but at one/and agreed with vs/and we with it.

But to be vnder the lawe/is to deale with the workes of the lawe/& to worke without the spyryte and grace: for so longe no doute synne raygneth in vs thorow the lawe/ that is to saye/the lawe declareth that we are vnder synne/ and that synne hath power and dominion ouer vs/seynge we cannot fylfyll the lawe/namely within the herte/for as moche as no man of nature fououreth the lawe/consenteth ther vnto/and delyteth therin. which thynge is exceadynge greate synne/that we cannot consent to the lawe/ which lawe is nothynge elle saue the wyll of God.

This is the ryghte fredome and liberte frome synne/ and frome the lawe wherof he writeth vnto the ende of this Chapter / that is a fredome to do good only with luste/ and to lyue well withoute compulcion of the lawe: wherfore this fredome is spirituall fredome/which destroyeth not the lawe/but ministreth that which the lawe requyreth and wherwith the lawe is fulfylled/that is to vnderstonde/luste and loue/ where with the lawe is stylled and accuseth vs no moare / compelleth vs no moare / nether hath ought to craue of vs any moare. Euen as though thou were in dette to an other man/ and were not able to paye/ two maner wayes myghtest thou be lowsed. One waye/yf he wolde requyre nothynge of the/and breke thyne obligacion An other waye/yf some other good man wolde paye for the / and geue the as moche as thou myghtest satisfye thyne obligacion with all. Of this wyse hath Christe made vs fre frome the lawe/ and therfore is this no wylde flesshly liberte/that shuld do nought/ but that doth all thinges/and is fre from the crauynge and dette of the lawe.

In the. vij. Chap. he cōfirmeth the same with a similitude of the state of matrimony As when the husband dyeth/the wyfe is at hyr liberte/& the one lowsed & departed frō the other/not that the womā shulde not haue power to mary vnto an other man/but rather now fyrst of all is she fre/and hath power to mary vnto an other mā/which she

coulde not

coulde not do before/tyll she was lowsed from hyr fyrst husband. Euē so are oure cō-
sciences bound & in daūger to the lawe vnder olde Adam the flesh/as longe as he ly-
ueth in vs. For the lawe declareth that oure hertes are bound & that we cānot discon-
sent from him. But whēne is mortifyed and kylled by the spryte/then is the cōscience
fre & at liberte: not so that the conscięce shall nowe nought do/but now fyrst of all cle-
ueth vnto another/that is to wete Chryst/& bringeth forth the frutes of lyfe. So now
to be vnder the lawe/is not to be able to fulfyll the lawe / but to be better to it/& not
able to paye that which the lawe requyreth. And to be lowse frō the law/is to fulfyll it
& to paye that which the law demaūdeth/so that it can now hēce forth axe the nought.

Consequentlye Paul declareth more largely the nature of synne & of the lawe/how
that thorowe the lawe synne reuyueth/moueth hyr selfe/and gathereth strength. For
the oldman and corrupte nature/the moare he is forbodē and kepte vnder of the lawe/
is the moare offended and displeased there with/for as moche as he cannot paye that
which is requyred of the lawe. For synne is his nature and of him selfe he cannot but
synne. Therfore is the lawe deeth to him/tormēt & martardome. Not that the lawe is
euyll/but because that the euyll nature cānot soffre that which is good/cānot abyde
that the lawe shulde require of him any good thinge. Lyke as a sicke mā cānot suffre
that a man shuld desyre of him to rūne/to lepe & to do other dedes of an whole man.

For which cause S. Paul concludeth/that where the lawe is vnderstonde and per-
ceaued of the beste wyse/there it doth no more but vtter synne/& bringe vs vnto the
knowledge of oure selues/& therby kylle vs & make vs bonde vnto eternal damnacion
and detters of the euerlastinge wrath of God/euē as he wel fealeth and vnderstondeth
whose conscience is truely touched of the lawe. In suche daūger were we yer the lawe
came/that we knewe not what synne mente / nether yet knowe we the wrath of God
vpon synners / tyll the lawe had vttered it. So seest thou that a man must haue some
other thynge/ye and a greater and a moare myghty thinge then the lawe/to make him
righteous & safe. They that vnderstonde not the lawe on this wyse/are blinde and go
to worke presumptuously/supposing to satisfie the law with workes. For they knowe
not that the lawe requireth a fre/a willynge/a lusty and a louyng herte. Therfore they
se not Moses rycht in the face/the vayle hangeth betwene and hydeth his face/so that
they cānot beholde the glorie of his countenaunce/how that the lawe is spirituall and
requyreth the hert. I maye of myne owne strength refrayne that I do myne enemye
no hurte/but to loue him with all myne herte / and to put awaye wrathe clene oute of
my mynde / can I not of myne owne strengthe. I maye refuse money of myne owne
strength/but to put awaye loue vnto ryches out of myne herte/can I not do of myne
owne strength. To abstayne from adultery as concernynge the vtteward dede/can I
do of myne owne strength/but not to desyre in myne hert is as vnpossible vnto me as
is to chose whether I wyll honger or thurst/and yet so the lawe requyreth. Wherfore
of a mans owne strength is the lawe neuer fulfylled/we must haue therunto goddis
fauoure/and his spryte/purchased by Chrystes bloude.

Neuertheles when I saye a mā maye do many thinges vtterwardly clene agaynst
his herte/we must vnderstonde that man is but dreuen of diuers appetites/& the grea-
test appetite ouercōmeth the lesse and caryeth the man awaye violently with hyr.

As when I desyre vengeaūce/and feare also the incōuenience that is lyke to folowe
yf feare be greater: I abstayne/yf the appetite that desyreth vengeaunce be greater/I
cannot but prosecute the dede/as we se by experience in many murtherars and theues:
which though they be brought into neuer so great perell of deeth / yet after they haue
escaped/do euen the same agayne. And commen wemen prosecute their lustes because
feare and shame are awaye/when other which haue the same appetites in their hertes/
abstayne at the leest waye outwardly or worke secretly beynge ouercome of feare and of
shame/and so lyke wyse is it of all other appetites.

Furthermore he declareth/how the spryte and the flesshe fighte together in one mā/
and maketh an ensample of him selfe/that we might lerne to knowe that worke a right
I meane to kyll synne in oure selues. He calleth both the spryte and also the flesshe a
lawe/because that lyke as the nature of Goddis lawe is to dryue / to compell/and to
craue/euen so the flesshe dryueth/compelleth/craueth & rageth agaynst the spryte/& wil
haue her lustes satisfyed. On the other syde dryueth the spryte/cryeth and fyghteth a-
gaynst the flesshe and wyll haue his luste satisfyed. And this stryfe dureth in vs/as
longe as we lyue: in some moare & in some lesse/as the spryte or the flesshe is stronger/

and the

and the very man his owne selfe is both spirite and the flesshe/which fyghteth with his owne selfe vntyll synne be vtterly slayne and we all together spirituall.

In the.viij.Chapter he comforteth suche fyghters that they dispere not because of such flesshe/other thinke that they are lesse in fauoure with God.And he sheweth how that the synne remayninge in vs/hurteth not/for there is no daunger to them that are in Christ whiche walke not after the flesshe / but fyght agaynst it.And he expoundeth more largely what the nature of the flesshe and of the spyryte is/and how the spirite commeth by Christ/which spryte maketh vs spirituall/tameth/subdueth/and mortifyeth the flesshe/and certifyeth vs that we are neuertheless the sones of God/& also beloued though that synne rage neuer so moche in vs/so longe as we folowe the spryte & fyght agaynst synne to kyll and mortifye it.And because no thinge is so good to the mortifienge of the flesshe/as the crosse and tribulacion/he comforteth vs in oure passions and afflictiõs/by the assistens of the spirite which maketh intercessiõ to God for vs/myghtely with gronynges that passe mans vtteraunce / so that mans speche cannot comprehende them/and with the mournynge also of the creatures with vs / of greate desyre that they haue/that we were lowsed frome synne and corrupcion of the flesshe.So se we that these thre chapters/the.vi.vij.viij.do none other thynge so moche as to dryue vs vnto the ryght of fayth/which is to kyll the olde man and mortifye the flesshe.

In the.ix.x.&.xi.Chapters he treateth of Goddis predestinacion / whence it springeth all to gether/whether we shall beleue or not beleue / be lowsed from synne or not be lowsed.By which predestinacion oure iustifyinge and saluacion are clene taken out of oure handes/and put in the handes of God only/which thynges is moost necessary of.For we are so weake & so vncertayne / that yf it stode in vs/there wolde of a truthe no mã be saued/the deuyl no doute wolde deceaue vs.But now is God sure that this predestinacion cannot deceaue him/nether can any man withstand or let him/and therfore haue we hope and trust agaynst synne.

But here must a marke be set vnto thole vnquyet/busye & hye clyming spirites how farre they shall go/which fyrst of al bringe hether their hye reasons & pregnãt wyttes/and begynne fyrst from an hye to serche botomlesse secretes of Goddes predestinacion/whether they be predestinat or not.These muste nedes ether caste them selues doune hedelong into desperacion or else cõmyt them selues to fre chaũce careleslye.But folowe thou the order of this pistle/and noosell thy selfe with Christ and lerne to vnderstonde what the lawe & the gospell meane/and the office of both two / that thou mayst in the one knowe thy selfe/& how that thou hast of thy selfe no strength/but to synne:and in the other the grace of Christ.And then se thou fyghte agaynst synne/and the flesshe as the.viij.fyrst Chapters teache the.After that when thou arte come to the.viij.chapter/and arte vnder the crosse & sufferynge of tribulacion/the necessite of predestinacion wil waxe swete/and thou shalt wel fele how precioulse a thinge it is.For excepte thou haue borne the crosse of aduersite & temptacion/& hast felte thy selfe brought vnto the very brymme of desperacion/ye & vnto hell gates/thou canst neuer medle with the sentence of predestinacion without thyne owne harme/and without secret wrath & grudgynge inwardly agaynst God/for other wyse it shall not be possible for ỳ to thynke that God is ryghteous and iuste.Therfore must Adam be well mortifyed and the flesshly wytte brought vtterly to nought/yer that thou mayst awaye with this thinge/and dryncke so stronge wyne.Take hede therfore vnto thy selfe/that thou drincke not wyne/whyle thou arte yet but a sucklynge.For euery lernyng hath hys tyme/measure and age/and in Christ is there a certayne chyldhold/in which a mã must be content with mylke for a season/vntyll he ware stronge/and growe vp vnto a perfecte man in Christ/and be able to eate of moare stronge meate.

In the.xij.Chap.he geueth exhortacion.For this maner obserueth Paul in all his epistles/fyrst he teacheth Christ and the fayth/then exhorteth he to good workes/and vnto contynuall mortifyinge of the flesshe.So here teacheth he goeth workes in dede/and the true seruynge of God/and maketh all men Prestes / to offer vp/not money/and beastes/as the maner was in the tyme of the lawe / but their owne bodyes/with kyllynge and mortifyinge of the lustes of the flesshe.After that he describeth the outwarde conuersacion of Christen men/how they oughte to behaue them selues in spiritual thinges/how to teache/preache and rule in the cõgregacion of Christ/to serue one an other/to suffre all thinges pacientlye/and to commyt the wreke and vengeaunce to God / in conclusion howe a Christen man oughte to behaue him selfe vnto all men/

to frend/

to frend/foo or what soeuer he be. These are the right workes of a Christen mā which springe oute of fayth. For fayth kepeth not holye daye / nether suffereth anye man to be ydle/whersoeuer she dwelleth.

In the.xiij. he teacheth to honoure the worldly and temporall swearde. For though that mans lawe & ordinaunce make not a man good before God nether iustifye him in the herte/yet are they ordeyned for the furderaūce of the commune welt/to mayntene peace/to puny she the euyl & to defende the good. Therfore ought the good to honoure the temporall swerde & to haue it in reuerence/though as cōcernynge them selues/they nede it not/but wold abstayne from euyll of their owne accorde:ye & do good without mās lawe/but by the lawe of the spryte which gouerneth the herte/and gydeth it vnto all that is the will of God. Finally he comprehendeth & knetteth vp all in loue. Loue of her owne nature bestowed all that she hath/and euen her owne selfe on that whiche is loued. Thou nedest not to byd a kynd mother to be louyng vnto her only sone. Moch lesse spiritual loue which hath eyes geuē her of God/neadeth mās law to teache her to do hyr dutye. And as in the begynnynge he dyd put forth Christe as the cause & auctor of our ryghtewelnes and saluacion/euē so here setteth he him forth as an ensample to co unterfayte/that as he hath done to vs/euen so shulde we do one to another.

In the.xiiij. chap. he teacheth to deale soberly with the consciences of the weake in the fayth/which vnderstond not yet the libertie of Christ perfectly ynough/& to fauer them of Christen loue/& not to vse the liberte of the fayth vnto hynderaūce/but vnto the furderaunce & edifyinge of the weake. For where suche consyderacion is not / ther foloweth debate and despysinge of the Gospell. It is better therfore to forbere the weke a whyle/vntyl they waxe stronge/then that the learnynge of the Gospel shuld come all to gether vnderfote. And suche worke is the singular worke of loue/and where loue is perfecte/there must nedes be suche a respecte vnto the weake/a thynge that Christ commaunded and charged to be had aboue all thinges.

In the.xv. Chap. he setteth forthe Christ agayne to be folowed/that we also by his ensample/shulde suffre other that are yet weake/as them that are frayle/opē synners/ vnlerned/vnexperte/& of lothesome maners/& not to cast them awaye forthwith:but to suffre them tyll they wax better:and exhorte them in the meane tyme. For so dealte Christ in the Gospel & now dealeth with vs dayly/soffrynge our vnperfetnes/weaknes/cōuersacio & maners/not yet fassioned after the doctryne of the Gospell/but smel of the flesshe/ye and sometyme breake forth into outwarde dedes.

After that to conclude with all he wysheth them encreace of fayth/peace/and ioye of conscience/prayeth them and cōmitteth them to God/& magnifyeth his office & administracion in the Gospel/& soberly & with greate discrecion desyreth succoure and ayde of them for the poore sayntes of Jerusalem/& it is al pure loue that he speaketh or dealeth with all. So fynde we in this epistle plenteously/vnto the vtmoste/whatsoeuer a Christen mā or womā ought to knowe/that is to wete what the Lawe/the Gospell/ Synne/Grace/Fayth/Righteousnes/Christ/God/good workes/Loue/Hope / & the crosse are/and euen where in the pyth of all that pertayneth to the Christen fayth stondeth/and how a Christen man ought to be haue him selfe vnto euery mā/be he perfect or a synner/good or bad/stronge and weake/frend or foo/and in conclusion how to be haue oure selues both toward God and toward oure selues also. And all thynges are profoundely grounded in the scriptures/and declareth with ensamples of him selfe/of the fathers and of the prophetes/that a man can here desyre no moare.

wherfore it appereth eydently/that Pauls mynde was to comprehēde breuely in this Epistle all the hole learnynge of Christes Gospell/and to prepare an introduccion vnto all the olde testament. For without doute whosoeuer hath this pistle perfectly in his herte/the same hath the lyght and the effecte of the olde testament with him: wherfore let euery man without excepcion exercyse him selfe therin diligently/and record it nyght and daye continually/vntyll he be full acquaynted therwith.

The last Chap. is a chapter of recōmendacion/wherin he yet myngleth a good monycion/that we shulde beware of the tradicions and doctryne of mē which begyle the simple with sophistry and lernynge that is not after the Gospel/ and drawe them from Christ/& noosell them in weake & feble & (as Paul calleth them in the pistle to the Galathyans) in bedgerly ceremonyes for the entent that they wold lyue in fatte pastures and be in auctorite/and be taken as Christ/ye & aboue Christ/and syt in the temple of God/that is to wyt in the cōsciences of mē/where God only/his worde/& his Christ

ought to syt

ought to sytte. Compare therfore all maner doctryne of men vnto the scripture/and se whether they agre or not. And cōmytte thy selfe whoale and all together vnto Chryst/ and so shall he with his holy spyryte and with all his fulnes dwell in thy soule.

The somme and hole cause of the wrytynge of this epistle/is/to proue that a mā is iustifyed by fayth onlye: whiche proposicion who soeuer denyeth / to him is not onlye this epistle and all that Paul wryteth / but also the hole scripture so locked vp/that he shall neuer vnderstonde it to his soules health. And to bryngе a man to the vnderstondynge & felynge that fayth onlye iustifyeth: Paul proueth that the hole nature of man is so poysoned and so corrupte/yee and so deed concernynge godlye lyuynge or godlye thynkinge/that it is impossible for hyr to kepe the lawe in the syght of God: that is to saye/to loue it/and of loue and lust to do it as naturally as a man eateth or drincketh: vntyll she be quyckened agayne and healed thorow fayth.

And by iustifyinge/vnderstonde none other thinge then to be reconciled to God and to be restored vnto his fauoure/and to haue thy synnes forgeuen the. As when I saye God iustifyeth vs/vnderstonde therby/that God for Chrystes sake/merites and deserunges only receaueth vs vnto his mercye/fauoure and grace/and forgeueth vs oure synnes. And when I saye/Chryst iustifyeth vs/vnderstonde therby that Chryst onlye hath redemed vs/bought and delyuered vs oute of the wrath of God and damnacion/ and hath with his workes onlye purchased vs the mercye/the fauoure & grace of God/ and the forgeuenes of oure synnes. And when I saye that fayth onlye iustifyeth/vnderstonde therby that fayth and trust in the truthe of God and in the mercye promysed vs for Chrystes sake/and for his deseruynge and workes onlye/doth quyet the conscience and certifye hyr that oure synnes be forgeuen and we in the fauoure of God.

Furthermore/set before thyn eyes Chrystes workes & thyne own workes. Chrystes workes onlye iustifye the and make satisfaccion for thy synne/and thyne owne workes not: that is to saye/quyeteth thy cōscience/and make the sure that thy synnes are forgeuē the/& not thyne owne workes. For the promyse of mercye is made the for Chrystes workes sake/and not for thyne owne workes sake. wherfore seynge God hath not promysed that thyne owne workes shal saue the/therfore fayth in thyne owne workes can neuer quyet thy conscience ner certifye the before God (when God commeth to iudge & to take a reconnynge) that thy synnes are forgeuē the. Beyonde all this/myne owne workes can neuer satisfye the lawe or paye hyr that I owe hyr. For I owe the lawe to loue hyr with all myne heart/soule/power and myght. which thinge to paye I am neuer able whyle I am cōpased with flesshe. No/I cānot once begynne to loue the lawe/except I be fyrst sure by fayth that God loueth me and forgeueth me.

Finallye that we saye fayth onlye iustifyeth / ought to offende no man. For yf this be true/that Chryst onlye redemed vs/Chryst onlye bare our synnes/made satisfaccion for them & purchased vs the fauoure of God/then must it nedes be true/that the trust onlye in Chrystes deseruynge & in the promyses of God the father made vs for Chrystes sake/doth onlye quyet the consciente and certifye hyr that the synnes are forgeuē. And when they saye/a man must repent/forsake synne/and haue a purpose to synne no more as nye as he can and loue the lawe of God. Ergo fayth alone iustifieth not. I answere/that & al lyke argumētes are nought/& lyke to this. I must repent & be sorie/the Gospell must be preached me/& I must beleue it or else I cannot be partaker of mercye which Chryst hath deserueth for me: Ergo Chryst only iustifieth me not/or Chryst only hath not made satisfaccio for my synnes. As this is a naughty argumēt/so is ỳ other.

Now go to reader/& accordynge to the order of Pauls wrytynge/euen so do thou. Fyrst beholde thy selfe diligentlye in the lawe of God / & se there thy iust damnacion. Secōdarely turne thyne eyes to Chryst/& se there the exceadynge mercye of thy moost kynde and louynge father. Thyrdly remember that Chryst made not this attonement that thou shuldest anger God agayne: nether dyed he for thy synnes/ that thou shuldest lyue styll in them: nether clensed he the/that thou shuldest retourne (as a swyne) vnto thyne olde podel agayne: but that thou shuldest be a new creature/and lyue a new lyfe after the will of God/and not of the flesshe. And be diligent least thorow thyne owne negligence and vnthankfulnes / thou lose this fauoure and mercye agayne. ¶ Fare well.

¶ The Epistle

¶ The Epistle of S. Paul the Apostle to the Romayns.

¶ The fyrst Chapter. ✠

A 

PAul the seruaũt of Jesus Christ/called to be an Apostle / put a parte to preache the Gospell of God/which he promysed afore by his prophetes/in the holye scriptures that make mẽcion of his sone/the whiche was begottẽ of the seed of Dauid/as pertaynynge to the flesshe: & declared to be ỹ sone of God/with power of the holy goost that sanctifyeth/sence the tyme ỹ Jesus Christ oure Lorde roose agayne frõ deeth/by whõ we haue receaued grace & Apostleshipppe/to bringe al maner hethẽ people vnto the obediẽce of the fayth/that is in his name: of the which hethen are ye a part also/which are Jesus Christes by vocaciõ. ✠

To all you of Rome beloued of God & sayuctes by callynge. Grace be with you and peace from God oure father/and from the Lorde Jesus Christ.

B Fyrst verely I thãke my God thorow Jesus Christ/for you all because youre fayth is publisshed throughout all the worlde. For God is my witnes/whõ I serue with my spyrete in the Gospell of his sone/that without ceasynge I make mencion of you alwayes in my prayers/beseechynge that at one tyme or other/ a prosperous iorney (by the will of God) myght fortune me/to come vnto you. For I longe to se you / that I myght bestowe amonge you some spirituall gyfte/to strengthe you with al: that is/that I myght haue consolacion together with you/through the commen fayth/which both ye and I haue.

I wolde that ye shulde knowe brethren/howe that I haue often tymes purposed to come vnto you (but haue bene let hytherto) to haue some frute amõge you/as I haue amõge other

t of the gentyls

of the Gentyls. For I am detter both to the Grekes & to them which are no Grekes/ vnto the learned and also vnto the vnlearned. Lyke wyse/ as moche as in me is/ I am redy to preache the Gospell to you of Rome also.

For I am not ashamed of the Gospell of Christ because it is the power of God vnto saluacion to all that beleue / namely to the Jewe/ and also to the Gentyle. For by it the ryghteweisnes which cõmeth of God/ is opened/ from fayth to fayth. As it is
Aba. ij. a. Hebre. x. Gala. iij. written: The iust shall lyue by fayth.

For the wrath of God appered frõ heauẽ agaynst all vngodlynes & vnrightewelnes of men which withholde the trueth in
Ephe. iiij vnrightewelnes: seyng/ what maye be knowẽ of God/ that same is manifest amonge them. For God dyd shewe it vnto them So that his inuisible thynges: that is to saye/ his eternall power and godhed/ are vnderstonde & sene/ by the workes frome the creacion of the worlde. So that they are without excuse/ in as moche as when they knewe God/ they glorified him not as God/ nether were thankfull/ but wexed full of vanities in their imaginaciõs/ & their folysshe hertes were blynded. When they coũted them selues wyse/ they became foles & turned the glory of the immortall God/ vnto the similitude of the image of mortall man/ and of byrdes/ and foure foted beastes/ & of serpentes Wherfore God lykwyse gaue them vp vnto their hertes lustes vnto vnclẽnes/ to defyle their owne bodyes bitwene thẽ selues which turned his trueth vnto a lye/ & worshipped & serued the creatures more then the maker/ which is blessed for euer: Amẽ For this cause God gaue them vp vnto shamfull lustes. For euẽ their wemẽ dyd chaunge the naturall vse vnto the vnnatural. And lykewyse also the men lefte the naturall vse of the womã/ and brent in their lustes one on another. And man with man wrought fylthynes/ & receaued in them selues the rewarde of their errour/ as it was accordynge.

And as it semed not good vnto them to be a knowẽ of God/ euen so God deliuered them vp vnto a leawde mynd/ that they shuld do tho thinges which were not comly/ beinge ful of all vnrighteous doyng/ of fornicaciõ/ wickednes/ couetousnes/ maliciousnes: ful of enuye: murther: debate: disseyte: euil cõdicioned whysperers: backbyters: haters of God: doers of wrõg: proud

bosters/

bosters/bringers vp of euyl thinges/disobedient to father and mother/without vnderstondynge/couenaunte breakers/vnlouinge/ trucebreakers and mercules. Which men though they knew ỹ ryghteweslnes of God/how that they which soche thinges cõmyt/are worthy of deeth / yet not only do the same/but also haue pleasure in them that do them.

¶ The .ij. Chapter.

A THerfore arte thou inexcusable o man/whoso euer thou be that iudgest. For in that same wherin thou iudgest another/thou condemnest thy selfe. For thou that iudgest doest euẽ the same selfe thinges. But we are sure that the iudgemẽt of God is accordynge to trueth / agaynst them which commyt soche thynges. Thinkest thou this O thou man that iudgest them which do soche thinges/and yet doest euẽ the very same/ that thou shalt escape ỹ iudgement of God. Ether despysest ỹ ỹ ryches of his goodnes/pacièce & lõge sufferaũce. & remẽbrest not how that the kyndnes of God ledith the to repentaunce.

B But thou after thyne harde herte that cannot repent / heapest the to geder the treasure of wrath agaynst the daye of vengeaunce/when shalbe opened the rightewes iudgemẽt of God which will reward euery mã accordynge to his dedes: that is to saye/prayse/honoure and immortalite/to them which contynue in good doynge/and seke eternal lyfe. But vnto them that are rebellious & disobey the trueth/and folowe iniquytie/shall come indignacion and wrath/tribulacion and anguysshe vpon the soule of euery man that doth euyll: of the Jewe fyrst/& also of the Gentyll. To euery mã that doth good/shal come prayse/ honoure/and peace/to the Jewe fyrst/and also to the Gentyll. For ther is no parcialyte with God. But whosoeuer hath synned with out lawe/shall perisshe with out lawe. And as many as haue synned vnder ỹ lawe/shalbe iudged by ỹ lawe. For before God they are not righteous which heare the lawe: but the doers of the lawe shalbe iustified. For yf the Gẽtyls which haue no lawe/do of nature the thinges contayned in the lawe: then they hauyng no lawe/are a lawe vnto thẽ selues/which shewe the dede of the lawe writtẽ in their hertes: whyl their conscièce beareth witnes vnto thẽ & also their thoughtes / accusyng one another or excusynge / at the daye when God shall iudge the

mat.xvj.d

C

deüt.x.d. ij.pa.xix. iob. xxvij mat.vij.d Jaco. j.d Actu. x.c

secretes of men by Jesus Christ/accordynge to my Gospell.

Beholde/ thou arte called a Jewe/ and trustest in the lawe/ C
and reioyst in God/and knowest his will/and hast experience
of good and bad/in that thou arte informed by the lawe:ād be-
leuest that thou thy selfe arte a gyde vnto the blynde/a light to
them which are in darckenes/ an informer of them which lacke
discrecion/a teacher of vnlearned/ whiche hast the ensample of
that which ought to be knowen/and of the trueth/in the lawe.
But thou which teachest another/teachest not thy selfe. Thou
preachest/a man shuld not steale:& yet thou stealest. Thou sayst/
a man shuld not cõmyt aduoutry/and thou breakest wedlocke.
Thou abhorrest ymages/& robbest God of his honoure. Thou
reioyst in the lawe/ and thorowe breakynge the lawe/ dishо-
noures God. For the name of God is euyll spoken of amonge
the Gentyls thorowe you/as it is written.

Esa.lij.b
eze.xxxvj

Circumcision verely auayleth/yf thou kepe the lawe. But yf D
thou breake the lawe/thy circumcision is made vncircumcision
Therfore yf the vncircumcised kepe the ryght thinges contay-
ned in the lawe: shall not his vncircumcision be counted for cir-
cumcision:- And shall not vncircumcision which is by nature(yf
it kepe the lawe) iudge the/which beynge vnder the letter and
circumcision/ dost transgresse the lawe: For he is not a Jewe/
which is a Jewe outwarde. Nether is that thinge circũcision/
which is outward in the flesshe. But he is a Jewe which is hyd
within/ and the circumcision of the herte is the true circumci-
sion/ which is in the spryte/ and not in the letter/ whose prayse
is not of men/but of God.

¶ The.iij. Chapter.

Uwhat preferment then hath the Jewe:-other what a- A
uauntageth circumcision:- Surely very moche. Fyrst
vnto them was cõmitted the word of God. What then though
some of them dyd not beleue/shall their vnbeleue make the pro-
mes of God without effecte:-God forbid. Let God be true/and
all men lyars/as it is written: That thou myghtest be iustifyed
in thy sayinge/& shuldest ouercome/when thou arte iudged.

Joh.iij.d
Psal. cxv
Psalm.l.

If oure vnryghtewesnes make the ryghtewesnes of God
more excellent:what shal we saye:- Is God vnrighteous which
taketh vengeaunce:- I speake after the maner of men. God for-
byd. For

byd. For how then shal God iudge the worlde: yf the veritie of God appere more excellēt thorow my lye/vnto his prayse/why am I hence forth iudged as a synner: & saye not rather (as men euyll speake of vs / and as some affirme that we saye) let vs do euyll that good maye come therof. Whose dampnacion is iuste.

B What saye we then: Are we better thē they: No/in no wyse. For we haue all ready proued how that both Iewes and Gentyls are all vnder synne / as it is written: There is none ryghteous/no not one: there is none that vnderstondeth / there is none that seketh after God/they are all gone out of the waye/ they are al made vnprofitable/ther is none that doeth good/no not one. Their throte is an open sepulchre/with their tounges they haue disceaued: the poyson of aspes is vnder their lyppes. Whose mouthes are full of cursinge and bytternes. Their fete are swyfte to sheed bloud. Destruccion and wretchednes are in their wayes. And ỹ waye of peace they haue not knowē. Ther is no feare of God before their eyes.

gala.iij.d
Psal.xiiij
Psal.v.
and.xiij.
ps̄.cxxxix
Psal.ix.
Esa.lix.b
Psal. xiiij

C ✠ ye & we knowe that what so euer the lawe sayth/he sayth it to them whiche are vnder the lawe. That all mouthes maye be stopped/and all the worlde be subdued to God / because that by the dedes of the lawe/shall no flesshe be iustified in the syght of God. For by the lawe cōmeth the knowledge of synne.

Gala.ij.d

Now verely is the righteweslnes that cōmeth of God declared without the fulfyllinge of the lawe/hauinge wytnes yet of the lawe and of the prophetes. The ryghteweslnes no dout which is good before God/cōmeth by ỹ fayth of Jesus Christ/ vnto all and vpon all that beleue.

D Ther is no difference: for all haue synned/& lacke the prayse that is of valoure before God: but are iustified frely by his grace/through the redempcion that is in Christ Jesu/whom God hath made a seate of mercy thorow fayth in his bloude/to shewe the ryghteweslnes which before him is of valoure / in that he forgeueth the synnes that are passed/which God dyd suffre to shewe at this tyme/the righteweslnes that is alowed of him that he might be counted iuste/and a iustifiar of him which beleueth on Jesus. ✠

Where is then thy reioysing: It is excluded. By what law: by the lawe of workes: Naye: but by the lawe of fayth.

For we suppose that a man is iustifyed by fayth without the dedes of the law. Is he the God of the Jewes only? Is he not also the God of the Gentyls? yee/euen of the Gentyls also. For it is God only which iustifyeth circumcision whiche is of fayth/ and vncircumcision thorowe fayth. Do we then destroye the lawe thorow fayth? God forbyd. But we rather mayntayne the lawe.

¶ The. iiij. Chapter.

What shall we saye then/ that Abraham oure father as pertayninge to the flesshe/dyd finde? If Abrahã were iustifyed by dedes/then hath he wherin to reioyce: but no with God. For what sayth the scripture? Abraham beleued God/ād it was counted vnto him for righteweſnes. To him that worketh/is the rewarde not reckened of fauoure/but of dutie. To him that worketh not but beleued on him that iustifyeth ẏ vngodly/is his fayth counted for ryghteweſnes. Euen as Dauid describeth the blessednes of the man vnto whom God ascribeth righteweſnes without dedes. Blessed are they/whose vnrighteweſnes are forgeuen/& whose synnes are couered. Blessed is that man to whom the Lorde imputeth not synne. A

psal. xxxj.

Came this blessednes then vpon the circumcised or vpon the vncircumcised? We saye verely howe that fayth was rekened to Abraham for righteweſnes. How was it rekened? in the tyme of circumcision? or in the tyme before he was circumcised? Not in the tyme of circũcision: but when he was yet vncircumcised. And he receaued the signe of circumcision/as a seale of the righteweſnes which is by fayth/ which fayth he had yet beyng vncircumcised: that he shulde be the father of all them that beleue/though they be not circumcised/that righteweſnes myght be imputed to them also: and that he might be the father of the circumcised not because they are circumcised only/ but because they walke also in the steppes of that fayth that was in oure father Abraham before the tyme of circumcision. B

For the promes that he shulde be the heyre of the worlde/ was not geuẽ to Abraham or to his seed thorow the lawe: but thorowe the righteweſnes which cõmeth of fayth. For yf they which are of the lawe/ be heyres/ then is fayth but vayne and the promes of none effecte. Because the lawe causeth wrath. C

For where

for where no lawe is / there is no transgression. Therfore by fayth is the inheritaunce geuē/that it myght come of fauoure: and the promes myght be sure to all the seed. Not to them only which are of the lawe: but also to thē which are of the fayth of Abraham/which is the father of vs al. As it is writtē: I haue made the a father to many nacions/euen before God whom thou hast beleued/which quickeneth the deed/and called those thinges which be not/as though they were. gene.xvij

D Which Abraham contrary to hope/beleued in hope/that he shulde be the father of many nacions/accordinge to that which was spoken: So shall thy seed be. And he faynted not in the fayth/nor yet cōsidered his owne body which was now deed/ euen when he was almost an hondred yeare olde: nether yet that Sara was past childeberinge. He stackered not at the promes of God thorow vnbelefe: but was made strōge in ỹ fayth/ and gaue honour to God/ful certified/that what he had promised that he was able to make good. And therfore was it reckened to him for righteweſnes. gen.xvij.d and.xv.b

It is not written for hym only / that it was reckened to him for righteweſnes: but also for vs/to whom it shalbe counted for righteweſnes/so we beleue on him that rayled vp Jesus oure Lorde from deeth. Which was deliuered for oure synnes/and rose agayne for to iustifie vs.

The.v. Chapter.

A Because therfore that we are iustified by fayth/we are at peace with God thorow oure Lorde Jesus Christ: by whom we haue a waye in thorow fayth/vnto this grace wherin we stonde and reioyce in hope of the prayse that shalbe geuē of God. Nether do we so only: but also we reioyce in tribulacion. For we know that tribulacion bringeth pacience / pacience bringeth experience/experience bringeth hope. And hope maketh not ashamed/for ỹ loue of God is sheed abrod in oure hertes by the holy goost/which is geuen vnto vs. iaco.j.a.

B For when we were yet weake/according to the tyme: Christ dyed for vs which were vngodly. yet scace wyll any man dye for a ryghtewes man. Parauenture for a good man durst a man dye.

✠ But God setteth out his loue that he hath to vs/seinge that

whyll we were yet synners / Christ dyed for vs. Moche more then now (seynge we are iustified in his bloud) shall we be saued from wrath thorow him.

For yf when we were enemyes / we were reconciled to God by the deeth of his sone: moche more / seinge we are reconciled / we shalbe preserued by his lyfe. Not only so / but we also ioye in God by the meanes of oure Lorde Jesus Christ / by whom we haue receaued the attonment.

Wherfore as by one man synne entred into the worlde / and C
deeth by the meanes of synne. And so deeth went ouer all men / in so moche that all men synned. For euen vnto the tyme of the lawe was synne in the worlde / but synne was not regarded / as longe as ther was no lawe: neuertheless deeth raygned from Adam to Moses / euē ouer them also that synned not / with lyke transgression as dyd Adam: which is the similitude of him that is to come.

But the gyfte is not lyke as the synne. For yf thorow the synne of one many be deed: moche more plēteous vpon many was the grace of God and gyfte by grace: which grace was geuē by one man Jesus Christ.

And the gyfte is not ouer one synne / as deeth cam thorowe one synne of one that synned. For damnacion came of one synne vnto cōdemnacion: but the gyft came to iustify from many synnes. For yf by the synne of one / deeth raygned by the meanes of one: moche more shall they which receaue aboundance of grace and of the gyfte of righteweines / raygne in lyfe by the meanes of one (that is to saye) Jesus Christ.

Lykewyse then as by the synne of one / condemnacion came D
on all men: euen so by the iustifyinge of one cōmeth the ryghteweines that bringeth lyfe vpon all men. For as by one mannes disobedience many be came synners: so by the obedience of one / shall many be made righteous.

But the lawe in the meane tyme entred in / that synne shuld encreace. Neuerthelater where aboundaunce of synne was / ther was more plēteousnes of grace. That as synne had raygned vnto deeth / euen so myght grace raygne thorowe ryghteweines / vnto eternall lyfe by the helpe of Jesu Christ.

C The. vj. Chapter.

What shall

A WHat shall we saye then? Shall we continue in synne/ that there maye be aboundaũce of grace? God forbyd. How shall we that are deed as touchynge synne/ lyue any lenger therin? ✠ Remẽber ye not that all we which are baptysed in the name of Jesu Chryst are baptysed to dye with him? We are buryed with him by baptim/ for to dye/ that lykewyse as Chryst was raysed vp from deeth by the glory of the father/ euẽ so we also shuld walke in a newe lyfe. For yf we be graft in deeth lyke vnto him: euen so must we be in the resurrection. This we must remember/ that oure olde man is crucifyed with him also that the body of synne myght vtterly be destroyed/ that hence forth we shuld not be seruauntes of synne. For he that is deed/ is iustifyed from synne. gala.iij.

B Wherfore yf we be deed with Chryst/ we beleue that we shal lyue with him: remembrynge that Chryst once raysed frõ deeth/ dyeth no more. Deeth hath no more power ouer him. For as touchynge that he dyed/ he dyed concernynge synne/ once. And as touchynge that he lyueth/ he lyueth vnto God. Lykewyse ymagen ye also/ that ye are deed concernynge synne: but are alyue vnto God thorow Jesus Chryst oure Lorde. ✠

Let not synne raygne therfore in your mortal bodyes/ that ye shulde thervnto obey in the lustes of it. Nether geue ye your members as instrumentes of vnrighteweslues vnto synne: but geue youre selues vnto God/ as they that are alyue frõ deeth. And geue youre members as instrumentes of righteweslnes. vnto God. Let not synne haue power ouer you. For ye are not vnder the lawe/ but vnder grace.

What then? Shall we synne/ because we are not vnder the
C lawe: but vnder grace? God forbid. ✠ Remember ye not how that to whom soeuer ye commyt your selues as seruauntes to obey/ his seruauntes ye are to whom ye obeye: whether it be of synne vnto deeth/ or of obedience vnto ryghteweslnes? God be thanked/ that though ye were once the seruaũtes of synne/ ye haue yet obeyed with herte vnto the forme of doctryne whervnto ye were delyuered. ye are then made fre from synne/ and are become the seruauntes of righteweslnes. ✠

D ✠ I will speake grosly because of ỹ infirmite of your flesshe. As ye haue geuen youre mẽbers seruauntes to vnclennes and to iniquite

to iniquitie/frō iniquitie vnto iniquitie: euē so now geue youre members seruauntes vnto righteweſnes/that ye maye be sanctifyed. For when ye were the seruaūtes of synne/ye were not vnder ryghteweſnes. What frute had ye then in tho thinges/ wherof ye are now ashamed. For ỹ ende of tho thinges is deeth But now are ye delyuered frō synne / & made the seruaūtes of God/& haue youre frute that ye shuld be sanctifyed/& the ende euerlastynge lyfe. For ỹ rewarde of synne is deeth: but eternal lyfe is the gyfte of God/thorow Jesus Christ oure Lorde.

¶ The. vij. Chapter. ✠

A BEmēber ye not brethren (I speake to them that knowe the lawe) how that the lawe hath power ouer a man as longe as it endureth. For the womā which is in subiection to a man/is bounde by the lawe to the man/as longe as he lyueth. If the man be deed/she is lowsed from the lawe of the mā. So then yf whyll the man lyueth she couple her selfe with another man/ she shalbe counted a wedlocke breaker. But yf the man be deed/she is fre frō the lawe: so that she is no wedlocke breaker/ though she couple her selfe with another man.

Euen so ye brethren/are deed cōcerninge the lawe by the body of Christ/that ye shulde be coupled to another (I meane to him that is rysen agayne frō deeth) that we shuld bringe forth frute vnto God. For when we were in the flesshe / the lustes of synne which were stered vppe by the lawe raygned in our mēbers/to bringe forth frute vnto deeth. But now are we delyuered from the lawe and deed/from that wher vnto we were in bondage that we shulde serue in a newe cōuersaciō of the spyrete/ and not in the olde conuersacion of the letter.

B What shal we saye then? is the lawe synne? God forbyd: but I knew not what synne meant/but by the lawe. For I had not knowen what lust had meant/excepte the lawe had sayde/thou
Exd. xx. c Deu. v. b. shalt not lust. But synne toke an occasion by the meanes of the cōmaundement/and wrought in me all manner of concupiscence. For berely without the lawe/synne was deed. I once lyued without lawe. But when the cōmaundement came / synne reuyued/and I was deed. And the very same commaundement which was ordeyned vnto lyfe / was founde to be vnto me an occasion of deeth. For synne toke occasion by the meanes of the cōmaundement/

commaundement/and so disceaued me/and by the selfe comma
undement slewe me. Wherfore the lawe is holy/ and the com- 1.Tim.1.b
maundement holy/iust and good.

C Was that then whiche is good/made deeth vnto me? God forbyd. Naye/synne was deeth vnto me/that it might appere/ how ỹ synne by ỹ meanes of that which is good/had wrought deeth in me: that synne which is vnder the commaundement/ myght be out of measure synfull. For we knowe that the lawe is spirituall:but I am carnall/solde vnder synne/because I wote not what I do. For what I wold/that do I not:but what I hate/that do I. If I do now that which I wolde not/I graunte to the lawe that it is good. So then nowe/it is not I that do it/but synne that dwelleth in me. For I knowe that in me (that is to saye in my flesshe)dwelleth no good thinge. To will is present with me /but I synde no meanes to performe that which is good. For I do not that good thinge which I wolde but that euyll do I which I wolde not. Fynally yf I do that I
D wold not/then is it not I that do it/but synne that dwelleth in me/doth it. I synde then by the lawe/that when I wolde do good/euyll is present with me. I delyte in the lawe of God/ cõcernynge the inner man. But I se another lawe in my members rebellynge agaynst the lawe of my mynde/and subduynge me vnto the lawe of synne/which is in my members. O wretched man that I am: who shall delyuer me from this body of deeth? I thanke God thorowe Iesus Christ oure Lorde. So then I my selfe in my mynde serue the lawe of God/and in my flesshe the lawe of synne.

The.viij.Chapter. ✠

A There is then no dampnacion to them which are in Christ Iesu/whiche walke not after the flesshe: but after the spirete. For the lawe of the spirete that bringeth lyfe thorowe Iesus Christ/hath delyuered me frome the lawe of synne and deeth. For what the lawe coulde not do in as moche as it was weake because of the flesshe:that performed God/and sent his sone in the similitude of synfull flesshe/and by synne dampned synne in the flesshe/that the righteweisnes requyred of the law myght be fulfylled in vs//which walke not after the flesshe/but after the spirite.

For they

For they ỹ are carnall / are carnally mynded. But they that B
are spirituall / are gostly mynded. To be carnally mynded / is deeth. But to be spiritually mynded is lyfe & peace. ✠ Because that the fleshly mynde is emnyte agaynst God: for it is not obedient to the lawe of God nether can be. So then they that are geuen to the flesshe / cannot please God.

But ye are not geuen to the flesshe / but to the spyrete: yf so be that the spyrete of God dwel in you. If ther be any man ỹ hath not the spyrete of Chryst / the same is none of his. yf Chryst be in you / the body is deed because of synne / but the spyryte is lyfe for rightewelnes sake. Wherfore yf the spyryte of him that rayled vp Jesus frō deeth / dwell in you: euen he that rayled vp Chryst from deeth / shall quycken youre mortall bodyes / because that this spyryte dwelleth in you.

✠ Therfore bretheren we are nowe detters / not to the flesshe / to lyue after the flesshe. For yf ye lyue after the flesshe / ye must dye. But yf ye mortifye the dedes of the body / by the helpe of the spyrete / ye shal lyue. For as many as are led by the spyrete of God: they are the sones of God. For ye haue not receaued the spyrete of bondage to feare any moare / but ye haue receaued the spyrete of adopcion / wherby wo crye Abba father. The same spyrete certifyeth our spyrete that we are the sones of God. yf we be sones / we are also heyres / the heyres I meane of God / & heyres annexed with Chryst: yf so be that we suffer together that we maye be glorifyed together. C

1.tim.1.b
gala.iiij.a

✠ For I suppose that the afflictiōs of this lyfe are not worthy of the glory which shalbe shewed vpon vs. Also the feruent desyre of the creatures abydeth lokynge whē the sones of God shall appere / because the creatures are subdued to vanyte agaynst their will: but for his will which subdueth them in hope. For the very creatures shalbe delyuered from the bondage of corrupcion into the glorious lybertie of the sones of God. For we knowe that euery creature groneth with vs also / and trauayleth in payne euen vnto this tyme. D

Not they only / but euen we also which haue the fyrst frutes of the spyrite / morne in oure selues / & wayte for the adopcion: & loke for the delyueraunce of oure bodyes. ✠ For we are saued by hope. But hope that is sene / is no hope. For howe can a man hope for

hope for that whiche he seyth. But and yf we hope for that we se not/then do we with pacience abyde for it.

Lyke wyse the spyrete also helpeth oure infirmities. For we knowe not what to desyre as we ought: but the spyrete maketh intercession myghtely for vs with groninges whiche cannot be expressed with tounge. And he that searcheth the hertes/knoweth what is the meaninge of the spyrete/for he maketh intercession for the sayntes accordinge to the pleasure of God.

E ✠ For we knowe that all thinges worke for the best vnto thē that loue God/which also are called of purpose. For those which he knewe before/he also ordeyned before/that they shuld be lyke fassioned vnto the shape of his sone/that he myght be the fyrst begotten sone amonge many brethren. Moreouer which he apoynted before/them also he called. And which he called/them also he iustifyed/which he iustifyed/them he also glorifyed.

What shall we then saye to these thinges. If God be on our syde/who can be agaynst vs. whiche spared not his owne sone/but gaue him for vs all: how shall he not w̄ him geue vs all thinges also. Who shal laye any thynge to the charge of goddes chosen. it is God that iustifyeth/whs then shall condempne. it is Christ which is deed/ye rather which is rysen agayn/which is also on the ryght honde of God/& maketh intercession for vs.

F Who shall seperate vs frō the loue of God. shal tribulacion. or anguysshe. or persecucion. other honger. ether nakednesse. ether parell. ether swearde. As it is written: For thy sake are we kylled all daye longe/and are counted as shepe apoynted to be slayne. Neuertheless in all these thinges we ouercome strōgly thorow his helpe that loued vs. ye & I am sure that nether deeth/nether lyfe/nether aungels/nor rule/nether power/nether thynges present/nether thinges to come/nether heyghe/nether loweth/nether any other creature shal be able to depart vs from the loue of God/shewed in Christ Jesu our Lorde. ✠ psal.xliij.

¶ The.ix. Chapter.

A I Saye the trueth in Christ/& lye not/in that wherof my conscience beareth me wytnes in the holy goost/that I haue greate heuynes and contynuall sorowe in my herte. For I haue wysshed my selfe to be curssed from Christ/for my brethrē and my kynsmen as pertayninge to the flesshe/whiche are the

Israelites.

Israelites. To whom pertayneth adopcion / and the glorie/ & the couenauntes and the lawe that was geuen/and the seruice of God/and the promyses: whose also are the fathers/and they of whome (as cõcerninge the flesshe) Christ came/which is God ouer all thynges blessed for euer Amen.

I speake not these thinges as though the wordes of God had take none effecte. For they are not all Israelites which came of Israel: nether are they all chyldren streyght waye because they
Gen. xxj. are the seed of Abraham. But in Isaac shall thy seed be called: ꝑ is to saye/they which are the chyldren of the flesshe/are not the chyldren of God. But the chyldrẽ of promes are coũted ꝑ seed.
gal. iiij. d Gen. xviij. For this is a worde of promes/aboute this tyme wyll I come/ and Sara shall haue a sone.

Nether was it so with her only: but also when Rebecca was B with chylde by one/I meane by oure father Isaac/yer the chyldren were borne/when they had nether done good nether bad: that the purpose of God whiche is by election/myght stonde/it was sayde vnto her/not by the reason of workes/but by grace
Gen. xxv. of the caller: the elder shall serue the yonger. As it is wrytten:
Mala. j. a Jacob he loued/but Esau he hated.

What shall we saye then? is there any vnryghteweines ꝑ God? God forbyd. For he sayth to Moses: I will shewe mercy
exo. xxiij. to whom I shewe mercy: and wyll haue compassion on whom I haue compassion. So lyeth it not then in a mans wyll or cunnynge/but in the mercye of God. For the scripture sayth vnto
exo. ix. d. Pharao: Euen for this same purpose haue I stered the vp/to shewe my power on the/and that my name myght be declared thorow out al the worlde. So hath he mercye on whom he wil:
Esa. xlv. c hie. xxviij and whom he wyll/he maketh heard herted.

Thou wylt saye then vnto me: why then blameth he vs yet? C
sapi. xv. b For who can resist his wyll? But o man/what arte thou which disputest with God? Shall the worke saye to the worke man: why haste thou made me on this fassion? Hath not the potter power ouer the claye / euen of the same lompe to make one vessel vnto honoure/and another vnto dishonoure? Euen so/God wyllinge to shewe his wrath / and to make his power knowen suffered with longe pacience the vessels of wrath/ordeyned to dampnacion / that he myghte declare the ryches of his glory

on the

on the vessels of mercye / whiche he had prepared vnto glorye: that is to saye / vs whiche he called / not of the Jewes only / but also of the Gentyls. As he sayth in Osee: I wyll call them my people / which were not my people: and her beloued which was not beloued. And it shall come to passe in the place where it was sayde vnto them / ye are not my people / that there shall be called the chyldren of the lyuynge God. Osee.ij.d j.pet.ij.d Osee.ij.d

D But Esayas cryeth concernyng Jsrael / though the nomber of the chyldrē of Jsrael be as the sonde of the see / yet shal a remnaunt be saued. He fynissheth the worde verely and maketh it shorte in rightewesnes. For a shorte worde wyll God make on erth. And as Esaias sayd before: Except the Lorde of Saboth had left vs seed / we had bene made as Sodoma / and had bene lykened to Gomorra. Esaie.x.e Esaie.j.e

What shall we saye then? We saye that the gentyls whiche folowed not rightewesnes / haue ouer taken ryghtewesnes: I meane the ryghtewesnes whiche cōmeth of fayth. But Jsrael which folowed the lawe of ryghtewesnes / coulde not attayne vnto the lawe of ryghtewesnes. And wherfore? Because they sought it not by fayth: but as it were by the workes of the law. For they haue stombled at the stomblynge stone. As it is wrytten: Beholde I put in Syon a stomblynge stone / and a rocke which shall make men faule. And none that beleue on him / shall be ashamed. esa.xxvij. j.Pe.ij.b Esa.viij.c esa.xxviij

The.x. Chapter.

A Brethrē / my hertes desyre and prayer to God for Jsrael / is that they myght be saued. For I beare them recorde that they haue a feruent mynde to God warde / but not accordynge to knowledge. For they are ignorannt of the rightewesnes whiche is alowed before God / & go about to stablisshe their owne ryghtewesnes / and therfore are not obedient vnto the ryghtewesnes which is of valew before God. For Christ is the ende of the lawe / to iustifye all that beleue.

Moses describeth the ryghtewesnes whiche cōmeth of the lawe / howe that the man which doth the thynges of the lawe / shall lyue therin. But ỹ rightewesnes / which cōmeth of fayth / speaketh on this wyse. Saye not in thyne herte / who shall ascēde into heauē? (that is nothyng els then to fetche Christ doune) Leuit.xviij Eze.xx.b Deu.xxx.

Other who

Other who shall descende into the depe: (that is nothynge els but to fetch vp Christ frō deeth.) But what sayth the scripture:
deu.xxx.c The woꝛde is nye the/euen in thyne mouth & in thyne herte.

This woꝛde is the woꝛde of fayth which we preache. Foꝛ yf B
thou shalt knowledge with thy mouth that Jesus is ỹ Loꝛde/ and shalt beleue with thyne herte that God rayled him vp from deeth/thou shalt be safe. ✠ Foꝛ the belefe of the hert iustifyeth / and to knowledge with the mouth maketh a man safe.
esa.xxviij Foꝛ the scripture sayth: Whosoeuer beleueth on him / shall not be ashamed.

There is no difference bytwene the Jewe and the Gentyll. C
Foꝛ one is Loꝛde of all/which is ryche vnto all that cal on him.
Joel.ij.g Foꝛ whosoeuer shall call on the name of the Loꝛde/shalbe safe.
Actu.ij.c But how shal they call on him/on whom they beleued not: how shall they beleue on hym of whō they haue not herde: howe shal they heare without a pꝛeacher: And howe shall they pꝛeache
Esa.lij.b except they be sent: As it is wꝛytten: howe beautyfull are the
Nau.j.b fete of them which bꝛynge glad tydynges of peace/and bꝛynge glad tydynges of good thynges. But they haue not all obeyed
Esa.liij.a to the Gospell. Foꝛ Esayas sayth: Loꝛde who shall beleue oure
Iohn.xij.f sayinges: So then fayth cometh by hearynge / and hearynge cometh by the woꝛde of God: But I axe: haue they not herde:
psal.xviij No dout/their sounde went out into al londes: and their woꝛdes into the endes of the woꝛlde. ✠

But I demaunde whether Israel dyd knowe oꝛ not: Fyꝛst D
deu.xxxij Moses sayth: I will pꝛouoke you foꝛ to enuy/by them that are no people/and by a folysshe nacion I will anger you. Esaias after that / is bolde and sayth: I am founde of them that sought
esa.lxv.a. me not/and haue appered to them that axed not after me. And
esa.lxv.a. agaynst Israell he sayth: All daye longe haue I stretched foꝛth my hondes vnto a people that beleueth not / but speaketh agaynst me.

¶ The.xi. Chapter.

I Saye then: hath God cast awaye his people: God foꝛbid. Foꝛ euen I verely am an Israelite / of the seed of Abꝛaham/& of the tribe of Beniamin / God hath not cast awaye his people which he knewe befoꝛe. Ether wote ye not what the scripture sayth by ỹ mouth of Helias/how he maketh intercession to God

sion to God agaynste Israel/sayinge:-Lorde they haue kylled thy prophetes/and dygged doune thyne alters:and I am lefte only and they seke my lyfe. But what sayth the answer of God to hym agayne:-I haue reserued vnto me seuen thousande men which haue not bowed the knee to Baal. Euen so at this tyme is ther a remnaunt lefte thorow the eleccion of grace. yf it be of grace / then is it not of workes. For then were grace no more grace. yf it be of workes/thē is it no more grace. For then were deseruinge no lenger deseruinge. iij.re.xix.

B What then:-Israel hath not obtayned ȳ/that he sought. No but yet ȳ electiō hath obtayned it. The remnaunt are blinded/ accordinge as it is wrytte: God hath geuē thē the spyrets of vnquietnes: eyes that they shulde not se: & eares that they shulde not heare/euen vnto this daye. And Dauid sayth: Let their table be made a snare to take them with al/& an occasion to faule/ and a rewarde vnto them. Let their eyes be blinded that they se not: and euer bowe doune their backes. Esa.vj.c. Mat.xiij. Joā.xij.c act.xxviij psa.lxviij

C I saye then: Haue they therfore stombled / that they shulde but faule only:-God forbyd: but thorowe their faule is saluaciō happened vnto the gentyls/for to prouoke them with al. Wherfore yf the faule of them/be the ryches of the worlde: & the mynyshunge of them the ryches of the Gentyls: How moche more shulde it be so/yf they al beleued. I speake to you Gentyls/in as moche as I am the apostle of the Gentyls/I wil magnify myn office/that I myght prouoke them which are my flesshe / and might saue some of them. For yf the castinge awaye of them/be the reconcylynge of the worlde: what shal the receauyng of thē be/but lyfe agayne frō deeth:-For yf one pece be holy the whole heepe is holy. And yf the rote be holy/ ȳ braūches are holy also.

D Though some of the braunches be brokē of/and thou beyng a wylde oliue tree/arte grafte in amonge them/and made partetaker of the rote and fatnes of the olyue tree/boste not thy selfe agaynst the braūches. For yf thou bost thy selfe/remember that thou beareste not the rote/but the rote the. Thou wilt saye thē: the braunches are broken of/that I myght be grafte in. Thou sayest wel: because of vnbeleue they are broken of/& thou stōdest stedfast in fayth. Be not hye mynded/but feare seyng ȳ god spared not the naturall braunches/lest haply he also spare not the.

Beholde the kyndnes & rigozousnes of God: on them which fell/ rigozousnes: but towardes the kyndnes/ yf thou continue in his kyndnes. Oz els thou shalt be hewen of/ and they yf they byde not styll in vnbelefe/ shalbe grafted in agayne. Foz God is of power to grafte them in agayne. Foz yf thou wast cut out of a naturall wilde olyue tree/ and wast grafted contrary to nature in a true olyue tree/ how moche moze shall the naturall bzaūches be grafted in their owne olyue tree agayne.

I wolde not that this secrete shulde be hyd from you my bzethzen (lest ye shuld be wyse in youre owne conseytes) that partly blyndnes is happened in Israel/ vntyll the fulnes of the gentyls be come in: and so all Israel shalbe saued. As it is wzitten: Esa.lix.d There shall come oute of Syon he that doth delyuer/ and shall tourne awaye the vngodlynes of Jacob. And this is my couenaunt vnto thē/ when I shall take awaye their synnes. As concernynge the gospell they are enemyes foz youre sakes: but as touchynge the eleccion they are loued foz the fathers sakes. D

Foz verely the gyftes and callynge of God are soche/ that it cannot repent him of them: foz loke/ as ye in tyme passed haue not beleued God/ yet haue now obtayned mercy thozow their vnbelefe: euen so now haue they not beleued the mercy which is happened vnto you/ that they also maye obtayne mercy. God hath wzapped all naciōs in vnbeleue/ that he myght haue mercye on all.

O the depnes of the aboundaunt wysdome and knowledge sapiē.ix.e of God/ how vnsercheable are his iudgemētes/ and his wayes Esa.xl.d. past findinge out. Foz who hath knowen the mynde of the Lozde. oz who was his counseler. other who hath geuen vnto him fyzst/ that he might be recompensed agayne. Foz of him/ & thorow him/ and foz him are all thynges. To him be glozye foz euer. Amen. j.cor.ij.d E

The.xij. Chapter. ✠

phi.iiij.c. I Beseche you therfoze bzethzen/ by the mercyfulnes of God/ that ye make youre bodyes a quicke sacrifice/ holy and acceptable vnto God: which is youre resonable seruynge of God/ and fassion not youre selues lyke vnto this wozlde: but be ye chaunged in youre shape/ by the renuynge of youre wyttes that ye maye fele what thynge that good/ that acceptable/ and A

perfaycte

perfaycte wil of God is. For I saye (thorowe the grace that vn to me geuen is) to euery man amonge you/ that no man esteme of him selfe moare then it becometh him to esteme: but that he discretely iudge of him selfe/ accordynge as God hath dealte to euery man the measure of fayth.

As we haue many membres in one body / and all members haue not one office: so we beynge many/ are one body in Christ/ and euery mā amonge oure selues/ one anothers members. ✠

B ✠ Seynge that we haue diuers gyftes accordynge to the grace that is geuē vnto vs: yf any man haue the gyft of prophesye/ let him haue it that it be agreyng vnto the fayth. Let him that hath an office/ wayte on his office. Let him that teacheth/ take hede to his doctrine. Let him that exhorted/ geue attendaunce to his exhortacion. If any man geue/ let him do it with singlenes. Let him that ruleth/ do it with diligence. If any mā shewe mercy/ let him do it with cherfulnes. 1.cor.xij. ephe.iiij.

C Let loue be without dissimulacion. Hate that which is euyl/ and cleaue vnto that which is good. Be kynde one to another with brotherly loue. In geuynge honoure / go one before another. Let not that busynes which ye haue in honde/ be tedious to you. Be feruent in the spyrite. Applye youre selues to the tyme. Reioyce in hope. Be pacīēt in tribulacion. Continue in prayer. Distribute vnto the necessite of the saynctes/ and be readie to harboure. Blesse them which persecute you: blesse but course not. Be mery with them that are mery. Wepe with them that wepe. Be of lyke affeccion one towardes another. Be not hye mynded: but make your selues equal to thē of ỹ lower sorte. ✠ Amos.v. ephe.iiij. i.pet.v.b. Heb.xiij. i.pe.iij.a

D ✠ Be not wyse in youre owne opinions. Recompēce to no mā euyll for euyl. Prouyde afore honde thinges honest in the sight of all men. If it be possible/ how be it of youre parte/ haue peace with all men. Derly beloued auenge not youre selues/ but geue roume vnto the wrath of God. For it is written: vengeaūce is myne/ and I will reward sayth the Lorde. pro. iij.a. i.pe. iij.d ij.cor.viij heb.xij.d deu.xxxij Heb.x.c. prou.xxv

Therfore yf thyne enemy honger/ fede him: yf he thurst/ geue him drinke. For in so doinge thou shalt heape coles of fyre on his heed. Be not ouercome of euyll: but ouercome euyll with goodnes. ✠

C The.xiij. Chapter.

LEt euery soule submyt him selfe vnto the auctorite of ỹ hyer powers. For there is no power but of God. The powers that be/are ordeyned of God. Whosoeuer therfore resist power/resisteth the ordinaunce of God. And they that resisteth/shall receaue to them selfe damnacion. For rulers are not to be feared for good workes/but for euyll. Wylt thou be without feare of the power: do well then: and so shalt thou be praysed of the same. For he is ỹ minister of God/for thy welth. But and yf thou do euyl/then feare: for he beareth not a swearde for nought: but is the minister of God/to take vengeaũce on them that do euyll. Wherfore ye must nedes obeye/not for feare of vengeaunce only: but also because of conscience. And euẽ for this cause paye ye tribute. For they are Goddes ministers/seruinge for the same purpose. ✠ A

Geue to euery man therfore his duetie: Tribute to whome tribute belongeth: Custome to whom custome is due: feare to whom feare belongeth: honoure to whõ honoure pertayneth. B

✠ Owe no thinge to any man: but to loue one another. For he that loueth another/fulfylleth the lawe. For these commaundmentes: Thou shalt not cõmyt aduoutry: Thou shalt not kyll: Thou shalt not steale: Thou shalt not beare false witnes: Thou shalt not desyre and so forth (yf ther be any other commaundement) they are all comprehended in this sayinge: Loue thyne neighbour as thy selfe. Loue hurteth not his neighbour. Therfore is loue the fulfyllynge of the lawe. ✠

Exo. xx. c
Deut. v. b
Leuit. xix. d

✠ This also we knowe/I meane the season/howe that it is tyme that we shulde now awake out of slepe. For now is oure saluacion nearer then when we beleued. The nyght is passed & the daye is come nye. Let vs therfore cast awaye the dedes of darcknes/and let vs put on the armoure of light. Let vs walke honestly as it were in the daye lyght: not in eatynge & drinkynge: nether in chamburynge and wantãnes/nether in stryfe and enuyinge: but put ye on the Lorde Iesus Christ. ✠ And make not prouision for the flesshe/to fulfyll the lustes of it. C

The. xiiij. Chapter.

HIm that is weake in the fayth/receaue vnto you/not in disputinge and troublynge his conscience. One beleueth that he maye eate all thynge. Another which is weake/eateth A

herbes.

earbes. Let not him that eateth / despise him that eateth not. And let not hym that eateth not / iudge him that eateth. For God hath receaued hym. What arte thou that iudgest another mannes seruaũt? Whether he stonde or faule / that pertayneth vnto his master: yee / he shall stonde. For God is able to make hym stonde. iaco.iiij.b

B This man putteth difference betwene daye and daye. Another man counteth all dayes alyke. Se that no man wauer in his owne meanynge. He that obserueth one daye more then another / doth it for the lordes pleasure. And he that obserueth not one daye moare then another / doeth it to please the lorde also. He that eateth / doth it to please ỹ lorde / for he geueth God thãkes. And he that eateth not / eateth not / to please the Lorde with all / and geueth God thankes. For none of vs lyueth his owne seruaunt: nether doeth anye of vs dye his owne seruaũt If we lyue / we lyue to be at the Lordes wil. And yf we dye we dye at the Lordes will. Whether we lyue therfore or dye / we are the Lordes. For Christ therfore dyed and rose agayne / and reuiued that he myght be Lorde both of deed and quicke.

C But why doest thou then iudge thy brother? Other why doest thou despyse thy brother? We shall all be brought before the iudgement seate of Christ. For it is written: as truely as I lyue sayth the Lorde / all knees shall bowe to me / and all tounges shall geue a knowledge to God. So shall euery one of vs geue accomptes of him selfe to God. Let vs not therfore iudge one another any more. 1.cor.v.b. esa.xlv.d Phil.ij.

But iudge this rather / that no man put a stomblynge blocke or an occasion to faule in his brothers waye. For I knowe and am full certified in the Lorde Iesus that ther is nothinge comen of it selfe: but vnto him that iudgeth it to be comen: to hym is it comẽ. If thy brother be greued with thy meate: now walkest thou not charitablye. Destroye not hym w̃ thy meate / for whõ Christ dyed. Cause not your treasure to be euyl spoken of. For the kyngdõ of God is not meate & drynke: but rightewelnes / peace & ioye in the holy goost. For whosoeuer in these thinges serueth Christ / pleased well God / & is commended of men.

D Let vs folowe tho thinges which make for peace / & thinges wherwith one maye edifie another. Destroye not the worke

of God for a lytell meates sake. All thynges are pure: but it is euyll for that man/which eateth with hurte of his cõscience. It
Titũ.j.d. is good nether to eate flesshe/nether to dryncke wyne/nether any thynge wherby thy brother stombleth / ether falleth / or is made weake. Hast thou fayth? haue it w̃ thy selfe/ before God. Happy is he that cõdempned not him selfe in that thinge which he alloweth. For he that maketh conscience / is dampned yf he eate: because he doth it not of fayth. For what so euer is not of fayth/that same is synne. ✠

¶ The.xv. Chapter.

WE which are stronge/ought to beare the fraylnes of A
them which are weake/and not to stonde in our owne conseytes. Let euery man please his neighbour vnto his welth and edifynge. For Christ pleased not him selfe: but as it is wrytten. The rebukes of them which rebuked the/fell on me.
ps.lxviij.

✠ Whatsoeuer thynges are wrytten afore tyme/are wrytten for oure learnynge/that we thorow pacience and comforte of the scripture/myght haue hope.

The God of pacience and cõsolacion/ geue vnto euery one of you / that ye be lyke mynded one towardes another after the ensample of Christ Jesu: that ye all agreynge together / maye with one mouth prayse God the father of oure Lorde Jesus. Wherfore receaue ye one another as Christ receaued vs/to the prayse of God.

And I saye that Jesus Christ was a minister of the circũcisiõ B
for the trueth of God/to conferme the promises made vnto the fathers. And let the gentyls prayse God for his mercy/as it is
psal.xviij. wrytten: For this cause I wyll prayse the amonge the gentyls/
ij.re.xxij. and synge in thy name. And agayne he sayth: reioyse ye gẽtyls
psal.cxvj. with his people. And agayne/prayse the Lorde all ye gentyls/
Esay.xj.e and laude him all nacions. And in another place Esaias sayth: ther shalbe the rote of Jesse/& he that shall ryse to raygne ouer the gentyls: in him shall the gentyls trust. The God of hope fyl you with all ioye and peace in beleuynge: that ye maye be ryche in hope thorow the power of the holy goost. ✠

I my selfe am full certifyed of you my brethren/that ye your selues are full of goodnes and fylled with all knowledge/ & are able to exhorte one an other. Neuertheles brethren I haue somwhat

some what boldly written vnto you/as one that putteth you in remẽbraunce/thorow the grace that is geuen me of God/that I shuld be the minister of Jesu Christ amonge the Gentyls/& shuld minister the glad tydynges of God/ỹ the Gentyls might be an acceptable offerynge sanctified by the holy goost. I haue therfore wherof I maye reioyse in Christ Jesu in tho thynges which pertayne to God. For I dare not speake of any of tho thinges which Christ hath not wrought by me/to make the Gẽtyls obedient/with worde & dede/in myghty signes and wonders/by the power of the spryte of God: so that from Jerusalẽ and the costes rounde aboute vnto Illyricum/I haue fylled all countres with the gladde tydynges of Christ.

D So haue I enforsed my selfe to preache ỹ gospell/not where Christ was named/lest I shuld haue bylt on another mannes foundacion: but as it is wrytten: To whom he was not spoken of/they shall se: and they that hearde not/shal vnderstonde. esa.lij.d. For this cause I haue bene ofte let to come vnto you: but now seyng I haue no moare to do in these coũtres/and also haue bene desyrous many yeares to come vnto you/when I shall take my iorney into spayne/I will come to you. I trust to se you in my iorney/and to be brought on my waye thyther warde by you/after that I haue somwhat enioyed you.

Now go I vnto Jerusalem/& minister vnto the saynctes. For it hath pleased them of Macedonia and Achaia to make a certayne distribucion vpon the poore saynctes which are at Jerusalem. It hath pleased them verely/& their detters are they. For yf the Gentyls be made partetakers of their spiritual thin- i.cor.ix.b
E ges/their dutie is to minister vnto thẽ in carnall thinges. Whẽ I haue performed this/and haue brought them this frute sealed. I will come backe agayne by you into Spayne. And I am sure when I come/that I shall come with aboundaunce of the blessynge of the gospell of Christ.

I beseche you brethrẽ for oure Lorde Jesus Christes sake/& for the loue of the spryte/that ye helpe me in my busynes with youre prayers to God for me/that I maye be delyuered from them which beleue not in Jewry/& that this my seruice/which I haue to Jerusalem/maye be accepted of the saynctes/that I may come vnto you with ioye/by the wil of God/& maye with

you be refreshed. The God of peace be with you: Amen.

¶ The. xvj. Chapter.

I cõmendo vnto you Phebe oure syster (which is a minister of the cõgregacion of Cenchrea) that ye receaue her in the Lorde as it becõmeth saynctes / and that ye assyst her in whatsoeuer busynes she neadeth of your ayde. For she hath suckered many / and myne owne selfe. Grete Prysca ād Aquila my helpers in Christ Jesu / which haue for my lyfe layd doune their owne neckes. Unto which not I only geue thākes / but also the congregacion of the Gentyls. Lykewyse grete the congregacion that is in their housse. Salute my welbeloued Epenetes / which is the fyrst frute amonge them of Achaia. Grete Mary which bestowed moche labour on vs. Salute Andronycus and Junia my cosyns / which were presoners with me also / which are well taken amonge the Apostles / and were in Christ before me. Grete Amplias my beloued in the Lorde. Salute Urban oure helper in Christ / and Stachys my beloued. Salute Appelles approued in Christ. Salute them which are of Aristobolus housholde. Salute Herodion my kynsman. Grete them of the housholde of Narcyssus whiche are in the Lorde. Salute Tryphena and Tryphosa / which wemen dyd labour in the Lorde. Salute the beloued Persis / whiche laboured moche in the Lorde. Salute Rufus chosen in the Lorde / ād his mother and myne. Grete Asyncritus / Phlegon / Herman / Patrobas / Hermen / and the brethren which are with them. Salute Philologus and Julia / Nereus and his syster / ād Olympha / and all the saynctes which are with them. Salute one another with an holy kysse. The congregacions of Christ salute you. A B

I beseche you brethren / marke them which cause dyuision / and geue occasions of euyll / contrary to the doctryne which ye haue learned / and auoyde them. For they that are suche / serue not the Lorde Jesus Christ: but their owne bellyes / and with swete preachinges and flatteringe wordes deceaue the hertes of the innocentes. For youre obedience extendeth to all men. I am glad no dout of you. But yet I wolde haue you wyse vnto that which is good / and to be innocēt as cōcernynge euyll. The God of peace treade Satan vnder youre fete shortly. The grace of oure Lorde Jesus Christ be with you. C

Timotheus

Timotheus my wozke felowe/and Lucius/ and Jason/and
D Sopater my kynsmen/salute you. ¶ Tertius salute you which
wzote this epistle in the Lozde. Gayus myne hoste ād the hoste
of all the cōgregaciōs saluteth you. Erastus the chamberlayne
of the cite saluteth you. And Quartus a bzother saluteth you.
The grace of oure Lozde Jesu Chzist be with you all. Amen.

To him that is of powet to stablysshe you accozdynge to my
gospell and pzeachyng of Jesus Chzist/in vtterynge of the my-
stery which was kept secret sence the wozlde began/but nowis
opened by the scriptures of pzophesie/ at the commaundement
of the euerlastynge God/to stere vp obedience to the fayth/pu-
blisshed amonge all nacions. To the same God/which alone is
wyse/be pzayse thozow Jesus Chzist foz euer. Amen.

¶ Sen from Cozinthum by Phebe she that was the
minister vnto the congregacion at Cenchzea.

¶ The pzologe vpon the fyzst Epistle of Saynct Paul to the Cozinthyans.

¶ This Epistle declareth it selfe frō Chapter to Chapter/that it nedeth nō
pzologe oz introduccion to declare it. when Paul had cōuerted a great
nombze at Cozinthū/ as ye reade Actu. xviij. & was departed ther cam imme
diatly false Apostles/ād sectemakers/ dzue euery man disciples after him/ so
that the people were whole vnquieted/ deuyded and at variūce amōge them
selues/ euery man foz the zele of his doctoure/ those new Apostles not regar-
dynge what deuysion/ what vnclennes of lyuinge/ oz what false opiniōs were
amonge the people/ as longe as they myght be in auctozite and wel at ease in
their bellies. But Paul in the. iiij. fyzste chapters with great wysdō & sober-
nes rebuketh/ fyzst the deuision & the auctozes therof/ and calleth the people
to Chzist agayne/ & teacheth how and foz what the pzeacher is to be taken.

In the. v. he rebuketh the vnclennes that was amonge them.

In the. vj. he rebuketh the debate and goynge to lawe to gether/ pleatyn-
ge their causes before the Iethen.

In the. vij. he informeth them concernynge chastite and maryage.

In the. viij. ix. x. & xj. he teacheth the strōge to forbeare the weake that yet
vnderstode not the libertie of the Gospel/ & that with the ensample of him sel-
fe: which though he were an apostle & had auctozite/ yet of loue he abstayned
to wynne other. And he feareth thē with the ensamples of the olde testamēt:
and rebuketh dyuerse dysozders that were amonge them cōcernynge the sa-
crament and the goynge bare hedded of maryed wemen.

In the. xij. xiij. & xiiij. he teacheth of the manyfolde gyftes of the spirite/ &
pzoueth by a similitude of the bodye/ that all gyftes are geuē that eche shuld
helpe other/ & thozow loue do seruice to other/ ād pzoueth that where loue is
not/ there is nothinge that pleaseth God. Foz that one shulde loue another/
is all that God requyzeth of vs. And therfoze yf we desyer spirituall gyftes/
he teacheth those gyftes to be desyzed that helpe oure neyghboures.

In the. xv. he teacheth of the resurrecciō of the bodye.

And in the last he exhozted to helpe the poozesayncte.

¶ The fyzst

¶ The fyrst Epistle of S. Paul the Apostle to the Corinthyans.

¶ The fyrst Chapter. ✠



PAul by vocacion an Apostle of Jesus Christe / thorowe the wyll of God / and brother Sosthenes. A

Unto the congregacio̅ of God which is at Corinthum. To the̅ that are sanctifyed in Christ Jesu / saynctes by callynge / with all that cal on ỹ name of our Lorde Jesus Christ in euery place / both of theirs and of oures.

Grace be with you and peace from God oure father / and from the Lorde Jesus Christ.

✠ I thanke my God alwayes on your behalfe / for the grace of God which is geuen you by Jesus Christ / that in all thinges ye are made ryche by him / in all learnynge & in all knowledge / (euen as the testimony of Jesus Christ was confermed in you) so that ye are behynde in no gyft / & wayte for the apperynge of oure Lorde Jesus Christ which shal strengthe you vnto ỹ ende / that ye maye be blameles in the daye of oure Lorde Jesus
1.thes.v.d Christ. ✠ For God is faythful / by whom ye are called vnto the felishippe of his sone Jesus Christ oure Lorde.

I beseche you brethre̅ in the name of our lorde Jesus Christ / that ye all speake one thynge and that there be no dissencion amonge you: but be ye knyt to gether in one mynde and in one meanynge. It is shewed vnto me (my brethre̅) of you / by them that are of the houlse of Cloe / ỹ ther is stryfe amonge you. And this is it ỹ I meane: how that comenlie amo̅ge you one sayeth: I holde of Paul: another I holde of Apollo: the thyrde / I holde of Cephas: the fourth I hold of Christ. Is Christ deuided? was Paul crucifyed for you? ether were ye baptysed in the name of Paul? I thanke God ỹ I Christened none of you / but Crispus and Gayus / B

and Gayus / lest any shulde saye that I had baptysed in myne owne name. I baptysed also the housse of Stephana. Furthermore knowe I not whether I baptysed any man or no.

C For Christ sent me not to baptise / but to preache the Gospel / not with wysdome of wordes / lest the crosse of Christ shuld haue bene made of none effecte. For the preachinge of the crosse is to them that perisshe folishnes: but vnto vs which are saued it is the power of God. For it is written: I will destroye the wysdome of the wyse / & will cast awaye the vnderstondynge of the prudent. Where is the wyse? Where is the scrybe? Where is the searcher of this worlde? Hath not God made the wysdome of this worlde folyshnes? esa.xxix.e abdie.j.c esa.xxxiij

For when the worlde thorow wysdome knewe not God / in the wysdome of God: it pleased God thorow folyshnes of preachyng to saue them that beleue. For the Iewes require a signe / & the Grekes seke after wysdome. But we preache Christ crucified / vnto the Iewes an occasion of fallynge / & vnto the Grekes folyshnes: but vnto them which are called both of Iewes & Grekes / we preache Christ the power of God & the wysdom of God. For the folyshnes of God is wyser then men: & the weaknes of God is stronger then men.

D Brethrē loke on your callinge how that not many wyse men after the flesshe / not many myghty / not many of hye degre are called: but God hath chosen the folysshe thynges of the worlde / to confounde the wyse. And God hath chosen the weake thynges of the worlde / to cōfounde thinges which are mighty. And vyle thinges of the worlde / & thinges which are despysed / hath God chosen / yee and thynges of no reputacion for to bryng to nought thinges of reputacion / that no flesshe shulde reioyce in his presence. And vnto him pertayne ye / in Christ Iesu / which of God is made vnto vs wysdome / and also righteousnes / and sanctifyinge and redempcion. That accordinge as it is writtē / He which reioyseth shulde reioyce in the Lorde. Ose.xr.g. ij.cor.x.d

The.ij. Chapter.

A AND I brethren when I came to you / came not in glorious of wordes or of wysdome / shewynge vnto you the testimony of God. Nether shewed I my selfe that I knew any thynge amonge you saue Iesus Christ / euen the same that was crucifyed

was crucified. And I was amonge you in weaknes/ & in feare/ and in moche tremblynge. And my wordes and my preaching was not with entysynge wordes of mannes wysdome: but in shewinge of the spryte and of power that your fayth shuld not stonde in the wysdome of men: but in the power of God.

That we speake of/ is wysdome amonge them that are per- B
fecte: not the wysdome of this worlde / nether of the rulars of this worlde (which go to nought) but we speake the wysdome of God / which is in secrete and lyeth hyd / which God ordeyned before the worlde / vnto oure glory: which wysdom none of the rulars of this worlde knewe. For had they knowē it / they wold
esa. lxiiij. not haue crucified the Lord of glory. But as it is writte: The eye hath not sene / & the eare hath not hearde / nether haue entred into the hert of man / the thinges which God hath prepared for them that loue hym.

But God hath opened them vnto vs by his spryte. For the C
spryte searcheth all thinges / ye ỹ bottome of Goddes secretes. For what man knoweth the thinges of a man: saue the spryte of a man which is with in him. Euē so the thinges of God knoweth no man / but the spryte of God. And we haue not receaued the spryte of the worlde: but the spryte which commeth of God / for to knowe the thinges that are geuen to vs of God / which thinges also we speake / not in the conynge wordes of mānes wysdome / but with the conninge wordes of the holy goost / makinge spryetuall comparisons of spryetuall thinges. For the naturall man perceaueth not the thinges of the spryte of God. For they are but folysshnes vnto hym. Nether can he perceaue thē /
Esa. xl. d because he is spryetually examined. But he that is spryetuall / dis-
Sap. ix. c cusseth all thinges: yet he him selfe is iudged of no mā. For who
rom. xj. d knoweth the mynde of the Lord / other who shal informe hym? But we vnderstonde the mynde of Chryst.

¶ The.iij. Chapter.

AND I coulde not speake vnto you brethrē as vnto spry- A
tuall / but as vnto carnal / euen as it were vnto babes in Chryst. I gaue you mylke to drynke and not meate. For ye then were not stronge / no nether yet are. For ye are yet carnall. As longe verely as ther is amonge you enuyinge / stryfe and dissencion: are ye not carnall / and walke after the manner of men?

As longe

As longe as one sayth/I hold of Paul/& another I am of Apol lo/are ye not carnall.- What is Paul.- What thynge is Apollo.- Only ministers are they by whō ye beleued/euen as the Lozde gaue euery mā grace. I haue planted/Apollo watred:but God gaue the increace. So then nether is he that plāted any thinge nether he that watreth:but God that gaue the increace.

B He that plāteth and he that watreth/are nether better then the other. Euery mā yet shall receaue his rewarde accozdynge to his labour. We are goddes labourers/ye are goddes houl= bandzye/ye are Goddes byldynge. Accozdynge to the grace of God geuē vnto me/as a wyse bylder haue I layde the founda= ciō. And another bylt theron. But let euery mā take hede how he byldeth vpon. Fozother foundaciō can no mā laye/then that which is layde/which is Jesus Chzist. If any mā bylde on this foundacion/golde/syluer/pzecious stones/tymber/haye oz sto= ble:euery mannes wozke shall appere. Foz the daye shal declare it/& it shalbe shewed in fyze. And the fyze shall trye euery mā= nes wozke what it is. If any mannes wozke that he hath bylt vpō/byde/he shall receaue a rewarde. If any mānes wozke bur ne/he shall suffre losse/but he shal be safe him selfe: neuertheless yet as it were thozow fyze.

psal.xj.d. Galat.v.

C ✠ Are ye not ware that ye are the temple of God/and how that the spzete of God dwelleth in you.- If any man defyle the temple of God/him shall God destroye. Foz the temple of God is holy: which temple ye are. Let no man deceaue him selfe. If any man seme wyse amonge you/let hym be fole in this wozlde/ that he maye be wyse. Foz the wysdom of this wozlde is folysh= nes with God. Foz it is wzittē: he compaseth the wyse in their craftynes. And agayne: God knoweth the thoughtes of ỹ wy= se that they be vayne. Therfoze let no man reioyce in men. Foz all thinges are youres:whether it be Paul/ether Apollo/ether Cephas: whether it be the wozlde/ether lyfe/ether deeth/ whether they be pzesent thinges oz thingꝭ to come:all are you= res/and ye are Chzistes/and Chzist is Goddes. ✠

1.Coz.vj.

Job.v.c. psal.xciij.

¶The.iiij.Chapter. ✠

A LEt men this wyse esteme vs/euen as the ministers of Chzist:& dispolers of the secretes of God. Furthermo= re it is requyzed of the dispolers that they be founde faythfull.

With me

With me it is but a very small thynge/that I shulde be iudged of you/ether of mans daye. No I iudge not myn owne selfe. I knowe nought by my selfe:yet am I not therby iustifyed. It is the Lorde that iudgeth me. Therfore iudge nothynge before the tyme/vntyll the Lorde come/which wyll lyghten thynges that are hyd in darcknes/and open the counsels of the hertes. And then shall euery man haue prayse of God. ℔

These thinges brethren I haue described in myne owne per B
son & Apollos/for youre sakes that ye might learne by vs/that no mã counte of him selfe beyonde that which is aboue writtẽ: that one swell not agaynst another for any mãs cause. For who preferreth the? What hast thou/that thou hast not receued? yf thou haue receaued it/why reioycest thou as though thou haddest not receaued it? Now ye are full:now ye are made ryche: ye raygne as kynges without vs: and I wolde to God ye dyd raygne/that we myght raygne with you.

We thynketh that God hath set forthe vs which are Apost- C
les/for the lowest of all/as it were men apoynted to deeth. For we are a gasyngstocke vnto the worlde / & to the aungels/and
actũ.xx.g to men. We are foles for Christes sake/and ye are wyse thorow
ĵ.thes.ij.b Christ. We are weake/and ye are stroge. ye are honorable/and
ij.thes. iij we are despysed. Euen vnto this daye we honger & thyrst/and are naked/and are boffetted with fystes/and haue no certayne dwellynge place/and laboure worckynge with oure owne hondes. We are reuyled/and yet we blesse. We are persecuted/and suffer it. We are euyl spoken of/and we praye. We are made as it were the fylthynes of the worlde/the of scowringe of al thinges/euen vnto this tyme.

I wryte not these thinges to shame you:but as my beloued D
sones I warne you. For though ye haue ten thousande instructours in Christ:yet haue ye not many fathers. In Christ Jesu/ I haue begottẽ you thorow the gospel. Wherfore I desyre you to folowe me. For this cause haue I sent vnto you Timotheus/ which is my deare sone/and faythfull in the Lorde/which shal put you in remembraũce of my wayes which I haue in Christ/ euen as I teache euery where in all congregaciõs. Some swel as though I wolde come no moare at you. But I wyll come to you shortely/yf God wyll:and wyll knowe/not the wordes of them which

them which swell/ but the power: for the kyngdome of God is not in wordes/but in power. What will ye? Shal I come vnto you with a rodde/or els in loue & in the spyrete of mekenes.

¶ The.v. Chapter.

A ¶ There goeth a cōmen sayinge/ þ ther is fornicaciō amonge you/ & soche fornicaciō as is not once named amonge the gentyls: that one shuld haue his fathers wyfe. And ye swel and haue not rather sorowed/ that he which hath done this dede/ myght be put frō amonge you. For I verely as absent in body/ euē so present in spyrete haue determined al redy (as though I were present) of him that hath done this dede/ in the name Colo.ij.a
of oure Lorde Jesus Christ/ when ye gaddered together/ and my spyrete/ with the power of the Lorde Jesus Christ/ to delyuer him vnto Satan/ for the destruccion of the flesshe/ that the spyrete maye be saued in the daye of the Lorde Jesus.

B youre reioysynge is not good: knowe ye not that a lytle le- Galat.v.
uen sowreth the whole lompe of dowe. ✝ Pourge therfore the olde leuen/ that ye maye be newe dowe/ as ye are swete breed. For Christ our esterlambe is offered vp for vs. Therfore let vs kepe holy daye/ not with olde leuen/ nether with the leuen of maliciousnes and wickednes: but with the swete breed of purenes and truthe. ✝

C I wrote vnto you in a pistle/ that ye shulde not cōpany with fornicatours. And I meāt not at all of the fornicatours of this worlde/ ether of coueteous/ or of extorsioners/ ether of ydolaters: for then must ye nedes haue gone oute of the worlde. But now I wryte vnto you/ that ye company not to gether/ yf any that is called a brother/ be a fornicator/ or coueteous/ or a worshipper of ymages/ ether a raylar/ ether a dronkard/ or an extorsionar: with him that is soche se that ye eate not. For what haue I to do/ to iudge them which are without? Do ye not iudge them that are with in? Them that are without/ God shall iudge. Put awaye from amonge you that euyll person.

¶ The.vj. Chapter.

A ¶ How dare one of you hauynge bulynes with another go to lawe vnder the wycked/ and not rather vnder the saynctes? Do ye not knowe that the saynctes shall iudge the worlde? If the worlde shalbe iudged by you: are ye not good

ynough

ynough to iudge small trifles/knowe ye not how that we shall iudge the aūgels? Howe moche more maye we iudge thinges that pertayne to the lyfe? If ye haue iudgemēt of worldely matters/take them which are despysed in the congregacion/& make them iudges. This I saye to youre shame. Is ther vtterly no wyse man amonge you? What not one at all/that can iudge betwene brother & brother/but one brother goeth to lawe with another:and that vnder the vnbeleuers?

Now therfore is there vtterly a faute amonge you/because B
ye go to lawe one w̄ another. Why rather suffre ye not wrōge?
why rather suffre ye not youre selues to be robbed? naye/ye
youre selues do wronge/and robbe:and that the brethren. Do
ye not remember how that the vnryghteous shall not inheret
the kyngdome of God? Be not deceaued. For nether fornica-
tours/nether worshippers of ymages/nether whormongers/
nether weaklynges/nether abusers of them selues wyth the
mankynde/nether theues/nether the coueteous/nether dron-
kardes/nether cursed speakers/nether pyllers/shal inheret the
kyngdome of God. And soche ware ye verely: but ye are wes-
shed/ye are sanctifyed/ye are iustifyed by the name of ỹ Lorde
Jesus/and by the spyrete of oure God.

ed. xxxvij All thinges are lawfull vnto me:but all thinges are not pro- C
fytable. I maye do all thinges:but I wyll be brought vnder no
mans power. Meates are ordeyned for the belly/and the belly
for the meates: but God shall destroye bothe it and them. Let
not the body be applyed vnto fornicacion/but vnto the Lorde/
and the Lorde vnto the body. God hath rayled vp the Lorde/
and shall rayse vs vp by his power.

✠ Ether remember ye not/that youre bodyes are the mem D
bers of Christ? Shall I now take the members of Christ/and
make them the members of an harlot? God forbyd. Do ye not
vnderstōde that he which coupleth him selfe with an harlot/is
Geñ.ij.d. be come one body? For two (sayth he) shalbe one flesshe. But he
that is ioyned vnto the Lorde/is one spyrete.

Flee fornicacion. All synnes that a mā doeth/are without the
body. But he that is a fornicator/synneth agaynst his owne
ij.pet.j.d body. Ether know ye not how that youre bodyes are the tem-
ple of the holy goost/whiche is in you/whome ye haue of God/

and how

and how that ye are not your owne. For ye are dearly bought. Therfore glorifye ye God in your bodyes and in youre spretes/ for they are goddes. ✠

¶The.vij.Chapter. ✠

A AS concernynge the thinges wherof ye wrote vnto me: it is good for a mā/not to touche a woman. Neuertheless to a voyde fornicacion/let euery mā haue his wyfe:and let euery woman haue her husbande. Let the man geue vnto the wyfe due beneuolence. Lykwyse also the wyfe vnto the man. i.Pe.iij.b
The wyfe hath not power ouer her one body:but the husbāde. And lykwyse the mā hath not power ouer his owne body:but the wyfe. Withdrawe not youre selues one from another/excepte it be with consent for a tyme / for to geue youre selues to fastyng and prayer. And afterwarde come agayne to the same thinge/lest Satan tempt you for youre incontinence. ✠

B This I saye of fauoure / and not commaundement. For I wolde that all men were as I my selfe am:but euery man hath his proper gyfte of God / one after this manner/another after that. I saye vnto the vnmaried men and widdowes:it is good for them yf they abyde euē as I do. But and yf they cannot abstayne/let them mary. For it is better to mary then to burne.

Unto the maryed commaūde not I/but the Lorde:that the wyfe separate not her selfe frō the mā. If she separate her selfe/ Mat.v.c. and.x.b. Mar.x.b Lu.xvj.d
let her remayne vnmaryed or be reconcyled vnto her husbande agayne. And let not the husbande put awaye his wyfe frō him.

C To the remnaunt speake I and not the Lorde. If any brother haue a wyfe that beleueth not/yf she be cōtēt to dwel with him/let him not put her awaye. And the woman which hath to her husbande an infidell/yf he consent to dwel with her/let her not put him awaye. For the vnbeleuinge husbande is sanctified by the wyfe:and the vnbeleuinge wyfe is sanctified by the husbaude. Or els were youre chyldren vnclene:but now are they pure. But and yf the vnbeleuynge departe/let him departe. A brother or a syster is not in subiection to soche. God hath called vs in peace. For how knowest thou o woman / whether thou shalt saue that man or no? Other how knowest thou o man whether thou shalt saue that woman or no? but euen as God hath distributed to euery man.

As the Lorde hath called euer person/so let him walke:and so orden I in al congregacions. If any man be called beynge circumcised/let him adde nothinge therto. If any be called vncircumcised:let him not be circumcised. Circumcision is nothing/ vncircumcision is nothinge:but the kepinge of the commaundementes of God is altogether. D

✠ Let euery mā abyde in the same state wherin he was called. Arte thou called a seruaunt:care not for it. Neuertheles yf thou mayst be fre/vse it rather. For he that is called in ꝑ Lorde beynge a seruaunt is the Lordes freman. Lykwyse he that is called beynge fre/is Christes seruaunt. ye are dearly bought/ be not mennes seruauntes. Brethren let euery man wherin he is called/therin abyde with God. ✠

As concerninge virgins/I haue no commaundement of the Lorde:yet geue I counsell/ as one that hath obtayned mercye of the Lorde to be faythful. I suppose that it is good for the present necessite. For it is good for a man so to be. Arte thou bound vnto a wyfe:seke not to be lowsed. Arte thow lowsed from a wyfe:seke not a wyfe. But ād yf thou take a wyfe thou synnest not. Lykwyse yf a virgin mary/she synneth not. Neuertheles soche shall haue trouble in their flesshe:but I fauer you. E

This saye I brethrē/the tyme is shorte. It remayneth that they which haue wiues/be as though they had none/and they that wepe be as though they wept not: and they that reioyce/ be as though they reioysed not:and they that bye/be as though they possessed not:and they that vse this worlde/ be as though they vsed it not. For the fassion of this worlde goeth awaye.

I wolde haue you without care. The single man careth for the thinges of the Lorde how he maye please the Lorde. But he that hath maried/careth for the thinges of the worlde/how he maye please his wyfe. There is difference betwene a virgin & a wyfe. The single womā careth for the thinges of the Lord/ that she maye be pure both in body & also in spirite. But she that is maried/careth for the thinges of the worlde/ how she maye please her husband. This speake I for youre profit/ not to tangle you in a snare: but for that which is honest and comly vnto you/and that ye maye quyetly cleaue vnto the Lorde without separacion. F

If any

G If any man thinke that it is vncomly for his virgin / yf she passe the tyme of mariage / and yf so nede requyre / let him do what he listeth / he synneth not: let them be coupled in mariage. Neuertheless he that purposed surely in his herte / hauynge none nede: but hath power ouer his owne will: and hath so decreed in his herte / that he will kepe his virgin / doth well. So then he that ioyneth his virgin in mariage / doth well. But he that ioyneth not his virgin in mariage / doth better. The wyfe is boũde to the lawe as longe as her husbãd liueth. If her husbande slepe / she is at liberte to mary with whom she wyll / only in the Lorde. But she is happyar yf she so abyde / in my iudgement. And I thinke verely that I haue the spyrete of God. Rom. vij.

¶ The. viij. Chapter.

A TO speake of thinges dedicate vnto ydols / we are sure that we all haue knowledge. Knowledge maketh a mã swel: but loue edifieth. If any man thinke that he knoweth any thinge / he knoweth nothing yet as he ought to knowe. But yf any man loue God / the same is knowen of him.

To speake of meate dedicat vnto ydols / we are sure that ther is none ydol in the worlde / and that ther is none other God but one. And though ther be that are called goddes / whether in heauẽ other in erth (as ther be goddes many and lordes many) yet vnto vs is there but one God / which is the father / of whom are all thinges / and we in him: & one lorde Iesus Christ by whom are all thinges / and we by him.

B But euery mã hath not knowledge. For some suppose ẏ ther is an ydoll vntyl this houre / and eate as of a thinge offered vnto the ydole / and so their consciences beynge yet weake / are defyled. Meate maketh vs not acceptable to God. Nether yf we eate / are we ẏ better. Nether yf we eate not / are we ẏ worsse.

But take hede that your libertie cause not the weake to faule. For yf some man se the which hast knowledge / syt at meate in the ydols temple shall not the conscience of him which is weake / be boldened to eate those thinges which are offered to the ydole? And so thorow thy knowledge shall the weake brother perisshe for whom Christ dyed. When ye synne so agaynst the brethren / and wounde their weake consciences / ye synne agaynst Christ. Wherfore yf meate hurt my brother / I will

C

eate no flesshe whyll the worlde stondeth / because I wyll not hurte my brother.

¶The.ix.Chapter.

AM I not an Apostle? am I not fre? haue I not sene Je A
sus Christ our Lorde? Are ye not my worke in ỹ lorde?
yf I be not an apostle vnto other: yet am I vnto you: for ỹ seale
of myne Apostleshyppe are ye in the Lorde. Myne answer to
them that are me / is this. Haue we not power to eate and to
drinke? Ether haue we not power to leade about a syster to
wyfe / as well as other apostles / & as the brethren of the Lorde
and Cephas? Ether only I & Barnabas haue not power this
to do? Who goeth a warfare any tyme at his owne coste? who
planteth a vyneyarde / and eateth not of the frute? Who fedeth
a flocke and eateth not of the mylke?

Saye I these thynges after the maner of mẽ? Or sayth not B
the lawe the same also? For it is wrytten in the lawe of Moyses:
De.xxv.a Thou shall not mosell the mouth of the oxe that treadeth oute
the corne. Doth God take thought for oxen? Ether sayth he it
not all to gether for oure sakes? For oure sakes no doute this is
wrytten: that he which eareth / shulde eare in hope: and that he
which threshheth in hope / shulde be partaker of his hope. yf we
sowe vnto you spiritual thinges: is it a greate thynge yf we re-
pe your carnall thynges? yf other be partakers of this power
ouer you / wherfore are not we rather?

Neuertheless we haue not vsed this power: but suffre all
thynges lest we shulde hynder the gospell of Christ. Do ye not C
vnderstonde how that they which minister in the temple / haue
Deu.xviij. their fyndinge of the temple? And they which wayte at the aul
ter / are partakers with the aultre? Euen so also dyd the Lorde
ordayne / that they which preache the gospell / shulde lyue of the
gospell. But I haue vsed none of these thynges.

Nether wrote I these thinges that it shulde be so done vnto
me. For it were better for me to dye / then that any man shulde
take this reioysinge fro me. In that I preache the gospel: I ha-
ue nothynge to reioyce of. For necessite is put vnto me. Wo is it
vnto me yf I preache not the gospel. yf I do it with a good wyl
I haue a reward. But yf I do it agaynst my wyll / an office is
cõmitted vnto me. What is my reward then? Verely ỹ when
I preache

I preache the gospell/I make the gospell of Christ free/that I mysuse not myne auctorite in the gospell.

D For though I be fre from all men/yet haue I made my selfe seruaunt vnto all men/that I might wynne the mo. Unto the Iewes/I became as a Iewe/to wynne the Iewes. To them that were vnder the lawe/was I made as though I had bene vnder the lawe/to wynne them that were vnder the lawe. To them that were with out lawe/becam I as though I had bene with out lawe (when I was not with out lawe as pertayninge to God/but vnder a lawe as cõcerning Christ) to wynne them ꝑ were with out lawe. To ꝑ weake became I as weake/to wynne ꝑ weake. In all thinge I fassioned my selfe to al mẽ/to saue at the lest waye some. And this I do for ꝑ gospels sake/that I myght haue my parte therof.

E ✠ Perceaue ye not how that they which runne in a course/runne all/yet but one receaueth the rewarde. So rũne that ye maye obtayne. Euery man that proueth masteries/abstayneth frõ al thynges. And they do it to obtayne a corruptible croune: but we to obtayne an vncorruptible croune. I therfore so rũne not as at an vncertayne thynge. So fyghte I/not as one that beateth the ayer: but I tame my body/and bringe it into subiection/lest after that I haue preached to other I my selfe shuld be a cast awaye.

The.x. Chapter.

A BRethrẽ I wolde not that ye shulde be ignoraũt of this/howe that oure fathers were all vnder a cloude/and all passed thorow the see/& were all baptised vnder Moses/in the cloude and in the see: and dyd all eate of one spirituall meate/& dyd all drinke of one maner of spiritual drincke. And they dranke of that spirituall rocke that folowed them/which rocke was Christ. ✠ But in many of them hadde God no delite. For they were ouerthrowen in the wylderne̅s. num.ix.d ero.xiij d ero.xiij.c ero.xvj.d ero. xij.b Nu.xx.b. Nu. xxvj. ero.xxiij. Nu.xx.b. Nu.xxj.b ero.xxiij Iu.viij.c

These are ensamples to vs ✠ that we shulde not luste after euyll thynges/as they lusted. Nether be ye worshippers of ymages as were some of them accordinge as it is written: The people sate doune to eate & drincke/& rose vp agayne to playe. Nether let vs commit fornicacion as some of them committed fornicacion/and were destroyed in one daye. xxiij. thousande.

Nether let vs tempte Christ / as some of them tempted / and were destroyed of serpentes. Nether murmure ye as some of them murmured and were destroyed of the destroyer.

All these thynges happened vnto them for ensamples / & were wrytten to put vs in remembraunce / whom the endes of the worlde are come vpon. Wherfore let him that thynketh he stondeth / take hede least he fall. Ther hath none other temptacion taken you / but suche as foloweth the nature of man. But God is faythful / which shal not suffre you to be tempted aboue your strenght: but shal in the myddes of ỹ temptacion make a waye to escape oute. ✠ Wherfore my deare beloued / fle from worshippinge of ydols. B

I speake as vnto them which haue discrecion / iudge ye what I saye. Is not the cuppe of blessinge which we blesse / partaking of the bloude of Christ: is it not ỹ breed which we breake / partetakinge of ỹ body of Christ: because that we (though we be many) yet are one breed / and one bodye in as moche as we all are partetakers of one breed. Beholde Israel whiche walketh carnally. Are not they whiche eate of the sacrifice / partetakers of the aultre:

What saye I then: that the ymage is any thynge: or that it which is offered to ymags is any thynge: Nay but I saye / that these thynges which the gentyls offer / they offer to deuyls / & not to God. ✠ And I wolde not that ye shulde haue felly shippe with the deuyls. ye can not drinke of the cup of the Lorde / & of the cup of the deuyls. ye can not be partetakers of the Lordes table / & of the table of deuylls. Ether shal we prouoke the lorde: Or are we stronger then he: All thynges are lawfull vnto me / but all thynges are not expedient. All thinges are lawful to me but al thynges edifye not. Let no mã seke his owne proffet: but let euery man seke an others welthe. C

Exo.xxxvj

What so euer is solde in the market / that eate / & aske no questions for conscience sake. For the earth is the Lordes / and all that therein is. yf any of them whiche beleue not / byd you to a feest and yf ye be disposed to go / what so euer is set before you: eate / askinge no question for conscience sake. But & yf any man saye vnto you: this is dedicate vnto ydols / eate not of it for his sake that shewed it / and for hurtinge of conscience. The erath D

psal.xxiij

is the

is the Lordes and all that there in is. Conscience I saye / not thyne: but the conscience of that other. For why shuld my liberte be iudged of an other mannes conscience. For yf I take my parte with thankes: why am I euyll spoken of for that thinge wherfore I geue thankes.

G Whether therfore ye eate or drincke / or whatsoeuer ye do/ col. tij.b.
do al to the prayse of God. ☞ Se that ye geue none occasion of euyll/nether to the Jewes/nor yet to the gētyls/nether to the congregacion of God: euen as I please all mē in al thinges/not sekinge myne owne profet / but the profet of many/that they myght be saued. Folowe me as I do Christ.

¶ The. xj. Chapter.

A I Commende you brethrē that ye remember me in al thinges/and kepe the ordinaunces euē as I delyuered them to you. I wolde ye knew that Christ is the heed of euery man. And the man is the womans heed. And God is Christes heed. Euery man prayinge or prophesyinge hauynge any thinge on his heed/shameth his heed. Euery woman that prayeth or pro ephe. v.e
phesieth bare hedded / dishonesteth hyr heed. For it is euen all one/and the very same thinge/euen as though she were shauē. If the womā be not couered/let her also be shorē. If it be shame for a woman to be shorne or shauen/let her couer her heed.

B A man ought not to couer his heed/for as moche as he is the
ymage and glory of God. The woman is the glory of the man. Gen. ij.d
For the man is not of the woman/but the woman of the man. Nether was the man created for the womās sake: but the woman for the mannes sake. For this cause ought the womā to haue power on her heed / for the angels sakes. Neuertheless nether is the man with out the woman/nether the woman with out the man in the Lorde. For as the womā is of the man/euē so is the man by the woman: but all is of God.

¶ Judge in youre selues whether it be comly that a woman praye vnto God bare heeded. Or els doth not nature teach you/that it is a shame for a man / yf he haue longe heere: and a prayse to a woman/yf she haue longe heere. For her heere is geuen her to couer her with all. If ther be any man amonge you that lusteth to stryue/let him knowe that we haue no soche custome/nether the congregacions of God.

This I warne you of/and commende not that ye come to gether: not after a better maner but after a worsse. Fyrst of al whē ye come to gether in the congregacion/I heare that ther is dissencion amonge you: ād I partly beleue it. For ther must be sectes amōge you/ that they which are perfecte amōge you/ myght be knowen. ✠ Whē ye come to gether/ a man cannot eate the Lordes supper. For euery mā begynneth afore to eate his owne supper. And one is hongrye/ and another is dronkē. Haue ye not houses to eate and to drinke in? Or els despyse ye the congregacion of God and shame them that haue not? What shal I saye vnto you? shall I prayse you? In this prayse I you not. ✠ D

mat.xxvj. mar.xiiij. Luc.xxij. ✠ That which I deliuered vnto you I receaued of the Lorde. For the Lord Jesus the same nyght in which he was betrayed/toke breed/and thanked ād brake/and sayde. Take ye/and eate ye: this is my body which is broken for you. This do ye in the remembraūce of me. After the same maner he toke the cup/ when supper was done/ sayinge. This do as oft as ye drinke it/in the remembraūce of me. For as often as ye shall eate this breed/and drincke this cup ye shall shewe the lordes deeth/ tyll he come. Wherfore whosoeuer shal eate of this breed/or drinke of the cup vnworthely/shalbe gyltie of the body ād bloud of the Lord. Let a man therfore examen him selfe/and so let him eate of the breed and drincke of the cup. For he that eateth or drinketh vnworthely/eateth and drinketh his owne damnacion/ because he maketh no difference of the lordes body. ✠ E

For this cause many are weake and sicke amonge you/ and many slepe. If we had truly iudged oure selues/ we shuld not haue bene iudged. But whē we are iudged of the Lord/we are chastened/ because we shuld not be damned with the worlde. Wherfore my brethrē when ye come to geder to eate/tary one for another. If any man honger/ let him eate at home/that ye come not to geder vnto condemnacion. Other thinges will I set in order/when I come. F

¶ The.xij. Chapter.

IN spirituall thinges brethrē I wolde not haue you ignorannt. ✠ ye knowe that ye were Gentyls/ and went your wayes vnto domme ydoles/ euē as ye were ledde. Wherfore I declare vnto you that no man speakynge in the spyrete of A

God/ defyeth

God / defieth Jesus. Also no man can saye that Jesus is the Lorde: but by the holy goost.

B Ther are diuersities of gyftes verely / yet but one spyrete. And ther are differences of administracions / and yet but one Lord. And ther are diuers maners of operacions / and yet but one God which worketh al thinges that are wrought / in al creatures. The gyftes of the spyrete are geuen to euery man / to profit the congregacion. To one is geuen thorow the spirite / the vtteraūce of wysdome. To another is geuen the vttraunce of knowledge by the same spyrete. To another is geuen fayth / by the same spyrete. To another the gyftes of healynge / by the same spyrete. To another power to do miracles. To another prophesie. To another iudgement of spyretes. To another diuers tonges. To another the interpretacō of tonges. And these all worketh euen the selfe same spyrete / deuidynge to euery man seuerall gyftes / euen as he will. rom. xij. a ephe. iij b

C For as the body is one / and hath many membres / and all the membres of one body though they be many / yet are but one body: euen so is Christ. For in one spyrete are we all baptised to make one body / whether we be Jewes or Gētyls / whether we be bonde or fre: and haue all dronke of one spyrete. For the body is not one mēber / but many. If the fote saye: I am not the honde / therfore I am not of the body: is he therfore not of the body? And yf the eare saye / I am not the eye: therfore I am not of the body: is he therfore not of the body? If all the body were an eye / where were then the eare? If all were hearynge: where were the smellynge?

D But now hath God disposed the mēbres / euery one of them in the body / at his owne pleasure. If they were all one mēber: where were the body? Now are ther many membres / yet but one body. And the eye can not saye vnto the honde / I haue no nede of the: nor the heed also to the fete / I haue no nede of you. ye rather a greate deale those mēbres of the body which seme to be most feble / are most necessary. And vpon those membres of ỹ body which we thinke lest honest / put we most honestie on.

E And oure vngodly parties haue most beauty on. For oure honest mēbres nede it not. But God hath so disposed the body / ād hath geuē most honoure to ỹ parte which laked / lest there shuld

be any

be any stryfe in the body: but ꝯ the members shuld indifferētly care one for another. And yf one mēber suffer/all suffer w̄ him: yf one member be had in honoure/all members be glad also.

ephe.iiij. ye are the body of Christ/and membres one of another. And God hath also ordeyned in the congregaciō/fyrst the Apostles/secondarely Prophetes/thyrdly Teachers/then them that do myracles: after ꝯ/the gyftes of healynge/helpers/gouerners/diuersyte of tounges. G

Are all Apostles?-Are all Prophetes?-Are all teachers?-Are all doars of miracles?-Haue all the gyftes of healynge?-Do all speake with tōges?-Do al interprete?-Couet after the best gyftes. And yet shewe I vnto you a moare excellent waye.

¶ The.xiij.Chapter. ✠

Though I speake with the tonges of men and aungels/ and yet had no loue/I were euen as soundynge brasse/ or as a tynklynge cymbal. And though I coulde prophesy/and vnderstode al secretes/& all knowledge: yee/yf I had all fayth/ so that I coulde moue mountayns out of their places/and yet had no loue/I were nothynge. And though I bestowed all my goodes to fede the poore/& though I gaue my body euen that I burned/and yet had no loue/it propheteth me nothinge. A

Phi.ij.c. Loue suffreth longe & is corteous. Loue enueth not. Loue doeth not frowardly/swelleth not/dealeth not dishonestly/seketh not her owne/is not prouoked to anger/thinketh not euil/reioyseth not in iniquite: but reioyseth in the trueth/suffreth al thinge/beleueth all thinges/hopeth all thinges/endureth in al thinges. Though ꝯ prophesying fayle/other tonges shal cease/ or knowledge banysshe awaye/yet loue falleth neuer awaye. B

For oure knowledge is vnparfect/and oure prophesyinge is vnparfect. But when that which is parfect/is come/then that which is vnparfect/shall be done awaye. When I was a chylde I spake as a chylde: I vnderstōde as a chylde: I ymagened as a chylde. But assone as I was a mā/I put away chyldesshnes. Now we se in a glasse/euē in a darcke speakynge: but then shall we se face to face. Now I knowe vnparfectly: but then shall I knowe euen as I am knowen. Now abydeth fayth/hope/and loue/euen these thre: but the chefe of these is loue. ✠ C

¶ The.xiiij.Chapter.

Laboure

A LAbour for loue and couet spretual gyftes: and most chefly for to prophelye. For he that speaketh with tonges/ speaketh not vnto men/but vnto God. For no mā heareth him. How be it in the spriete he speaketh mysteries. But he that prophesyeth/speaketh vnto men to edifyinge/to exhortaciō and to comforte. He that speaketh with tonges / profityteth him selfe: he that prophesyeth/edifyeth the congregacion. I wolde that ye all spake with tounges: but rather that ye prophesyed. For greater is he that prophesyeth/then he that speaketh with tonges: except he expoūde it also: that the cōgregacion maye haue edifyinge. Now brethren/yf I come vnto you speakynge with tonges: what shall I profyt you/excepte I speake vnto you/other by reuelacion or knowledge/or prophesynge/or doctrine.

B Moreouer when thinges with oute lyfe/geue sounde/whether it be a pype or an harpe: excepte they make a distincciō in ỹ soundes/how shal it be knowen what is pyped or harped/And also yf the trompe geue an vncertayne voyce/who shal prepare him selfe to fyght. Euen so lykwyse when ye speake w̄ tonges/ except ye speake wordes ỹ haue signification/how shal it be vnderstonde what is spoken. For ye shall but speake in the ayer.

C Many kyndes of voyces are in the world/and none of them are with out signification. yf I know not what the voyce meaneth/I shalbe vnto him that speaketh/an alient: & he that speaketh shalbe an alient vnto me. Euen so ye (for as moche as ye couet spiritual gyftes) seke that ye may haue plentye vnto the edifyinge of the congregacion.

Wherfore let him that speaketh with tonges praye that he maye interpret also. yf I praye with tonges/my spriete prayeth but my mynde is with out frute. What is it then? I will praye with the spriete/& will praye with the mynde also. I will synge
D with the spriete/& will synge with the mynde also. For els when thou blessest with the spriete/how shall he that occupieth ỹ roume of the vnlearned/saye Amen at thy geuynge of thankes/seynge he vnderstondeth not what thou sayest. Thou verely geuest thākes well/but the other is not edifyed. I thāke my God I speake with tonges moare then ye all. yet had I leuer in the cōgregacion/to speake fyue wordes with my mynde to ỹ informaciō of other/rather then ten thousand wordes w̄ the tōges

Brethren

Brethren/be not chyldrē in witte. How be it as concerninge
esa.xxviij malicousnes/be chyldren: but in witte be perfet. In the lawe it
is writtē: with other tonges/and with other will I speake vn-
to this people/and yet for all that/will they not heare me sayth
the Lorde. Wherfore/tonges are for a sygne/not to them that
beleue: but to them ỳ beleue not. Contrary wyse/prophesyinge
serueth not for thē that beleue not/but for them which beleue.
yf therfore when al the congregacion is come to gether/and E
all speake with tounges/ther come in they that are vnlearned/
or they which beleue not: wyll they not saye that ye are out of
youre wittes. But and yf all prophesy/& ther come in one that
beleueth not/or one vnlearned/he is rebuked of all men/and is
iudged of euery man: and so are the secretes of his hert opened
and so falleth he doune on his face/and worshyppeth God/and
sayth that God is with you in dede.

How is it then brethren. When ye come to gether/euery mā
hath his songe/hath his doctrine/hath his tounge/hath his re-
uelacion/hath his interpretacion. Let all thinges be done vnto
edifyinge. If any man speake with tonges let it be two atonce/
or at the most thre atonce/& that by course: & let another inter-
prete it. But yf ther be no interpreter/let him kepe silence in the
congregacion/and let him speake to him selfe and to God.

Let the prophetes speake two atonce/or thre atonce/and let F
other iudge. If any reuelacion be made to another that sitteth
by/let the fyrst holde his peace. For ye maye all prophesy one by
one/that all maye learne/and all maye haue comforte. For the
spretes of the Prophetes are in the power of the Prophetes.
For God is not causer of stryfe: but of peace/as he is in all other
congregacions of the saynctes.

Let youre wyues kepe sylence in the congregaciōs. For it is G
not permytted vnto them to speake: but let them be vnder obe-
1.Tim. ij. dience/as sayth the lawe. If they will learne any thynge/let thē
gene.iij.c are their husbādes at home. For it is a shame for wemē to spea-
ke in the congregacion. Spronge the worde of God from you.
Ether came it vnto you only. If any man thinke him selfe a pro
phet/ether spiritual: let him vnderstōde/what thinges I write
vnto you. For they are the commaūdmētes of the Lorde. But
and yf any mā be ignorāt/let hym be ignorāt. Wherfore brethrē
couet to

couet to prophesye/and forbyd not to speake with tōgues. And let all thynges be done honestly and in order.

¶The.xv.Chapter. ✠

A BRethren as per tayninge to the gospel which I preached vnto you/which ye haue also accepted/ and in the which ye continue/by the which also ye are saued: I do you to wyt/after what maner I preached vnto you/ yf ye kepe it/ excepte ye haue beleued in vayne.

For fyrst of all I deliuered vnto you that which I receaued: how that Christ dyed for our synnes/ agreinge to ꝑ scriptures and that he was buried/ & that he arose agayne the thyrd daye accordinge to the scriptures: and that he was sene of Cephas/ then of the twelue. After that he was sene of mo then fyue hondred brethren atonce: of which many remayne vnto this daye/ and many are fallen a slepe. After that appered he to James/ then to all the apostles.

Esa.liij.b
Jone.ij.a
Ozee.vj.a
Joan.xxc
Actu.ix.a
ephe.iiij.b

B And last of al he was sene of me/as of one that was borne out of due tyme. For I am the lest of all the apostles/ whiche am not worthy to be called an apostle/because I persecuted the congregacion of God. But by the grace of God I am ꝑ I am. And his grace whiche is in me/was not in vayne: ✠ but I labored more aboundaūtly then they all/yet not I/but the grace of God whiche is with me. Whether it were I or they/ so we preache/ and so haue ye beleued.

C ✠ yf Christ be preached how that he rose from the deed: how saye some that are amonge you/that ther is no resurrection of the deed: yf ther be no rysinge agayne of the deed: thē is Christ not rysen. yf Christ be not rysen/then is our preachynge vayne/ and your fayth is also in vayne. ye and we are founde falce wytnesses of God. For we haue testified of God/how that he raysed vp Christ/ whom he raysed not vp/yf it be so that the deed rise not agayne. For yf the deed rise not agayne/then is Christ not rysen agayne. yf it be so that Christ rose not/ then is your fayth in vayne/ād yet are ye in your synnes. And therto they whiche are fallen a slepe in Christ are perysshed. yf in this lyfe only we beleue on Christ/then are we of all men the miserablest.

D But now is Christ rysen frō the deed/and is be come the fyrst frutes of thē ꝑ slept. For by a mā came deeth/ & by a man came ꝑ resurrection

Apoc.j.b
i.the.iiij.b

resurrecciō of the deed. For as by Adā al dye: euen so by Christ/
1.thes. iiij shall all be made alyue/ & euery man in his owne order. ✠ The
fyrst is Christ/ then they ꝑ are Christis at his cōminge. Then cō
meth the ende/ when he hath deliuered vp ꝑ kyngdō to God ꝑ
father/ when he hath put doune all rule/ auctorite & power. For
he must raygne tyll he haue put all his enemyes vnder his fete.

The last enemye that shal be destroyed/ is deeth. For he hath E
psal.cix.a put all thynges vnder his fete. But when he sayth/ all thynges
Heb.j.d. are put vnder him/ it is manyfest/ that he is excepted/ whiche
and.x.c. dyd put all thynges vnder him. When all thynges are subdued
psal. viij. vnto him: then shall the sone also hym selfe be subiecte vnto him
Heb. ij.d that put thynges vnder him/ that God maye be all in all thyn-
ges. Ether els what do they which are baptised ouer the deed/
yf the deed ryse not at all: Why are they then baptised ouer the
deed: ye and why stonde we in ieoperdy euery houre: By oure
reioysinge which I haue in Christ Iesu our Lorde/ I dye day-
Esa. xxij. ly. That I haue fought with beastes at Epheſus after the ma-
Sap. ij.b ner of men/ what auaūtageth it me/ yf ꝑ deed ryse not agayne:
Let vs eate & drincke/ to morowe we shall dye. Be not decea-
ued: malicious speakynges corrupte good manners. Awake
truely out of slepe/ & synne not. For some haue not the know-
lege of God. I speake this vnto your rebuke.

But some man wyl saye: how aryse the deed: with what bo-
dyes come they in: Thou fole/ that whiche thou sowest/ is not
quickened except it dye. And what sowest thou: Thou sowest
not that body ꝑ shal be: but bare corne (I meane ether of wheet
or of some other) and God geueth it a body at his pleasure/ to
euery seed a seuerall body.

✠ All flesshe is not one maner of flesshe/ but ther is one ma- F
ner flesshe of mē/ a nother maner flesshe of beastes/ a nother ma
ner flesshe of fysshes/ and an other of byrdes. Ther are celestial
bodyes/ and ther are bodyes terrestrial. But the glory of the ce
lestiall is one/ & the glory of the terrestrial is an other. Ther is
one maner glory of the sonne/ and an other glory of the mone/
& an other glory of the starres. For one starre differth from an
other in glory. So is the resurrecciō of the deed. It is sowen in
corrupcion/ & ryseth in incorrupcciō. It is sowē in dishonour/ &
ryseth in honoure. It is sowen in weaknes/ & ryseth in power.

It is sowen

It is sowen a naturall body/and ryseth a spirituall body.

Ther is a naturall body / and ther is a spirituall body: as it is wrytten: The fyrste man Adam was made a lyuynge soule: and the last Adam was made a quickenynge spyrete. How be it/ that is not fyrst which is spirituall/ but that which is naturall/ and then ỹ which is spirituall. ✠ The fyrst man is of the erth/ erthy: the seconde man is the Lorde frome heauen. As is the erthy/ soche are they that are erthye. And as is the heauenly/ soche are they that are heauenly. And as we haue borne the ymage of the erthy/ so shall we beare the ymage of the heuenly. Gen.ij.d.

This saye I brethren/ that flesshe and bloud cannot inheret the kyngdome of God. Nether doth corrupcion inheret vncorrupcion. Beholde I shewe you a mystery. We shall not all slepe: but we shall all be chaunged/ and that in a moment/ and in the twinclynge of an eye/ at the sounde of the last trompe. For the trompe shall blowe/ and the deed shall ryse incorruptible/ & we shalbe chaunged. For this corruptible must put on incorruptibilite/ and this mortall must put on immortalite.

G When this corruptible hath put on incorruptibilite/ and this mortall hath put on immortalite: then shalbe brought to passe the sayinge that is wrytten. Deeth is consumed in to victory. Deeth wher is thy stynge? Hel wher is thy victory? The stynge of deeth is synne: & the strength of synne is ỹ lawe. But thākes be vnto God/ which hath geuen vs victory thorow oure Lorde Jesus Christ. Therfore my deare brethrē/ be ye stedfast & vnmouable/ alwayes ryche in ỹ workes of the Lorde/ for as moch as ye knowe how that youre labour is not in vayne in the Lorde Oze.xiij.d Heb.ij.d. j.Joan.v

¶ The.xvj. Chapter.

A Of the gadderynge for the saynctes/ as I haue ordeyned in the congregacions of Galacia/ euen so do ye. Upon some sondaye let euery one of you put a syde at home / and laye vp whatsoeuer he thynketh mete/ that there be no gadderynges when I come. When I am come / who so euer shall alowe by youre letters/ them wyll I sende to brynge youre liberalite vnto Jerusalem. And yf it be mete that I go/ they shal go with me. I will come vnto you after I haue gone ouer Macedonia. For I will go thorowout Macedonia. With you peraduēture I will abyde a whyle: or els winter/ ỹ ye may brynge me on my waye

waye whyther soeuer I go.

I wyll not se you nowe in my passage: but I trust to abyde a B
whyle with you/yf God shal suffre me. I wyll tary at Ephesus
vntyl whit sontyde. For a greate doze and a fruteful is opened
vnto me/and ther are many aduersaries. If Timotheus come
se that he be with out feare with you. For he worketh the woz-
ke of the Lozde as I do. Let no man despyse him: but conuaye
him forthe in peace/that he maye come vnto me. For I loke foz
him with the brethren.

To speake of brother Apollo: I greatly desyred him to come
vnto you with the brethren/but his mynde was not at al to co-
me at this tyme. How be it he wil come when he shal haue con-
uenient tyme. Watche ye/stonde fast in the fayth/quyte you lyke
men/and be stronge. Let all youre busynes be done in loue.

Brethren (ye knowe the house of Stephana/how that they C
are the fyrst frutes of Achaia/and that they haue apoynted the
selues to minister vnto the sayntes.) I beseche you that ye be
obedient vnto soche/& to al that helpe and laboure. I am gladde
of the commynge of Stephana/Fortunatus and Achaicus:
for that which was lackynge on youre parte/they haue sup-
plyed. They haue comforted my spryte & youres. Loke ther-
fore that ye knowe them that are soche.

The congregacions of Asya salute you. Aquila and Priscilla D
salute you moche in the Lozde/and so doeth the congregacion
that is in their house. All the brethren grete you. Grete
ye one another with an holye kysse. The salutacion of
me Paul with myne owne honde. yf any man lo-
ue not the Lozde Jesus Christ/the same be
anathema maranatha. The grace of
the Lozd Jesus Christ be with
you all. My loue be with
you all in Christ Jesu
Amen.

¶ The Epistle vnto the Corinthyans/sent from
Philippos/by Stephana/and Fortunatus.
and Achaycus/and Timotheus.

The prologe

¶ The prologe vpon the secõde Epistle of Saynct Paul to the Corinthyans.

AS in the fyrste epistle he rebuketh the Corinthyans sharplye / so in this he comforteth them & prayseth them / and cõmaundeth him that was excommunicat to be receaued louyngly into the congregacion agayne.

And in the fyrste & secõde chapters he sheweth his loue to thẽ warde how that all that he spake / dyd or soffred was for their sakes & for their saluacion.

Then in the. iij. iiij. and. v. he prayseth the office of preachinge the gospel / aboue the preachynge of the lawe / and sheweth that the gospel groweth thorow persecucion & thorow the crosse / which maketh a man sure of eternal lyfe and here and there he toucheth the false prophetes / which studieth to turne the fayth of the people from Christ vnto the workes of the lawe.

In the. vj. and. vij. chapters / he exhorteth them to sofre with the gospell / & to lyue as it be cometh the gospel / and prayseth them in the later ende.

In the. viij. & ix. chapters / he exhorteth them to helpe the poore saynctes that were at Jerusalem.

In the. x. xj. and. xij. chapters / he inueyeth agaynst the false prophetes. And in the last chapter he threateneth them that had synned and not amended them selues.

¶ The secõde Epistle of S. Paul the Apostle to the Corinthyans.

¶ The fyrst Chapter.

A



PAule an Apostle of Jesu Christ by the wyll of God / and brother Timotheus.

Unto the cõgregaciõ of God whiche is at Corinthum with al the saynctes which are in all Achaia. Grace be with you & peace frõ God oure father / & from the lorde Jesus Christ.

Blessed be God the father of oure Lorde Jesus Christ / the father of mercy / and the God of al comforte / whiche comforteth vs in al our tribulacion / in so moche that we are able to comforte thẽ which are troubled / in whatsoeuer tribulacion it be / with the same comforte wherwith we our selues are cõforted of God. For as the afflictions of Christ are plẽteous in vs / euẽ so is our consolacion plẽteous by Christ.

B Whether we be troubled for your consolacion and saluacion /

y which sal-

whiche saluacion sheweth her power in that ye soffre the same afflictions which we also suffre: or whether we be comforted for youre consolacion and saluacion: yet our hope is stedfast for you in as moche as we knowe howe that as ye haue youre parte in afflictions/so shall ye be parttakers of consolacion.

Brethren I wolde not haue you ignorannt of oure trouble/ C
which happened vnto vs in Asia. For we were greued oute of measure passynge strength/so greatly that we despeared euen of lyfe. Also we receaued an answer of deeth in oure selues/and that because we shulde not put oure trust in oure selues: but in God/which rayled the deed to lyfe agayne/& which delyuered vs from so great a deeth/& doth delyuer. On whom we trust/ that yet here after he will delyuer/by the helpe of youre prayer for vs: that by the meanes of many occasions/thankes maye be geuen of many on our behalfe/for the grace geuen vnto vs.

Oure reioysinge is this/the testimony of our cõscience/ that in synglenes and godly purenes & not in fleshly wysdome/but by the grace of God/we haue had our cõuersacion in the worlde/ and mooste of all to you wardes. We wryte no nother thynges vnto you/then that ye reade and also knowe. yee and I truste ye shall fynde vs vnto the ende/euẽ as ye haue founde vs partly/for we are your reioysynge/euen as ye are oures in the daye of the Lorde Jesus.

And in this confidence was I mynded the other tyme to ha- D
ue come vnto you/that ye myght haue hadde yet one pleasure more: and to haue passed by you into Macedonia/and to haue come agayne out of Macedonia vnto you/& to haue bene ledde forth to Jewrye warde of you.

When I thus wyse was mynded/dyd I vse lyghtnes? Or thynke I carnally those thynges whiche I thynke? that with me shulde be ye ye/& naye naye. God is faythfull: For our preachynge vnto you was not ye and naye. For Goddis sone Jesus Christ which was preached amonge you by vs (that is to saye/ by me and Siluanus and Timotheus) was not ye & naye/but in him it was ye: For all the promyses of God in him are ye/ãd are in him Amen/vnto the lawde of God thorowe vs. For it is God which stablisshed vs & you in Christ/and hath annoynted vs/which hath also sealed vs/and hath geuen the erneste of the spirite into

spyrete into oure hertes. ¶The.ij.Chapter. ✠

A I Call God for a recorde vnto my soule/ þ for to sauer you
w̄ al/ I came not any more vnto Corinthū. Not þ we be
lordes ouer your fayth:but helpers of our ioye. For by fayth ye
stōde. But I determined this in my selfe/ þ I wolde not come
agayne to you in heuynes. For yf I make you sorye/who is it þ
shulde make me glad/but the same which is made sory by me.
And I wrote this same pistle vnto you/lest yf I came/ I shulde
take heuynes of them/of whom I ought to reioyce. Certaynly
this confidence haue I in you al/that my ioye is the ioye of you
al. For in great affliccion & anguysshe of hert I wrote vnto you
with many teares: not to make you sory / but that ye myght
perceaue the loue which I haue/most specially vnto you.

B If any mā hath caused sorowe / the same hath not made me
sory/but partly:lest I shulde greue you all. It is sufficient vnto
the same man that he was rebuked of many. So that now con
trary wyse ye ought to forgeue him and comforte him:lest that
same persone shuld be swalowed vp with ouer moche heuynes.
Wherfore I exhorte you/that loue maye haue strengthe ouer
him. For this cause verely dyd I wryte / that I myght knowe
the prefe of you/whether ye shulde be obedient in all thinges.
To whom ye forgeue any thinge/ I forgeue also. And verely yf
I forgeue any thynge / to whom I forgaue it / for youre sakes
forgaue I it/in the roume of Christ/lest satan shulde preuēt vs.
For his thoughtes are not vnknowen vnto vs. ✠

C When I was come to Troada for Christes gospels sake(&
a great dore was opened vnto me of the Lorde) I had no reste
in my spyrete/because I founde not Titus my brother:but toke
my leaue of them and went awaye into Macedonia. Thankes
be vnto God which alwayes geueth vs the victorye in Christ/&
opened the sauer of his knowledge by vs in euery place. For we
are vnto God þ swete sauoure of Christ / both amōge thē that
are saued/& also amōge them which perisshe. To the one parte
are we the sauoure of deeth vnto deeth. And vnto þ other part
are we þ sauoure of lyfe vnto lyfe. And who is mete vnto these
thynges. For we are not as many are whiche choppe & chaūge
with the word of God/but euē out of purenes/& by the power
of God/and in the syghte of God/so speake we in Christ.

¶ The.iij. Chapter.

VVe begyn to prayse oure selues agayne. Nede we as A
some other of pistles of recommendacion vnto you: or
letters of recõmendacion from you: ye are oure pistle wrttẽ in
oure hertes/which is vnderstonde & reed of all men/in that ye
are knowẽ/how that ye are the pistle of Christ/ministred by vs
and wrtten/not with ynke: but with the spyrete of the lyuynge
God/not in tables of stone/but in flesshly tables of the herte.
Web. iiij. ✝ Suche trust haue we thorow Christ to God ward/not that B
we are sufficient of oure selues to thynke any thinge as it were
of our selues/but oure ablenes cõmeth of God/which hath ma-
de vs able to minister the newe testament/not of the letter/but
of the spyrete. For the letter kylleth/but the spyrete geueth lyfe.

If the ministracio of deeth thorow the letters figured in sto C
nes was glorious/so that the chyldren of Israel coulde not be-
holde the face of Moses for the glory of his countenaũce (which
glory neuertheless is done awaye) why shall not the ministra-
cion of ỹ spyrete be moche more glorious. For yf the ministringe
of condemnacion be glorious/moche more doth the ministracio
of ryghteweslnes excede in glory. ✝ For no dout that whiche
was there glorifyed is not once glorifyed in respecte of this ex-
cedinge glory. Then yf that which is destroyed was glorious/
moche more shall that which remayneth/be glorious.

Seynge then that we haue soche trust/we vse gret boldnes D
Exodi. xxxiiij. and do not as Moses/which put a vayle ouer his face that the
chyldren of Israel shuld not se for what purpose ỹ serued which
is put awaye. But their myndes were blinded. For vntyll this
daye remayneth the same coueringe vntakẽ awaye in the olde
testamẽt whẽ they reade it/which in Christ is put awaye. But
euen vnto this daye when Moses is redde/the vayle hangeth
before their hertes. Neuertheless whẽ they tourne to ỹ Lord
the vayle shalbe takẽ away. The Lord no dout is a spyrete. And
where the spyrete of the Lorde is/there is libertie. But we al be-
holde ỹ glory of the Lorde w̃ his face open/& are chaũged vnto
the same similitude/frõ glory to glory/euẽ of ỹ spyrite of ỹ Lord.

¶ The.iiij. Chapter.

THerfore seynge that we haue soche an office/euẽ as mer A
cy is come on vs/we faynte not: but haue cast from vs
the clokes

the clokes of vnhonestie/and walke not in craftines nether corrupte we the worde of God: but walke in open trueth/and reporte oure selues to euery mānes conscīēce in the syght of God.
✠ If oure gospell be yet hyd/it is hyd amonge them that are lost/in whom the God of this worlde hath blinded the myndes
B of them which beleue not/lest the light of the glorious gospel of Christ which is the ymage of God/shulde shyne vnto them.
✠ For we preache not oure selues/but Christ Jesus to be the Lorde/and oure selues youre seruaūtes/for Jesus sake. For it is God that commaunded the lyght to shyne out of darcknes/which hath shyned in oure hertes/for to geue the lyght of the knowledge of the glory of God/in the face of Jesus Christ.

But we haue this treasure in erthen vessels/that the excellent power of it myght appere to be of God/and not of vs. We are troubled on euery syde/yet are we not without shyft. We
C are in pouertie: but not vtterly without somwhat. We are persecuted: but are not forsaken. We are cast doune: neuertheles we perisshe not. And we alwayes beare in oure bodyes the dyinge of the Lorde Jesus/that the lyfe of Jesu might appere in oure bodyes. ✠

For we which liue/are alwayes deliuered vnto deeth for Jesus sake/that the lyfe also of Jesu myght appere in oure mortal flesshe. So then deeth worketh in vs/and lyfe in you. ✠
✠ Seynge then that we haue the same spyrite of fayth/accordinge as it is written: I beleued/and therfore haue I spoken. psal. cxvi
We also beleue/& therfore speake. For we knowe that he which
D rayled vp the Lord Jesus/shal rayse vp vs also by the meanes of Jesus/& shall seet vs with you. For all thinges do I for your sakes/that the plenteous grace by thākes geuē of many/maye redounde to the prayse of God.

Wherfore we are not wery/but though oure vtwarde mā perysshe/yet the inwarde man is renewed daye by daye. For oure excedinge tribulacion which is momentany and light/prepareth an excedinge and an eternall wayght of glory vnto vs/whil we loke not on the thinges which are sene/but on the thinges which are not sene. For thinges which are sene/are temporall: but thinges which are not sene/are eternall. ✠

¶ The. v. Chapter.

WE knowe surely yf our earthy manciō wherin we now A
dwell were destroyed/that we haue a byldinge ordey-
ned of God/an habitacion not made with hondes/but eternall
in heauē. And herfore sygh we/desiringe to be clothed with our
manston whiche is from heauen:so yet yf that we be founde clo-
Apo.xvj. thed/and not naked. For as longe as we are in this tabernacle/
we sygh & are greued/for we wolde not be vnclothed/but wold
be clothed vpon/that mortalite myght be swalowed vp of lyfe.
He that hath ordeyned vs for this thinge/is God: which very
same hath geuen vnto vs the ernest of the spyete.

Therfore we are alwaye of good chere/and knowe well that B
as longe as we are at home in the body/we are absent frō God.
For we walke in fayth ād se not. Neuertheless we are of good
cōforte/and had leuer to be absent from the body and to be pre-
Ro.xiiij. sent with the Lorde. Wherfore/whether we be at home or frō
home we endeuoure our selues to please him. For we muste all
appere before the iudgement seate of Christ/ ẏ euery man maye
receaue the workes of his body accordinge to that he hath done
whether it be good or bad.

✠ Seynge then that we knowe/how the Lorde is to be fea- C
red/we fare fayre with men. For we are knowen well ynough
vnto God. I trust also that we are knowen in your cōsciences.

We prayse not our selues agayne vnto you/but geue you an
occasion to reioyce of vs/that ye maye haue some what agaynst
them/whiche reioyce in the face/and not in the herte. For yf we
be to feruent/to God are we to feruent. yf we kepe measure/for
your cause kepe we measure. For the loue of Christ cōstrayneth
vs/ because we thus iudge/ yf one be deed for all/ that then are
all deed/ and that he dyed for all/that they whiche lyue/ shulde
not hence forth lyue vnto thē selues/ but vnto hym which dyed
for them and rose agayne. ✠

Wherfore hence forth knowe we no man after the flesshe. In D
so moche though we haue knowen Christ after the flesshe/now
hence forth knowe we him so no more. Therfore yf any man be
in Christ/he is a newe crearure. Olde thinges are passed away
beholde all thynges are become newe. Neuertheless all thyn-
ges are of God/which hath reconciled vs vnto him selfe by Je-
sus Christ/ and hath geuen vnto vs the office to preache the at-
tonement.

tonement. For God was in Christ/ & made agremēt bytwene the worlde & hym selfe/ & imputed not their synnes vnto them/ and hath committed to vs the preachynge of the attonement. Nowe then are we messengers in the roume of Christ euen as though God dyd beseche you thorowe vs. So praye we you in Christes stede: that ye be atone with God: for he hath made him to be synne for vs/ whiche knewe no synne/ that we by his meanes shulde be that ryghteweslnes which before God is alowed.

¶ The. vj. Chapter. ✠

A WE as helpers therfore exhorte you / ỹ ye receaue not the grace of God in vayne. For he sayth: I haue heard the in a tyme accepted: & in the daye of saluacion/ haue I suckered the. Beholde/ now is that wel accepte tyme: beholde/ now is that daye of saluacion. Let vs geue no man occasion of euyl/ that in oure office be founde no faute: but in all thynges let vs behaue oure selues as the ministers of God.

B In moche pacience/ in afflictions/ in necessite/ in anguysshe/ in strypes/ in presonment/ in stryfe/ in laboure/ in watchynge/ in fastinge/ in purenes/ in knowledge: in lōge sufferinge/ in kyndnes/ in the holy goost/ in loue vnfayned/ in ỹ wordes of trueth/ in the power of God / by the armoure of ryghteweslnes of the ryght honde & on the lyfte/ in honoure and dishonoure/ in euyll reporte and good reporte / as deceauers and yet true/ as vnknowen/ and yet knowen: as dyinge/ and beholde we yet lyue: as chastened/ and not kylled: as sorowynge/ & yet alwaye mery as poore/ and yet make many ryche: as hauinge no thinge: and yet possessinge all thynges. ✠ 1. Cor. iiij

C O ye Corinthyans/ our mouth is opē vnto you. Our herte is made large: ye are in no strayte in vs / but are in a strayte in your owne bowelles: I promise you lyke rewarde with me/ as to my chyldrē. Set your selues therfore at large/ and ✠ beare not a straungers yoke with the vnbeleuers. For what fellyshyp hath ryghteweslnes with vnryghteweslnes? What companye hath lyghte with darckes? What cōcorde hath Christ with Beliall? Ether what parte hath he that beleueth/ with an infidell? Howe agreeth the temple of God with ymages? And ye are the temple of that lyuinge God / as sayde God. I wyll dwell amonge them and walke amonge them / and wyll be their Rom. xiij

Leu.xxvj. God/and they shalbe my people. Wherfore come oute frome a-
Esaie.lij. monge them/and separate youre selues (sayth the Lorde) and
touche none vncleane thynge: so wyll I receaue you/ and wyll
be a father vnto you / and ye shalbe my sones and doughters/
Mic.xxxj. sayth the Lorde almyghty.

The.vij.Chapter.

SEynge that we haue soche promyses/dearely beloued/ A
let vs clense oure selues from all fylthynes of the flesshe
and spirite / and growe vp to full holynes in the feare of God.
Understonde vs/ we haue hurte no man: we haue corrupte no
man/we haue defrauded no man. I speake not this to condem
ne you:for I haue shewed you before that ye are in oure hertes
to dye & lyue with you. I am very bolde ouer you/and reioyce
greatly in you. I am fylled with comforte and am excedinge io-
youse in all our tribulaciõs. For when we were come into Ma-
cedonia/our flesshe had no rest/but we were troubled on euery
syde. Outwarde was fyghtynge/inwarde was feare. Neuer-
theless God that comforteth the abiecte / comforted vs at the
commynge of Titus.

And not with his commynge only/but also with the consola- B
cion wherwith he was comforted of you. For he tolde vs youre
desyre/your mornynge/youre feruent mynde to me warde: so
that I nowe reioyce the more. Wherfore though I made you
sory with a letter/ I repente not:though I dyd repente. For I
perceaue that that same pystle made you sory / though it were
but for a ceason. But I now reioyce/not ỹ ye wer sory/but that
1.Petr.iij. ye so sorowed that ye repented. For ye sorowed godly: so that
in nothinge ye were hurte by vs. For godly sorowe causeth re-
pentaunce vnto saluacion not to be repented of: when wordely
sorowe causeth deeth.

Behold what diligence this godly sorowe that ye toke/hath C
wrought in you:yee it caused you to cleare your selues. It cau-
sed indignacion/it caused feare/it caused desyre/it caused a fer-
uent mynde/it caused punisshment. For in all thynges ye haue
shewed your selues that ye were cleare in that matter. Wher-
fore though I wrote vnto you / I dyd it not for his cause that
dyd hurte / nether for his cause that was hurte:but that oure
good mynde which we haue towarde you in the syght of God/

myghte

myght appere vnto you.

D Therfore we are comforted/because ye are cõforted:yee and exceadyngly the more ioyed we/for the ioye that Titus had:because his spirete was refressshed of you all. I am therfore/not now a shamed/though I bosted my selfe to him of you. For as all thinges which I preached vnto you are true/euen so is our bostinge/that I bosted my selfe to Titus with all/founde true. And nowe is his inwarde affeccion more aboundant towarde you/when he remẽbreth the obedience of euery one of you:how with feare and tremblynge ye receaued him. I reioyce that I maye be bolde ouer you in all thinges.

The.viij.Chapter.

A I Do you to wyt brethren/of the grace of God whiche is geuen in the cõgregacions of Macedonia/how that the aboundance of their reioysinge is/that they are tried wt moche tribulaciõ. And therto though they were exceadinge poore/yet haue they geuen exceadinge richly/and that in singleines. For to their powers(I beare recorde)yee & beyonde their power they were wyllynge of their owne accorde/& prayed vs with greate instaunce/that we wolde receaue their benefite/ād suffre them to be partakers with other in ministrunge to the sayntes. And this they dyd/not as we loked for:but gaue their owne selues fyrst to the Lorde/and after vnto vs by the will of God:so that we coulde not but desyre Titus to accõplisshe the same beneuolence amonge you also/euen as he had begonne.

B Now therfore as ye are ryche in all parties/in fayth/in worde/in knowledge/in all feruentnes/and in loue/whiche ye haue to vs:euen so se/that ye be plenteous in this beneuolence. This saye I not as commaundinge/but because other are so feruent/therfore proue I your loue whether it be parfayte or no. ye know we the liberalite of oure Lorde Jesus Christ/which though he were riche yet for your sakes became poore:that ye thorow his pouertie/myght be made ryche.

And I geue counsell here to. For this is expedient for you/which begãne/not to do only:but also to will a yeare ago. Now therfore performe the dede:that as ther was in you a redynes to wyll/euen so ye maye performe the dede/of that whiche ye haue. For yf ther be fyrst a willynge mynde/it is accepted accordynge to

dinge to that a mā hath/ & not accordinge to that he hath not.

It is not my mynde that other be set at ease / & ye brought C
into combraunce:but that ther be egalnes now at this tyme/
that youre aboundaūce sucker their lacke:that their aboundaū-
ce maye supplye youre lacke:that ther maye be equalite/agre-
Exo.xvj. ynge to that which is writtē.He that gadderedmoche/had ne
uer the more aboundaūce / and he that gadderedlytel had ne-
uer the lesse. Thākes be vnto God/which put in the hert of Ti-
tus the same good mynde toward you. For he accepted the re-
quest/yee rather he was so well wyllinge/that of his owne ac-
corde/came vnto you.

We haue sent with him that brother / whose laude is in the D
gospell thorow out all the congregacions : and not so only/but
is also chosen of the cōgregaciōs to be a felowe with vs in oure
torney concerninge this beniuolence that is ministred by vs vn
to the prayse of the Lorde & to stere vp youre prompt mynde.

For this we eschue/that any mā shulde rebuke vs in this plē
teous distribucion that is ministred by vs/& therfore make pro
uision for honest thinges/not in the syght of God only/but also
in the syght of men.

We haue sent with them a brother of oures whom we haue E
ofte tymes proued diligēt in many thinges/but now moche mo
re diligent. The greate confidence which I haue in you / hath
caused me this to do:partly for Titus sake which is my felowe
& helper as concerninge you/partly because of other which are
oure brethrē & the messengers of ỹ cōgregaciōs / & the glory of
Christ. Wherfore shewe vnto thē proffe of your loue/& of the re
ioysing that we haue of you/that the congregaciōs maye se it.

The.ix.Chapter.

Of the ministringe to the saynctes / it is but superfluous A
for me to write vnto you : for I knowe youre redines of
mynde/wherof I boost my selfe vnto them of Macedonia/and
saye that Achaia was prepared a yere a go/and youre feruent-
nes hath prouoked many. Neuertheless yet haue I sent these
brethren / lest oure reioysinge ouer you shulde be in vayne in
this behalfe/and that ye(as I haue sayd)prepare youre selues/
lest parauenture yf they of Macedonia come with me / and
fynde you vnprepared/the booste that I made in this matter/
shuld be

shulde be a shame to vs. I saye not vnto you.

B Wherfore I thought it necessary to exhorte the brethren/to come before honde vnto you for to prepare youre good blessynge promysed afore/that it might be redy: so that it be a blessynge/and not a defraudynge. ✠ This yet remember/how that he which soweth lytell/shall reepe lytell/& he that soweth plenteously/shal reepe plenteously. And let euery mā do accordinge as he had purposed in his herte/not grudgingly/or of necessite. For God loueth a chearfull geuer. eccl. xxxv

C God is able to make you ryche in all grace/that ye in all thinges/hauinge sufficient vnto the vtmost/maye be ryche vnto all māner good workes/as it is wrttē. He hath sparsed abrode/& hath geuē to the poore: his righteweslnes remayneth for euer. Psal. cxj. He that fyndeth the sower seed/shal minister breed for fode/and shall multiplie youre seed & increace the frutes of youre righteweslnes: ✠ that on all parties/ye maye be made ryche in all synglenes/which causeth thorow vs/thankes geuinge vnto God.

D For the office of this ministracion/not only supplyeth the nede of the sayncte: but also is aboundaunt here in/ that for this laudable ministrynge/thankes myght be geuen to God of many/which prayse God for the obedience of your professynge the Gospell of Christ/and for youre synglenes/in distributynge to them and to all men: and in their prayers to God for you/longe after you/for the aboundaunt grace of God geuen vnto you. Thankes be vnto God for his vnspeakeable gyfte.

The. x. Chapter.

A I Paul my selfe beseche you by the mekenes and softnes of Christ/which whē I am present amōge you/am of no reputacion/but am bolde towarde you beynge absent. I beseche you that I nede not to be bolde when I am present (with that same confidence/wherwith I am supposed to be bolde) agaynst some which repute vs as though we walked carnally. Neuertheless though we walke cōpased with ỹ flesshe/yet we warre not fleshlye. For the weapēs of our warre are not carnall thinges/but thinges myghty in God/to cast doune stronge holdes/wherwith we ouerthrowe ymaginacions/& euery hye thinge that exalteth it selfe agaynst the knowledge of God/ād brynge into captiuite all vnderstondinge to the obediēce of Christ/and

are redy

are redy to take vengeaunce on all disobedience/whē youre obe
diēce is fulfilled. Loke ye on thinge after the vtter apperaūce.
yf any man trust in him selfe that he is Christes/let the same C
also consydre of hym selfe/that as he is Christes/euen so are we
Christes. And though I shulde bost my selfe somwhat moare
of oure auctorite which the Lorde hath geuen vs to edifye and
not to destroye you/it shulde not be to my shame. This saye I/
lest I shuld seme as though I went about to make you afrayde
with letters. For the pistles (sayth he) are sore and stronge: but
his bodyly presence is weake/and his speache is rude. Let him
that is soche thynke on this wyse/that as we are in wordes by
letters when we are absent / soche are we in dedes when we
are present.

For we cannot fynde in oure hertes to make oure selues of D
the noumbre of thē / or to compare oure selues to them/which
lawde them selues/neuertheles whyll they measure them sel-
ues with them selues/and compare them selues with them sel-
ues/they vnderstonde nought. But we will not reioyce aboue
measure: but accordinge to the quantite of the measure whiche
God hath distributed vnto vs/a measure that reacheth euen to
you. For we stretche not oute oure selues beyonde measure as
though we had not reached vnto you. For euen to you haue we
come with the gospel of Christ/and we bost not oure selues out
of measure in other mens labours. ye and we hope/when your
fayth is increased amonge you/to be magnifyed accordynge to
oure measure/more largely/and to preache the gospell in those
regions which are beyonde you: and not to reioce of that which
is by anothers mans measure prepared all redy. Let hym that
Iere. ix.g reioyseth/reioyse in the Lorde. For he that prayseth him selfe/
is not alowed: but he whom the Lorde prayseth.

The.xi.Chapter.

WOlde to God/ye coulde suffre me a lytell in my folyſ-
shnes/yee and I praye you forbeare me. For I am ge- A
lous ouer you with godly gelousy. For I coupled you to one
man/to make you a chaste virgen to Christ. But I feare lest as
Gen.iij.a the serpēt begyled Eue thorow his sutteltie / euē so youre wit
tes shulde be corrupte from the synglenes that is in Christ. For
yf he that commeth preache another Jesus then him whoune
we preached:

we preached: or yf ye receaue another spyrete then that which ye haue receaued: ether another gospell then that ye haue receaued/ye myght right well haue bene content.

B I suppose ỹ I was not behynde the chefe Apostles. Though I be so rude in speakynge/yet I am not in knowledge. How be it amõge you we are knowen to the vtmost what we are in all thinges. Did I therin synne/because I submitted my selfe that ye might be exalted/and because I preached to you the Gospell of God free? I robbed other cõgregacions/ and toke wages of them/to do you seruice with all. And whẽ I was present with you/and had nede/I was greuous to no man for that whiche was lackynge vnto me/ the brethren which came from Macedonia/supplyed: and in all thinges I kept my selfe/that I shuld not be greuous to you: and so will I kepe my selfe.

C If the trueth of Christ be in me/ this reioysynge shall not be taken from me in the regions of Achaia. Wherfore? Because I loue you not? God knoweth. Neuertheless what I do/ that wyll I do to cut awaye occasion from them which desyre occasion that they myght be founde lyke vnto vs in that wherein they reioyce. For these false apostles are disceatfull workers/ and fassion them selues lyke vnto the Apostles of Christ. And no maruayle/ for Satan him selfe is chaunged into the fassion of an aungell of lyght. Therfore it is no great thynge/ though his mynisters fassyon them selues as thoughe they were the mynisters of ryghteweisnes: whose ende shalbe accordynge to their dedes.

D I saye agayne/lest any man thynke that I am folysshe: or els euen now take me as a fole/that I maye bost my selfe a lyttell. That I speake/I speake it not after the wayes of the Lorde: but as it were folisshly/whyl we are now come to bostinge. Seynge that many reioyce after the flesshe/ I wyll reioyce also. For ye suffre foles gladly/because that ye your selues are wyse. For ye suffre euen yf a man brynge you into bondage: yf a man deuoure/yf a man take/yf a man exalte him selfe/yf a man smyte you on the face. I speake as concernynge rebuke/ as though we had bene weake.

How be it wherin soeuer any man dare be bolde (I speake foolisshly) I dare be bolde also. They are Hebrues/so am I. They are Israelites

are Israelites/euen so am I. They are the seede of Abraham/ euē so am I. They are the ministers of Christ (I speake as a fole) I am moare: In labours moare aboundant: In strypes abo ue measure: In prison moare plēteously: In deeth ofte. Of the Iewes fyue tymes receaued I euery tyme .xl. strypes saue one
Actū. xvj act. xiiij. c Actu. vij. Thryse was I beten with roddes. I was once stoned. I suffered thryse shipwracke. Nyght and daye haue I bene in the depe of the see. In iorneyinge often: in parels of waters: in parels of robbers: in ieoperdies of myne owne nacion: in ieoperdies amonge the hethen. I haue bene in parels in cities / in parels in wildernes/ in parels in the see/ in parels amonge false brethrē/ in laboure & trauayle/ in watchinge often / in honger in thyrst/ in fastinges often/ in colde and in nakednes.

And besyde the thinges which outwardly happen vnto me/ I am combred dayly/ and do care for al congregacions. Who is sicke / and I am not sicke? Who is hurte in the fayth and my hert burneth not? If I must nedes reioyce / I will reioyce of myne infirmities.

¶ The. xij. Chapter.

Act. ix. d. THe God and father of oure Lorde Iesus Christ/ which A is blessed for euermore/ knoweth that I lye not. ✠ In the citie of Damascon/ the gouerner of the people vnder kynge Aretas/ layde watche in the citie of the Damascens/ and wold haue caught me/ & at a wyndowe was I let doune in a basket thorow the wall/ and so scaped his hondes.

Act. ix. a. It is not expediēt for me no dout to reioyce. Neuertheles I will come to visions and reuelacions of the Lorde. I knowe a man in Christ aboue. xiiij. yeares agone (whether he were in the body I cannot tell / or whether he were oute of the body I cānot tell God knoweth) which was takē vp into the thyrd heauen. And I knowe the same man (whether in the body / or out of the body I cannot tell God knoweth) how that he was taken vp into Paradise/ and heard worde not to be spoken/ which no man can vtter. Of this man wil I reioyce/ of my selfe will I not reioyce / except it be of myne infirmities. And yet though I wolde reioyce/ I shulde not be a fole: for I wold saye the trouthe. Neuertheles I spare/ lest any man shulde thinke of me aboue that he seith me to be/ or heareth of me.

And

B And lest I shuld be exalted out of measure thorow the aboun
daunce of reuelacions/ther was geuen vnto me vnquetnes of
the flesshe: the messenger of satan to buffet me/because I shuld
not be exalted out of measure. For this thynge besought I the
Lorde thryse/that it myght departe fro me. And he sayde vn=
to me: my grace is sufficient for the. For my strength is made
parfayt thorow weaknes. Very gladly therfore will I reioyce
of my weaknes/that the strēgth of Christ maye dwel in me. ⊢
Therfore haue I delectacion in infirmities/in rebukes/in nede
in persecucions/in anguysshe for Christes sake. For when I am
weake/then am I stronge.

C I am made a fole in bostinge my selfe. ye haue compelled me
I ought to haue bene commended of you. For in nothynge was
I inferior vnto the chefe Apostles/ though I be nothynge/ yet
the tokens of an Apostle were wrought amonge you with all
pacience/with sygnes/and wonders/and myghty dedes. For
what is it wherin ye were inferiors vnto other cōgregacions/
except it be therin that I was not greuous vnto you. Forgeue
me this wronge done vnto you. Beholde nowe the thyrde ty=
me/I am redy to come vnto you: ād yet will I not be greuous
vnto you. For I seke not youres / but you. Also the chyldren
ought not to laye vp for the fathers and mothers: but the fa=
thers and mothers for the chyldren.

D I wyll very gladly bestowe / and wylbe bestowed for youre
soules: though the moare I loue you/the lesse I am loued a=
gayne. But be it that I greued you not: neuertheless I was
crafty and toke you with gyle. Dyd I pyll you by any of them
which I sent vnto you? I desyred Titus/and with him I sent
a brother. Dyd Titus defraude you of any thinge? walked we
not in one spyrete? walked we not in lyke steppes? Agayne thyn
ke ye that we excuse oure selues? We speake in Christe in the
syght of God.

But we do all thynges/ dearly beloued/for youre edifyinge.
For I feare lest it come to passe/that when ye come/ I shall not
fynde soche as I wolde: and I shalbe foūde vnto you soche as I
wolde not: I feare lest ther be founde amōge you debate/ enuy=
inge/wrath/stryfe/backbytinges/whisperinges/swellinges: æ
discorde. I feare lest whē I come agayne/ God bringe me lowe
amonge you:

amonge you/and I be constrayned to bewayle many of them which haue synned alredy/& haue not repented of the vnclennes fornicacion and wantannes which they haue cõmitted.

¶ The.xiij.Chapter.

Deu.xix. Mat.xviij Ioh.viij.c Hebr.x.c

NOw come I the thyrd tyme vnto you: In the mouth of A two or thre witnesses shal euery thinge stonde. I tolde you before/and tell you before: and as I sayde when I was present with you the secõde tyme/so wryte I now beynge absent: to them which in tyme past haue synned/and to all other: that yf I come agayne / I wyll not spare / seynge that ye seke experience of Christ which speaketh in me/which amõge you is not weake / but is myghty in you. And verely though it came of weaknes that he was crucifyed/yet lyueth he thorowe the power of God. And we no dout are weake in him: but we shall lyue with him/by the myght of God amonge you.

Proue your selues whether ye are in the fayth or not. Exa- B men youre owne selues: knowe ye not youre owne selues how that Iesus Christ is in you/excepte ye be cast awayes. I trust that ye shall knowe that we are not cast awayes. I desyre before God that ye do none euyll/not that we shuld seme cõmendable: but that ye shulde do that which is honest: and let vs be coũted as lawde persones. We can do nothinge agaynst ỹ trueth/ but for the trueth. We are glad when we are weake / and ye stronge. This also we wisshe for/euẽ that ye were perfect. Therfore wryte I these thinges beynge absent/lest when I am present/I shuld vse sharpenes accordynge to the power which the Lorde hath geuen me/to edifye/and not to destroye.

Fynally ye brethren fare ye well/be perfect/be of good com- C forte/be of one mynde/lyue in peace/and the God of loue & peace shalbe with you. Grete one another in an holy kysse. All the saynctes salute you.

The grace of our Lorde Iesus Christ and the loue of God / & the felishippe of the holy goost be with you all. Amen.

¶ The seconde epistle to the Corinthyans/Sent from Philippos a cite in Macedonia by Titus and Lucas.

The prologe

¶ The prologe vpon the epistle of sayncte Paul to the Galathyans.

AS ye reade Actu. xv. how certen came from Jerusalem to Antioche and vexed the disciples there/affirming that they coulde not be saued except they were circumcised. Euen so after Paule had conuerted the Galathyans/ and coupled them to Christ: to trust in him only for the remission of synne/ & hope of grace & saluacion/and was departed: there came false apostles vnto them (as vnto the Corinthyans/ & vnto al places where Paule had preched) and that in the name of Peter/James and John/ whom they called the hye apostles/and preached circumcision and the kepinge of the lawe/to be saued by/and mynisshed Pauls auctorite.

To the confounding of those/Paul magnifieth his office and apostleshipe in the two fyrst chapters and maketh him selfe equal vnto the hye apostles/ & concludeth that euery man must be iustified without deseruinges/without workes/and without helpe of the lawe: but alone by Christ.

And in the thyrde & fourth/he proueth the same with scripture/examples and similitudes/and sheweth that the lawe is cause of more synne & bringeth the curse of God vpō vs/and iustifieth vs not: but that iustifying cometh by grace promysed vs of God thorow the deseruynge of Christ/by whom (yf we beleue) we are iustified without helpe of the workes of the lawe.

And in the .v. and .vj. he exhorteth vnto the workes of loue whiche folowe fayth and iustifyinge. So that in al his epistle he obserueth this order. Fyrst he preacheth the dāpnaciō of the lawe: then the iustifying of fayth/ & thyrdly the workes of loue. For on that condicion that we hence forth loue & worke/ is the mercye geuē vs. Or else yf we will not worke the will of God hence forwarde/we fall from fauoure and grace: and the inheritaunce that is frely geuen vs for Christes sake/thorowoute owne faulte/we lose agayne.

¶ The Epistle of S. Paul the Apostle to the Galathyans.

¶ The fyrst Chapter.



PAule an Apostle not of men/nether by man: but by Jesus Christ/ & by God ỹ father which rayled him frō deeth: & al the brethrē which are wt me.

Unto the congregaciōs of Galacia. Grace be with you & peace from God the father/ & from our Lorde Jesus Christ/whiche gaue him selfe for our synnes/to delyuer vs from this present euyll worlde/thorow the wyll of God oure father/ to whom be prayse for euer and euer. Amen.

I maruayle that ye are so sone turned from him that called
you in the grace of Christ/ vnto another Gospell: which is no- B
thinge els/but that ther be some which trouble you/and intēde
to peruert the Gospel of Christ. Neuertheless though we our
selues/or an aungel from heuen/ preache any other gospel vnto
you/then that which we haue preached vnto you/holde him as
a cursed. As I sayde before/ so saye I now agayne/yf any man
preache any other thing vnto you/then that ye haue receaued/
1.Cor.xv a holde him accursed. Preache I mannes doctrine or Godes: Or-
ther go I about to please men? If I stodyed to please men/ I
were not the seruaunt of Christ.

✠ I certifie you brethren/that the Gospell which was preached C
of me/was not after the manner of men/nether receaued
I it of man/nether was I taught it: but receaued it by the reue
lacion of Jesus Christ. For ye haue hearde of my conuersacion
in tyme past/in the Jewes wayes/how that beyonde measure
I persecuted the congregacion of God/and spoyled it: and pre-
uayled in the Jewes lawe/aboue many of my cōpanions/which
were of myne owne nacion/& was a moche more feruēt mayn-
tener of the tradicions of the elders.

But when it pleased God (which seperated me from my mo
thers wombe/and called me by his grace/for to declare his sone
by me) that I shuld preache him amōge the hethen: immedyat
ly I commened not of the matter with flesshe & bloud / nether
returned to Jerusalē to them which were Apostles before me: D
but went my wayes into Arabia / and came agayne vnto Da-
masco. Then after thre yeare/ I returned to Jerusalē to se Pe
ter/& abode with him. xv. dayes no nother of ỹ Apostles sawe
I/saue James the Lordes brother. The thinges which I wri
te/beholde/God knoweth I lye not.

After that I went into the costes of Syria and Cylicia: and
was vnknowē as touching my person vnto the cōgregacions of
Jewry e/which wer in Christ. But they heard only/ ỹ he which
persecuted vs in tyme past/now preacheth the fayth which be-
fore he destroyed. And they glorified God on my behalfe. ✠

The. v. Chapter.

Then. xiiij. yeares ther after/ I went vp agayne to Jeru A
salem with Barnabas/ād toke with me. Titus also. ye
and I

and I wēt vp by reuelacion/and commened with them/of the
B gospel which I preache amonge the Gentyls:but betwene our
selues/with thē which were coūted chefe/lest it shuld haue bene
thought that I shulde rūne or had runne in vayne. Also Titus
which was with me/though he were a Greke/yet was not cō-
pelled to be circumcised/and that because of uncommers beyng
false brethrē which came in amonge other to spye out our liber-
tie whiche we haue in Christ Jesu/that they myght bringe vs
into bondage. To whō we gaue no roume/no not for the space
of an houre/as concernyng to be brought into subiecciō:& that
because that the trueth of the gospel might continue with you.

B Of them which seme to be greate (what they were in tyme
passed it maketh no matter to me: God loketh on no mans per-
son) neuertheless they whiche seme great/added no thynge to
me. But contrary wyse/when they sawe that the gospell ouer
the uncircūcisiō was cōmitted vnto me/as the gospell ouer the
circumcisiō was vnto Peter: for he that was myghty in Peter
in the apostleshippe ouer the circumcision/the same was mygh
ty in me amonge the Gentyls: and therfore when they perceā-
ued the grace that was geuen vnto me/then James/Cephas
and John/whiche semed to be pylers/gaue to me and Barna-
bas the ryght hōdes and agreed with vs/that we shulde preā-
che amonge the Hethen / and they amonge the Jewes: war-
nynge only that we shulde remember the poore. Which thinge
also I was diligent to do.

Deu.x.d.
xi.pa.xix.
Job.
xxxiiij.
Sap.vj.b
rom.ij.b.
ephe.vj.b
Col.iij.b.
Actu.x.c
i.Pe.j.c.

C And when Peter was come to Antioche/I withstode him
in the face/for he was worthy to be blamed. For yer ỹ certayne
came frō James/he ate with the Gentyls. But whē they were
come/he withdrue and separated him selfe/fearinge thē which
were of the circumcision. And the other Jewes dissembled
lykewyse/in so moche that Barnabas was brought in to their
simulacion also. But when I sawe/that they went not ỹ right
waye after the trueth of the gospel/I sayde vnto Peter before
al men/yf thou beynge a Jewe/lyuest after the māner of ỹ Gē-
tyls/& not as do the Jewes: why causest thou the Gentyls to
lyue as do the Jewes? We which are Jewes by nature/& not
synners of the Gentyls/knowe that a mā is not iustified by the
dedes of the law: but by ỹ fayth of Jesus Christ. And therfore

we haue beleued on Jesus Christ/ that we might be iustified by the fayth of Christ/ & not by the dedes of the lawe: because that by the dedes of the lawe no flesshe can be iustified.

If then whyll we seke to be made ryghtewes by Christ/ we D
oure selues are sounde synners/ is not then Christ the minister of synne? God forbyd. For yf I bylde agayne that which I destroyed/ then make I my selfe a treaspaser. But I thorow the lawe/ and deed to the lawe: that I might lyue vnto God. I am crucified with Christ. I lyue verely: yet now not I/ but Christ lyueth in me. For the lyfe which I now lyue in the flesshe/ I lyue by the fayth of the sone of God/ which loued me/ & gaue him selfe for me. I despyse not the grace of God. For yf ryghtewelnes come of the lawe/ then Christ dyed in vayne.

The. iij. Chapter.

O Folisshe Galathyans: who hath bewitched you/ that ye A
shuld not beleue the trueth? To whom Jesus Christ was described before the eyes/ and amonge you crucified. This only wold I learne of you/ receaued ye the spyrete by the dedes of the lawe/ or els by preachynge of the fayth? Are ye so vnwyse/ that after ye haue begonne in the spyrete/ ye wolde nowe ende in the flesshe? So many thinges then ye haue suffred in vayne/ yf yt be vayne. Which ministred to you the spyrete/ and worketh miracles amõge you/ doth he it thorow the dedes of the lawe/ or by preachynge of the fayth? Eueu as Abraham beleued God/ and it was assctibed to him for ryghteweslnes. Understõd therfore/ yt they which are of fayth/ the same are the chyldren of Abrahã.

Gen. xxv. Ro. iiij. a Jaco. ij d

For the scripture sawe afore honde/ that God wolde iustifye B
the hethen thorow fayth/ & therfore shewed before honde glad tydynges vnto Abrahã: In the shall all nacions be blessed. So then they which be of fayth/ are blessed with faythfull Abrahã. For as many as are vnder the dedes of the lawe/ are vnder malediccion. For it is written: cursed is euery man that cõtinueth not in all thinges which are written in the boke of the lawe/ to fulfyll them. That no man is iustified by the lawe in the syght of God/ is euident. For the iuste shall lyue by fayth. The lawe is not of fayth: but the mã that fulfilleth the thinges cõtayned in the lawe (shall lyue in them.) But Christ hath deliuered vs from the curse of the lawe/ & was made a cursed for vs. For it is

gene. xxij eccl. xxiiij

writtẽ

wrytten: curssed is euery one ꝑ hangeth on tree/ ꝑ the blessinge deu.xxi.d
of Abrahã myght come on the gentyls thorow Jesus Christ/ & that we myght receaue the promes of the spyrete thorow fayth.

C Brethren I wyll speake after the maner of men. Though it be but a mans testamẽt/ yet no man despyseth it/ or addeth any thinge therto when it is once alowed. ✝ To Abraham and his seed were the promises made. He sayth not in the seedes as in many: but in thy sede / as in one/ which is Christ. This I saye/ that the lawe which beganne afterwarde/ beyonde. iiij. C. and xxx. yeares/ doth not disanul the testamẽt/ that was cõfermed afore of God vnto Christ ward/ to make the promes of none effect. For yf the inheritaũce come of the lawe/ it commeth not of promes. But God gaue it vnto Abraham by promes.

Wherfore then serueth ꝑ lawe? The lawe was added because of transgression (tyll the seed came to which the promes was made) & it was ordeyned by aũgels in the honde of a mediator. A mediator is not a mediator of one. But God is one. Is the lawe then agaynst the promes of God? God forbyd. Howbeit yf ther had bene a lawe geuen which coulde haue geuen lyfe: then no doute rightewesnes shulde haue come by the lawe. But the scripture concluded al thinges vnder synne that the promes by ꝑ fayth of Jesus Christ/ shuld be geuẽ vnto thẽ that beleue. ✝ Before that fayth came/ we were kept and shut vppe vnder the lawe/ vnto the fayth which shulde afterwarde be declared.

D Wherfore the lawe was oure scolemaster vnto the tyme of Christ/ that we myght be made rightewes by fayth. But after that fayth is come/ nowe are we no lẽger vnder a scolemaster. For ye are all the sones of God/ by the fayth whiche is in Christ Jesus. For al ye that are baptised/ haue put on Christ. Now is ther no Jewe nether Gentyll: ther is nether bounde ner free: there is nether man/ ner woman: but ye are all one thynge in Christ Jesu. yf ye be Christes/ then are ye Abrahams seed/ and heyres by promes.

C The. iiij. Chapter. ✝

A And I saye that the heyre as longe as he is a chylde/ differth not from a seruaunt / though he be Lorde of all/ but is vnder tuters and gouerners/ vntil the tyme appoynted of the father. Euen so we/ as longe as we were chyldren/ were

in bondage vnder the ordinaunce of the worlde. But when the tyme was full come / God sent his sone borne of a woman and made bonde vnto the lawe / to redeme them which were vnder the lawe: that we thorow election / myght receaue the inheritaunce that belongeth vnto the naturall sones. Because ye are sones / God hath sent the spyrete of his sone unto oure hertes / which cryeth Abba father. Wherfore now / thou art not a seruaunt / but a sone. If thou be the sone / thou arte also the heyre of God thorow Christ. ✠

B Notwithstondynge / when ye knewe not God ye dyd seruice vnto them / which by nature were no goddes. But now seyng ye knowe God (yee rather are knowen of God) how is it that ye tourne agayne vnto the weake and bedgarly cerimonies / wher vnto agayne ye desyre afresshe to be in bondage? ye obserue dayes / and monethes / and tymes / and yeares. I am in feare of you / lest I haue bestowed on you laboure in vayne.

Brethren I beseech you / be ye as I am: for I am as ye are. ye haue not hurte me at al. ye know / how thorow infirmite of the flesshe / I preached the Gospell vnto you at the fyrst. And my temptacion which I suffred by reason of my flesshe / ye despysed not nether abhorred: but receaued me as an aungell of God: ye as Christ Jesus. How happy were ye then? for I beare you recorde that yf it had bene possible ye wold haue plucked out your owne eyes / and haue geuē them to me. Am I therfore become youre enemye / because I tell you the trueth?

C They are gelous ouer you amysse. ye / they intende to exclude you / that ye shulde be feruent to them warde. It is good alwayes to be feruent / so it be in a good thynge / & not only when I am present with you.

My lyttel childrē (of whom I trauayle in byrth agayne / vntyll Christ be fassioned in you) I wolde I were with you now / and coulde chaunge my voyce: for I stonde in a doute of you.

Tell me ye that desyre to be vnder the lawe haue ye not heard of the lawe? ✠ For it is writtē that Abraham had two sones / the one by a bonde mayde / the other by a fre woman. yee and he which was of the bonde woman: was borne after the flesshe: but he which was of the fre woman / was borne by promes. Which thynges be token mystery. For these wemen are two testa-

Gen. xxi.

two testamentes/the one from the mounte Syna/which gen
dreth vnto bondage/which is Agar. For mounte Syna is cal-
led Agar in Arabia/and bordreth vpon the cite/which is now
Jerusalem/and is in bondage with her chyldren.

D But Jerusalem/which is aboue/is fre:which is the mother Esa.lv.
of vs all. For it is written:reioyce thou baren / that beareſt no
chyldren:breake forth and crye/thou that traueleſt not. For the
desolate hath many moo chyldren then she which hath an hus- rom.ix.b.
band. Brethren we are after the maner of Jsaac / chyldren of
promes. But as then he that was borne carnally / persecuted gen.xxj.a
him that was borne spiritually. Euen so is it now. Neuerthe-
lesse what sayth the scripture:put awaye the bonde womã and
her sone. For the sone of the bõde womã shal not be heyre with
the sone of the fre woman. So then brethren we are not chyl-
dren of the bonde woman:but of the fre woman. ✠

¶ The.v. Chapter.

A Stond fast therfore in ỹ libertie wherwith Christ hath
made vs fre/and wrappe not your selues agayne in the
yoke of bondage. Beholde I Paul saye vnto you/that yf ye be
circumcised/Christ shall profit you nothinge at all. I testifie a-
gayne to euery man which is circumcised that he is bounde to
kepe the whole lawe. ye are gone quyte from Christ as many
as are iustified by the lawe/and are fallen from grace. We loke
for and hope in the spryte/to be iustified thorow fayth. For in Je
su Christ/nether is circumcision any thinge worth / nether yet
vncircumcision/but fayth which by loue is myghty in operaci-
on. ye dyd runne well: who was a let vnto you/that ye shulde
not obey the trueth? Euen that counsel that is not of him that
called you. A lytell leuen doth leuen the whole lompe of dowe.

B ✠ I haue trust towarde you in the Lorde / that ye will be
none other wyse mynded. He that troubled you/shal beare his
iudgemẽt/whatsoeuer he be. Brethren yf I yet preache circum
cision:why do I then yet suffre persecucion? For then had the
offence which the crosse geueth/ceased. I wolde to God they
were seperated from you/which trouble you. Brethrẽ ye were leui.ix.d.
called into libertie only let not youre libertie be an occasion vn- mat.xxiij.
to the flesshe/but in loue serue one another. For al ỹ lawe is ful mar.xij.c.
fylled in one worde/which is this: ỹ shalt loue thyne neghbour rom.xiij.
Jaco.ij.b
i.Pe.ij.c

as thy selfe. If ye byte and deuoure one another: take hede lest ye be consumed one of another.

C ✠ I saye walke in the spyrete / and fulfyll not the lustes of the flesshe. For the flesshe lusteth cõtrary to the spyrete / & the spyrete contrary to the flesshe. These are contrary one to the other / so that ye cannot do that which ye wolde. But and yf ye be ledde of the spyrete / then are ye not vnder the lawe. The dedes of the flesshe are manifest / which are these / aduoutrie fornicacion / vnclennes wantannes / ydolatrie / witchecraft / hatred / variaũce / zele / wrath / stryfe / sedicion / sectes / enuynge / murther / dronkẽnes / glottony / and soche lyke: of the which I tell you before as I haue tolde you in tyme past / that they which commit soche thinges / shal not inherite / the kyngdom of God. But the frute of the spyrete is / loue / ioye / peace / longe sufferinge / gentlenes / goodnes / faythfulnes meknes / tẽperancye. Agaynst suche ther is no lawe. They that are Christis / haue crucified the flesshe with the appetites & lustes. ✠ ✠ If we lyue in the spyrete / let vs walke in the spyrete. Let vs not be vayne glorious / prouokynge one another / and enuynge one another.

D

The .vj. Chapter.

BRethren / yf any man be fallen by chaunce into any faute: ye which are spirituall / helpe to amẽde him / in the spyrete of meknes: consyderynge thy selfe / lest thou also be tempted. Beare ye one anothers burthẽ / and so fulfyl the lawe of Christ. If any man seme to him selfe that he is somwhat / when in dede he is nothinge / the same deceaueth him selfe in his ymaginaciõ. Let euery man proue his owne worke / and then shall he haue reioysinge in his owne selfe / and not in another. For euery man shall beare his owne burthen.

A

1. cor. iij. b

Let him that is taught in the word / minister vnto him that teacheth / him / in al good thinges. Be not deceaued / God is not mocked. For whatsoeuer a man soweth / that shall he reepe. He that soweth in his flesshe / shall of the flesshe reepe corrupcion. But he that soweth in the spyrete / shall of the spyrete reepe lyfe euerlastinge. Let vs not be wery of well doynge. For when the tyme is come / we shal reepe with out werynes. Whyl we haue therfore tyme / let vs do good vnto all men / and specially vnto them which are of the housholde of fayth. ✠

B

1. thes. iij

Beholde

Beholde how large a letter I haue wryt ten vnto you with
C myne owne honde. As many as desyre with vtwarde apera-
ce to please carnally / they constrayne you to be circumcised / only
because they wold not suffre persecucion with ỹ crosse of Christ
For they them selues which are circumcised / kepe not the lawe:
but desyre to haue you circumcised / that they myght reioyce in
youre flesshe.

D God forbyd that I shulde reioyce / but in the crosse of oure
Lord Jesu Christ / wherby the world is crucified as touchynge
me / and I as cõcernynge the world. For in Christ Jesu nether
circumcision auayleth any thynge at all / nor vncircumcision: but
a new creature. And as many as walke accordyng to his rule /
peace be on them / and mercy / and vpon Israel that pertayneth
to God. From hence forth / let no man put me to busy-
nes. For I beare in my bodye the markes of the
Lord Jesu. Brethren the grace of oure Lor-
de Jesu Christe be with youre
spirete Amen.

Unto the Galathyans written
from Rome.

¶ The prologe vpon the Epistle of S. Paul to the Ephesyans.

IN this pistle / and namely in the .iij. first Chapters / Paul sheweth that the gospell and grace therof was foresene & predestinat of God frõ befo re the beginninge / and deserued thorow Christ / and now at the last sent forth that all men shuld beleue theron / therby to be iustified / made ryghteous / ly-uinge and happie / and to be deliuered from vnder the dampnacion of the la-we and captiuite of ceremonies.

And in the fourth he teacheth to auoyde tradicions and mennes doctri-nes / and to beware of puttynge trust in anye thynge saue Christ / affirminge that he onlye is sufficient / and that in him we haue all thinges / and besyde him nede nothinge.

In the .v. and .vj. he exhorted to exercise the fayth & to declare it abroade thorow good workes / and to auoyde synne / and to arme them with spirituall armoure agaynst the deuyll / that they myght stonde fast in tyme of tribulacion and vnder the crosse.

The epistle

¶ The Epistle of S. Paul
the Apostle to the Ephesyans.
¶ The fyrst Chapter.



PAule an Apostle of Iesu Christ/by the will of God. A

To the Saynctes which are at Ephesus / & to thē which beleue on Iesus Christ.

Grace be with you and peace from God oure father/and from the Lorde Iesus Christ.

Blessed be God the father of our Lorde Iesus Christ / which hath blessed vs with al maner of spirituall blessynges in heauenly thynges by Christ/accordyng as he had chosen vs in him / before the foundacion of the worlde was layde/that we shuld be saynctes/& without blame before him/thorow loue. And ordeyned vs before thorowe Iesus Christ to be heyres vnto him selfe/accordynge to the pleasure of his wil to the prayse of the glorie of his grace wherwith he hath made vs accepted in the beloued.

By whom we haue redempcion thorow his bloude/euen the B
forgeuenes of synnes / accordynge to the ryches of his grace/ which grace he shed on vs aboundantly in all wysdome / & perceueaunce. And hath opened vnto vs the mystery of his will accordynge to his pleasure/and purposed the same in him selfe/to haue it declared whē the tyme were full come/that al thinges/ both the thinges which are in heuē/& also the things which are in earth/shuld be gaddered to gether/euen in Christ: that is to saye/in him in whom we are made heyres / & were therto predestynate accordynge to the purpose of him which worketh all
i.cor.i.a thynges after the purpose of his owne will: ꝯ we which before
i.pe.i.a. beleued in Christ shuld be vnto the prayse of his glory.

In whom also ye (after that ye hearde the worde of trueth/ C
I meane the gospell of your saluacion/wherin ye beleued) were sealed

sealed with the holy spyrete of promes/which is the ernest of our
inheritaunce/to redeme the purchased possession/and that vn-
to the laude of his glory.

D Wherfore euen I (after that I heard of the fayth which ye
haue in the Lorde Jesu/& loue vnto all the saynctes) cease not
to geue thankes for you/makynge mencion of you in my pray-
ers that the God of oure Lorde Jesus Christ and the father of
glory/myght geue vnto you the spyrete of wysdome/and open
to you the knowledge of him selfe/and lyghten the eyes of your
myndes that ye myght knowe what that hope is/where vnto
he hath called you/& what the ryches of his glorious inherita-
unce is vpon the sanctes/& what is the excedynge greatnes of
his power to vs warde whiche beleue accordynge to the wor-
kynge of that his myghty power/which he wrought in Christ/
when he rayled him from the deed/and set him on his ryghte
honde in heauenly thynges/aboue all rule/power/and myghte
and dominacion/and aboue all names that are named/not in
this worlde only/but also in the worlde to come: and hath put
all thinges vnder his fete/& hath made him aboue all thynges/
the heed of the congregacion whiche is his body and the fulnes
of him that fylleth all in all thynges.

The.ij. Chapter.

A AND you hath quickened also that were deed in treaspas Col.iij.d.
se and synne/in the which in tyme passed ye walked/ac-
cordynge to the curse of this worlde/& after the gouerner that
ruleth in the ayer/the spyrete that now worketh in the chyldren
of vnbelefe/amonge which we also had our cõuersacion in tyme
past/in the lustes of our flesshe/and fulfylled the wyll of the flesh-
she & of the mynde: and were naturally the chyldren of wrath/
euen as well as other.

B But God whiche is rych/in mercy thorowe his greate loue
wherwith he loued vs/euẽ when we were deed by synne/hath
quickened vs to gether in Christ (for by grace are ye saued) and
hath rayled vs vp to gether ād made vs sytte to gether in hea-
uenly thynges thorowe Christ Jesus/for to shewe in tymes to
come the excedyng ryches of his grace/in kyndnes to vs war-
de in Christ Jesu. For by grace are ye made safe thorowe fayth
and that not of youre selues. For it is the gyfte of God/and
commeth

commeth not of workes/lest any man shulde bost him selfe. For we are his worckmanshyp created in Christ Jesu vnto good workes/vnto ỹ which God ordeyned vs before/that we shulde walke in them.

Wherfore remember that ye beynge in tyme passed gentyls in the flesshe / and were called vncircumcision to them whiche are called circumcision in the flesshe/which circumcision is made by hondes: Remember I saye / that ye were at that tyme with out Christ/and were reputed alantes from the commen welth of Israel/and were straungers from the testamentes of promes/and had no hope/& were with out God in this world. But now in Christ Jesu/ye which a whyle agoo were farre of/ are made nye by the bloude of Christ. C

For he is oure peace/which hath made of both one/and hath broken doune the wall that was a stoppe betwene vs/and hath also put awaye thorow his flesshe/the cause of hatred (that is to saye/the lawe of commaundementes contayned in the lawe wrytten) for to make of twayne one newe man in him selfe/so makynge peace: & to reconcile both vnto God in one body thorowe his crosse / and slewe hatred therby: and came and preached peace to you which were a farre of/ & to them that were nye. For thorowe him we both haue an open waye in / in one spyrete vnto the father.

✠ Now therfore ye are no moare straungers and forayners: but cytesins with the saynctes / and of the housholde of God: & are bylt vpon the foundacion of the Apostles and Prophetes/ Jesus Christ beynge the heed corner stone/in whom euery byldynge coupled to gether/groweth vnto an holye temple in the Lorde/in whome ye also are bylt to gether/and made an habitacion for God in the spyrete. ✠ D

¶ The. iij. Chapter.

For this cause I Paul am in the bondes of Jesus Christ for youre sakes which are Hethen: yf ye haue hearde of the mynistracion of the grace of God which is geuen me to you warde. For by reuelacion shewed he this mystery vnto me/as I wrote aboue in feawe wordes/wherby whē ye rede/ye maye knowe myne vnderstondynge in the mystery of Christ/whiche mistery in tymes passed was opened vnto the sones of men/as it is now A

it is now declared vnto his holy Apostles & Prophetes by the spyrete: that the Gentyls shulde be inheritours also / and of the same body / and partetakers of his promes that is in Christ / by the meanes of the Gospell / wherof I am made a mynister / by the gyfte of the grace of God geuen vnto me thorowe the worckynge of his power.

B Unto me the lest of all saynctes is this grace geuen / that I shulde preache amonge the gentyls the vnsearchable ryches of Christ / and to make all men se what the felyshippe of the mystery is / which from the begynninge of the worlde hath bene hyd in God which made all thinges thorow Jesus Christ / to the intent / that now vnto the rulers and powers in heauē myght be knowen by the cōgregacion / the manyfolde wysdome of God / accordinge to the eternal purpose / whiche he purposed in Christ Jesu oure Lorde / by whom we are bolde to drawe nye in that trust / which we haue by fayth on him. ✠ Wherfore I desyre that ye faynt not because of my tribulacions for youre sakes: which is youre prayse.

C For this cause I bowe my knees vnto ỹ father of our Lorde Jesus Christ / which is father ouer al that is called father in heuen & in erth / that he wold graūt you accordynge to the ryches of his glorye / that ye maye be strenghted with myghte by his spyrete in the inner man that Christ maye dwell in youre hertes by fayth / that ye beynge roted and grounded in loue / myght be able to comprehende with all saynctes / what is that bredth and length / deepth & heyth: & to knowe what is the loue of Christ / which loue passeth knowledge: that ye myght be fulfylled with all maner of fulnes which commeth of God.

D Unto him that is able to do excedynge aboundantly aboue al that we are or thynke accordyng to the power that worketh in vs be prayse in the cōgregacion by Jesus Christ / thorowout all generacions from tyme to tyme. Amen. ✠

The.iiij. Chapter. ✠

A I Therfore whiche am in bondes for the Lordes sake / exhorte you / that ye walke worthy of the vocacion wherwith ye are called in all humblenes of mynde / and maknes / and longe sufferynge / forbearynge one another thorowe loue / and that ye be diligēt to kepe the vnite of the spyrete in the bonde of peace / beynge

Rom.xij. 1.cor.xij b

mala. ij. b peace/beynge one body/and one spyrete/euen as ye are called in one hope of youre callynge. Let ther be but one Lorde/one fayth/one baptyme/one God & father of vs all/which is aboue all/thorow all/and in you all.

Rom. xij. i. Cor. xij ij. Cor. x. psa. lxxvij ✠ Unto euery one of you is geuen grace accordynge to the measure of the gyft of Christ. Wherfore he sayth: He is gone vp an hye/and hath ledde captiuitie captiue/and hath geuen gyftes vnto men. That he ascended/what meaneth it/but that he also descended fyrst in the lowest parties of the earth? He that descended is euē the same also that ascended vp/euen aboue all heauen/to fulfyll all thynges. B

j. Cor. xij. And the very same made some Apostles/some Prophetes/some Euāgelistes/some shepherdes/and some Teachers: that the saynctes myght haue all thynges necessarye to worke and minister with all/to the edifyinge of the body of Christ/tyll we euery one (in the vnitie of fayth/and knowledge of the sone of God) growe vp vnto a parfayte man/after the measure of age of the fulnes of Christ. ✠ That we hence forthe be no moare chyldren/wauerynge and caryed with euery wynde of doctrine/by the wylynes of men and craftynes/wherby they laye a wayte for vs to deceaue vs.

But let vs folowe the trueth in loue/and in all thynges growe in him which is the heed/that is to saye Christ/in whome al the body is coupled and knet to gether in euery ioynt wherwith one ministreth to another (accordynge to the operatiō as euery parte hath his measure) & increaseth the body/vnto the edifyinge of it selfe in loue.

✠ This I saye therfore & testifye in the Lorde/that ye hēce forth walke not as other gētyls walke/in banitie of their mynde/blinded in their vnderstondynge/beynge straūgers frō the lyfe which is in God thorow the ignorancy that is in them/because of the blyndnes of their hertes: which beynge past repentaūce/haue geuē them selues vnto wantānes/to worke all mānner of vnclēnes/euen with gredynes. But ye haue not so learned Christ/yf so be ye haue herde of him/& are taught in him/euen as the trueth is in Jesu. So then as concernynge the conuersacion in tyme past/laye frome you that olde man/which is corrupte thorow the deceauable lustes/ ✠ and be ye renued in C

the spyrete

the spyrete of your myndes/ & put on that newe man which after the ymage of God is shapen in rightewesnes & true holynes. Rom.v.a Coll.iij.b

D ✠ Wherfore put awaye lyinge/ and speake euery mã trueth vnto his neyghbour: for as moche as we are members one of another. Be angrye/ but synne not: let not the sonne go doune vpon youre wrath/ nether geue place vnto the backbyter. Let him that stole/ steale no moare: but let hym rather laboure with his hondes some good thynge/ that he maye haue to geue vnto him that nedeth. ✠ Hebr.xiij. j.pet.iij.a and.iiij.a Psal.xiiij.

Let no fylthy cõmunicacion procede oute of youre mouthes: but that which is good to edifye with all/ when nede is: that it maye haue faueoure with the hearers. And greue not the holy spyrete of God by whom ye are sealed vnto the daye of redempcion. Let all bytternes/ fearsnes ād wrath/ rorynge and cursed speakynge: but put awaye from you with all malicyousnes: Be ye courteouse one to another/ and mercyfull/ forgeuynge one another/ euen as God for Christes sake forgaue you.

¶ The.v. Chapter. ✠

A BE ye folowers of God as dere chyldren/ and walke in loue euen as Christ loued vs/ and gaue him selfe for vs/ an offerynge and a sacrifyce of a swete sauer to God. So that fornicacion and all vnclennes/ or coueteousnes be not once named amonge you as it becõmeth saynctes: nether fylthynes/ nether folysshe talkinge/ nether gestynge which are not comly: but rather geuynge of thankes. For this ye know that no whoremonger/ ether vnclene person/ or coueteous person/ whiche is the worshypper of ymages/ hath any inheritaunce in the kyngdome of Christ and of God.

B Let no man deceaue you with vayne wordes. For thorowe soche thinges commeth the wrath of God vpon the chyldren of vnbeleefe. Be not therfore companions with them. ye were once dercknes/ but are now lyght in the Lorde. ij.tess.ij.a Mat.xxij Mar.xiij Lu.xxj.b

Walke as chyldrē of lyght. For the frute of the spyrete is in all goodnes/ rightewesnes & trueth. ✠ Accept that which is pleasynge to the Lorde: and haue no fellishippe with the vnfrutfull workes of darcknes/ but rather rebuke them. For it is shame euen to name those thinges which are done of them in secrete: but all thinges whē they are rebuked of the light/ are manifest.

For what

For whatsoeuer is manifest / that same is lyght. Wherfore he sayth: awake thou that slepest / and stonde vp from deeth / and Christ shall geue the lyght.

✠ Take hede therfore that ye walke circũspectly: not as foles D
but as wyse redeminge the tyme: for the dayes are euyl. Wher-
fore / be ye not vnwyse / but vnderstonde what the wyll of the
col. iiij. a. Lorde is / & be not dr̃cke with wyne / wherin is excesse: but be
rom. xij. a
i. thes. iiij fulfylled with the spyrete / speakyng vnto your selues in psalmes
and ymnes / & spyretuall songes / syngunge & makinge melodie to
the Lorde in your hertes / geuyng thãkes alwayes for all thin-
ges vnto God ỹ father / in the name of our lorde Jesus Christ E
submitting youre selues one to another in the feare of God. ✠

i. cor. xj. a Wemen submyt youre selues vnto youre owne husbandes /
as vnto the Lorde. For the husbande is the wyues heed euẽ as
Christ is the heed of the congregacion / and the same is the sa-
Col. iij. c. ueoure of the body. Therfore as the congregacion is in subiec-
i. pet. iij. a cion to Christ / lykewyse let the wyues be in subiection to their
husbandes in all thinges. Husbandes loue youre wyues / euen F
as Christ loued the congregacion / and gaue him selfe for it / to
sanctifye it / and clensed it in the fountayne of water thorowe
ỹ worde / to make it vnto him selfe / a glorious cõgregaciõ with
out spot or wrynckle / or any soche thynge: but that it shulde be
holy and with out blame.

So ought men to loue their wyues / as their owne bodyes. G
He that loueth his wyfe / loueth him selfe. For no man euer yet
hated his owne flesshe: but norisheth and cherisheth it / euẽ as
the Lorde doth the congregaciõ. For we are mẽbers of his bo-
Gen. ij. d. dy / of his flesshe / & of his bones. For this cause shall a mã leaue
mat. xix. a father and mother / and shall cõtinue with his wyfe / & two shall
Mar. x. a
i. cor. vj. d be made one flesshe. This is a great secrete / but I speake bi-
twene Christ & the congregacion. Neuertheles do ye so that
euery one of you loue his wyfe truely euen as him selfe. And let
the wyfe se that she feare her husbande.

¶ The. vj. Chapter.

Coll. iij. d Children obey youre fathers and mothers in the Lorde: A
Exo. xx. c for so is it right. Honoure thy father & mother / that is
Deu. v. c.
eccl. iij. b the fyrst cõmaundemẽt that hath any promes / that thou mayst
mat. xv. a
mar. vij. b be in good estate / and lyue longe on the earth. And ye fathers

moue not

moue not youre chyldren to wrath: but bringe them vp with the norter and informacion of the Lorde. Seruauntes be obedient vnto youre carnal masters/with feare and tremblinge in
B singlenes of youre hertes/as vnto Christ: not with seruice in the eye sight/as men pleasers: but as the seruaūtes of Christ/ doyng the will of God from the herte with good will/seruinge the Lorde/and not mē. And remember that whatsoeuer good thinge any mā doeth that shall he receaue agayne of the Lord/ whether he be bonde or fre. And ye masters/do euen the same thinges vnto them/puttinge awaye threateninges: & remember that euen youre master also is in heauē/nether is ther any respecte of person with him.

Col.iij.d. Tit.ij.c i.Pe.ij.c.

C ✠ Finally my brethren/be stronge in the Lorde/and in the power of his might. Put on the armour of God/that ye maye stonde stedfast agaynst the crafty assautes of the deuyll. For we wrestle not agaynst flesshe and bloud: but agaynst rule/agaynst power/& agaynst worldly rulers of ỹ dercknes of this worlde/ agaynst spretuall wickednes/for heauenly thinges.

For this cause take vnto you the armoure of God/that ye maye be able to resist in the euyll daye/and stonde perfect in all thinges. Stonde therfore/& youre loynes gyrd about with verite/hauinge on the brest plate of ryghtewesnes/& shood with showes prepared by the gospell of peace. Aboue all take to you the shelde of fayth/wherwith ye maye quenche al the fyrie dartes of the wicked. And take the helmet of saluacion/and the sweard of the spirite/which is the worde of God. ✠ And praye
D all wayes with all māner prayer & supplicacion: and that in the spirite: & watch thervnto with all instance & supplicacion for all sayntes and for me/that vttraunce maye be geuen vnto me/ that I maye opē my mouth boldly/to vtter the secretes of the gospel/wherof I am messenger in bondes/that therin I maye speake frely/as it becommeth me to speake.

But that ye maye also knowe what condicion I am in and what I do/Tichicus my deare brother and faythfull minister in the Lorde/shall shewe you of all thinges/whom I sent vnto you for the same purpose/that ye myght knowe what case I stonde in/and that he myght comfort youre hertes.

Peace be with the brethren/and loue with fayth/from God

the father and frome the Lorde Jesu Christ. Grace be with all them which loue oure Lorde Jesus Christ in purenes. Amen.

¶ Sent from Rome vnto the Ephesyans by Tichicus.

¶ The Prologe vpon the Epistle of S. Paul to the Philippians.

PAul prayseth the Philippyans/ and exhorteth them to stande fast in the true fayth/ād to encrease in loue. And because that false Prophetes studye alwayes to impugne and destroye the true fayth/ he warneth them of soche worke lerners or teachers of workes/ and prayseth Epaphroditus. And all this doth he in the fyrst and second Chapters.

In the thyrde he reprooueth faythlesse and mannes ryghteousnes/ whiche false Prophetes teache and mayntene. And he setteth him selfe for an enample/ how that he him selfe had lyued in soche false rightewesnes and holynes vnrebukable/ that no man coulde come playne on him/ and yet nowe setteth nought therby for Christes rightewesnes sake. And finally he affirmeth that soche false Prophetes are the enemyes of the crosse/ and make their bellyes their God. For further then they maye safelye and without all parel and soferynge/ wyll they not preache Christ.

The epistle of saynct Paul the Apostle vnto the Philippyans.

¶ The fyrst Chapter.



PAul and Timotheus ỹ seruaūtes of Jesu Christ. To all ỹ saynctes in Christ Jesu/ which are at Philippos/ with the Bisshops and Deacons.

Grace be with you and peace from God oure father/ and from the Lorde Jesus Christ.

I thanke my God with all remembraunce of you/ allwayes in al my prayers for you/ and praye with gladnes/ because of the fellowshyp which ye haue in the gospel from the fyrst daye vnto nowe

✠ and

✠ and am suerly certified of this/that he which begãne a good worke in you / shall go forthe with it vntyll the daye of Jesus Christ/as it becommeth me so to iudge of you all/because I haue you in my herte / and haue you also euery one companions of grace with me/euen in my bondes/as I defende and stablysshe the gospell.

B For God beareth me recorde how greatly I longe after you al from the very herte rote in Jesus Christ. And this I praye/ that youre loue maye increace more & more in knowledge/& in all fealynge/that ye myght accepte thynges most excellẽt/that ye myght be pure and soche as shulde hurte no mãnes conscience/vntyll the daye of Christ / fylled with the frutes of ryghteweisnes/which frutes come by Jesus Christ vnto the glory and laude of God. ✠

I wolde ye vnderstode brethren that my busynes is happened vnto the greate furtherynge of the Gospell. So that my bondes in Christ/are manifest thorowout al the iudgemẽt hall and in all other places: In so moche that many of the brethrẽ in the Lorde are boldned thorow my bondes/& dare more largely speake the word with out feare. Some ther are which preache Christ of enuye and stryfe / and some of good will. The one parte preacheth Christ of stryfe and not purely / supposinge to adde more aduersitie to my bondes. The other parte of loue/ because they se that I am set to defende the Gospell.

What then? So that Christ be preached all maner wayes/ whether it be by occasiõ/or of true meaning/ I therin ioye: ye & wil ioye. For I know ỹ this shal chaũce to my saluaciõ/thorow your prayer & ministringe of the spyrete of Jesu Christ as I hertely loke for & hope that in nothing I shalbe ashamed: but that with al confidẽce/as all wayes in tymes past/euẽ so now Christ shall be magnified in my body whether it be thorow lyfe/or els deeth. For Christ is to me lyfe/& deeth is to me auauntage.

D If it chaunce me to lyue in the flesshe/that is to me frutefull for to worke/and what to chose I wote not. I am constrayned of two thinges: I desyre to be lowsed and to be with Christ/ which thinge is best of al. Neuertheless to abyde in ỹ flesshe is moare nedfull for you. And this am I sure of/ ỹ I shall abyde & with you all continue / for the furtheraunce and ioye of youre

fayth that ye maye moare aboundatly reioyce in Jesus Christ thorow me/by my cõmynge to you agayne.

Only let youre cõuersacion be/as it be commeth the Gospell of Christ: that whether I come and se you/ or els be absent/ I maye yet heare of you that ye continue in one spyrete/and in one soule/labourynge as we do/to mayntayne the fayth of the gospell/ and in nothynge fearynge youre aduersaries: which is to them a token of perdicion / and to you of saluacion and that of God. For vnto you it is geuen that not only ye shulde beleue on Christ: but also suffre for his sake/and haue euen the same fight which ye sawe me haue and now heare of me.

¶ The.ij. Chapter.

IF ther be amonge you any consolacion in Christ/yf there B
be any comfortable loue/yf ther be any fellysshippe of the spyrete/yf ther be any compassion or mercy: fulfyll my ioye/that ye drawe one waye/ hauynge one loue/beynge of one accorde/ and of one mynde/ ỹ nothinge be done thorowe stryfe or vayne glory / but that in mekenes of mynde euery man esteme other better then him selfe/and loke not euery man on his owne thinges/but euery man on the thinges of other men.

✠ Let the same mynde be in you that was in Christ Jesu/ B
which beynge in the shape of God / and thought it not robbery to be equall with God. Neuertheles he made hym selfe of no reputacion/and toke on him the shape of a seruaunte/and became lyke vnto men/ & was founde in his aparell as a man. He humbled him selfe & became obedient vnto the deeth/euen the deeth of the crosse. Wherfore God hath exalted him/and geuen him a name aboue all names: that in the name of Jesus shulde euery knee bowe/both of thinges in heauẽ/ and thinges in erth/ and thinges vnder the erth: and that all tonges shulde confesse that Jesus Christ is the Lord/vnto the prayse of God the father. ✠

Heb.ij.b. Ro.xiiij. Esa.xlv.

Wherfore my dearly beloued/as ye haue all wayes obeyed/ C
not whẽ I was present only/but now moche more in myne absence/ euen so worke out youre owne saluacion with feare and tremblynge. For it is God which worketh in you/ both the will and also the dede euen of good will.

Do all thinge without murmuringe and disputinge/that ye maye be fautlesse and pure/ & the sones of God without rebuke in the

in the middes of a croked and peruerse nacion: amonge which se ẏ ye shyne as lightes in the worlde/holdinge faste the worde of lyfe/vnto my reioysing in the daye of Christ/that I haue not runne in vayne/nether haue labored in vayne. yee and though I be offered vp vpon the offeringe and sacrifice of youre fayth: I reioyce/and reioyce with you all. For the same cause also/reioyce ye/and reioyce ye with me.

I trust in the Lorde Jesus for to sende Timotheus shortly vnto you/that I also maye be of good comforte/whē I knowe what case ye stonde in. For I haue no man that is so lyke mynded to me/which with so pure affectiō careth for your matters. For all other seke their owne/& not that which is Jesus Christes. ye knowe the proffe of him/how that as a sone with the father/so with me bestowed he his labour vpō the gospel. Him I hope to send assone as I know how it will go with me. I trust in the Lorde/that I also my selfe shall come shortly.

D I supposed it necessary to sende brother Epaphroditus vnto you/my companion in laboure and felowe soudier/youre Apostel and my minister at my nedes. For he longed after you/and was full of heuines/because that ye had hearde saye that he shulde be sycke. And no doute he was sycke/and that nye vnto deeth. But God had mercy on him: not on him only/but on me also lest I shuld haue sorowe vpon sorowe.

I sent him therfore the diligentliar/that when ye shulde se him/ye myght reioyce agayne/and I might be the lesse sorowfull. Receaue him therfore in the Lorde with all gladnes/and make moche of soche: because that for the worke of Christ he went so farre/that he was nye vnto deeth/and regarded not his lyfe/to fulfil that seruice which was lackinge on your parte towarde me.

¶ The. iij. Chapter.

A MOreouer/my brethren reioyce in the Lord. It greueth me not to write one thinge often to you. For to you it is a sure thinge. Beware of dogges/beware of euyll workers. Beware of dissencion. For we are circumcision which worship God in the spirite/and reioyce in Christ Jesu/and haue no confidence in the flesshe: though I haue wherof I myght reioyce in the flesshe. If any other man thinketh that he hath wherof he

myght trust in the flesshe: moche moze I circumcised the eyght daye/of the kynred of Israel/of ꝑ tribe of Beniamin/an Ebzue bozne of the Ebzues: as cõcerninge the lawe/a Pharisaye/& as cõcerninge feruentnes/I persecuted the cõgregacion/& as touchyng ꝑ ryghteweslnes which is in ꝑ law/I was vnrebukable

But the thynges that were vauntage vnto me/I counted B
losse foz Chzistes sake. yee I thynke al thynges but losse foz that excellẽt knowledges sake of Chzist Jesu my Lozde. Foz whom I haue counted all thynge losse/and do iudge them but donge/ that I myght wynne Chzist/& myght be founde in him/not hauynge myne owne ryghteweslnes which is of the lawe: but that whiche spzyngeth of the fayth whiche is in Chzist. I meane the ryghteweslnes which cõmeth of God thozow fayth in knowing him and the vertue of the resurreccion/and the fellowshyppe of his passions/that I myght be conformable vnto his deeth/yf by any meanes I myght attayne vnto ꝑ resurrecciõ of ꝑ deed.

Not as though I had all redy attayned to it/ether were all redy parfect: but I folowe/yf ꝑ I maye cõpzehende that/wher in I am cõpzehended of Chzist Jesu. Bzethzẽ I counte not my selfe that I haue gotten it: but one thynge I saye: I forget that which is behinde ãd stretche my selfe vnto that which is befoze/ and pzeace vnto that marke apoynted/to obtayne the reward of the hye callynge of God in Chzist Jesu. Let vs therfoze as many as be perfect/be thus wyse mynded: and yf ye be otherwyse mynded/I pzaye God open euen this vnto you. Neuertheless in ꝑ wher vnto we are come/let vs pzocede by one rule/ that we maye be of one accozde.

✠ Bzethzen be folowers of me/& loke on them which walke C
Ro.xvi.c euen so/as ye haue vs foz an ensample. Foz many walke (of whõ I haue tolde you often/& now tell you wepinge) ꝑ they are the enemyes of the crosse of Chzist/whose ende is dãpnacio/whose God is their bely/and whose glozy is to their shame/which are wozldely mynded. But our cõuersacion is in heauen/frõ whẽce we loke foz a saueour/euen the Lozde Jesus Chzist/which shal chaunche our vyle bodyes/that they maye be fassioned lyke vnto his glozious body/accozdinge to the wozkynge/wherby he is able to subdue all thynges vnto him selfe. ✠

¶ The. iiij. Chapter.

Therfoze my

A Herfore my brethren dearly beloued and longed for / my ioye and croune/so continue in the Lorde ye beloued. I praye Euodias/& beseche Sintiches that they be of one accord in the Lorde. ye & I beseche the faythfull yockfelowe/helpe the wemen which labored with me in the gospell/and with Clemēt also/& with other my labour felowes/whose names are in the boke of lyfe. ✠ Reioyce in the Lorde alwaye/& agayne I saye reioyce. Let your softenes be knowen vnto all men. The lorde is euen at honde. Be not carefull: but in all thinges shewe your peticion vnto God in prayer and supplicacion with geuynge of thākes. And the peace of God which passeth al vnderstōdinge/ kepe your hertes and myndes in Christ Jesu. ✠

B Furthermore brethē/what so euer thynges are true/what so euer thinges are honest/what so euer thynges are iust/what so euer thinges are pure/what so euer thinges pertayne to loue/what so euer thynges are of honest reporte: yf ther be any verteous thinge/yf ther be any laudable thynge/those same haue ye in your mynde/which ye haue both learned and receaued herde & also sene in me: those thynges do/and the God of peace shall be with you. I reioyse in the Lorde greatly/that nowe at the last ye are reuiued agayne to care for me/in that wherin ye were also carefull/but ye lacked opportunite. I speake not because of necessitie. For I haue learned in what so euer estate I am/ therwith to be contēt. I can both cast doune my selfe/ I can also excede. Euery where & in all thynges I am instructed/both to be ful/and to be hongry: to haue plenty/and to suffre nede. I can do all thynges thorowe the helpe of Christ which strengtheneth me. Not withstondynge ye haue well done / that ye bare parte with me in my tribulacion.

C ye of Philippos knowe that in the beginnyng of the gospell/ when I departed frō Macedonia / no congregaciō bare parte with me as concerninge geuinge and receauynge/but ye only. For when I was in Tessalonica / ye sent once and afterwarde agayne vnto my nedes: not that I desyre gyftes: but I desyre abundant frute on your parte. I receaued al/and haue plentie. I was euen fylled after that I had receaued of Epaphroditus/ that which came from you/an odour that smelleth swete/a sacrifice accepted and pleasaunt to God. My God fulfyll all your

nedes thorow his glorious ryches in Jesu Christ. Unto God & our father be prayse for euer more. Amen. Salute all the saynctes in Christ Jesu. The brethrē which are with me/ grete you. All the saynctes salute you: and most of al they which are of the Emperours housholde. The grace of oure Lorde Jesu Christ be with you all: Amen.

¶ Sent from Rome by Epaphroditus.

¶ The prologe vpon the Epistle of S. Paul to the Colossyans.

AS the pistle to the Galathyans holdeth the maner & fassion of the epistle to the Romayns/ breflye cōprehendynge all that is therin at lenght disputed: Euen so this pistle foloweth the ensample of the pistle to the Ephesyans/ contaynynge the tenor of the same pistle with fewer wordes.

In the fyrst Chapter/ he prayseth them and wysseth that they cōtinew in the fayth/ & growe perfecter therin/ and then describeth he the gospell/ howe that it is a wysdom that cōfesseth Christ to be the Lorde and God/ crucified for vs/ and a wysdom that hath bene hyd in Christ sence afore the beginning of the worlde/ and now fyrst begonne to be opened thorow the preachinge of the Apostles.

In the seconde/ he warneth them of mennes doctrine/ and describeth the false prophetes to the vttermost and rebuketh them accordynge.

In the thyrde/ he exhorteth to be fruteful in the pure fayth with all maner of good workes one to an other / and describeth all degrees and what their dutyes are.

In the fourth he exhorteth to praye & also to praye for him/ & saluteth thē.

¶ The Epistle of S. Paul the Apostle to the Colossyans.

¶ The Fyrst Chapter.



PAul an Apostle of Jesu Christ by the wyll of God/ ād brother Timotheus. To the saynctes which are at Colossa/ & brethrē that beleue in Christ. Grace be with you and peace from God oure father/ and from the Lorde Jesu Christ. We geue thākes to God ỹ father of our Lorde Jesu Christ/ alwayes

alwayes prayinge for you sence we herde of youre fayth which ye haue in Christ Jesu/ & of the loue which ye beare to all saynctes for the hopes sake which is layde vp in store for you in heauen/of which hope ye haue herde before by ỹ true worde of the gospell/which is come vnto you/euẽ as it is into all the worlde/ and is frutefull/as it is amonge you/ from the fyrst daye in the which ye herde of it/& had experience in the grace of God in the trueth/as ye learned of Epaphras oure deare felowe seruaunt/ which is for you a faythfull minister of Christ/which also declared vnto vs your loue which ye haue in the spyrete.

B ✠ For this cause we also/sence the daye we herde of it/haue not ceased prayinge for you /ād desyringe that ye might be fulfylled with the knowledge of his wyll/in all wysdome and spyrituall vnderstondyng/that ye might walke worthy of the lorde in all thynges that please beynge frutefull in all good workes/ and encreasinge in the knowledge of God/ strengthed with all myght thorow his glorious power/ vnto all pacięce and longe sufferinge with ioyfulnes ✠ geuynge thankes vnto the father which hath made vs mete to be partetakers of the enheritaũce of sayntes in lyght. Which hath delyuered vs from the power of dercknes/and hath translated vs into the kyngdome of his deare sone/in whome we haue redempcion thorowe his bloud/ that is to saye the forgeuenes of synnes/ which is the ymage of the inuisible God / fyrst begotten of all creatures. For by him were all thinges created/thinges that are in heauen/and thinges that are in erth:thinges visible and thinges inuisible/whether they be maieste or lordshippe/ether rule or power. All thynges are created by him/and in him and he is before all thinges/ and in him all thinges haue their beyng. 1.Cor.xv.a Apoc.j.b

C And he is the heed of the body/that is to wyt of the congregacion: he is the beginnynge and fyrst begottē of the deed/that in all thinges he myght haue the preeminẽce. For it pleased the father that in him shuld all fulnes dwell/& by him to recõcile all thinge vnto hym selfe:& to set at peace by him thorow ỹ bloude of his crosse/both thinges in heauen & thinges in earth.

And you (which were in tymes past straũgers and enymes/ because youre myndes were set in euyll workes)hath he nowe reconciled in the bodye of his flesshe thorow deeth / to make you holy vnbla-

holy vnblameable and with out faut in his owne syght/ yf ye cõ
tinue grounded and stablysshed in the fayth/ and be not moued
awaye frõ the hope of the Gospell/ wher of ye haue herde/ how
that it is preached amonge all creatures which are vnder he-
uen/ wher of I Paul am made a minister.

Now ioye I in my soferynges which I suffre for you/ and D
fulfyl that which is behynde of the passions of Christ in my flesh-
sye for his bodyes sake which is the congregacion/ wher of I
am made a minister accordynge to the ordinaũce of God/ which
ordinaunce was geuen me vnto you warde/ to fulfyll the word
of God that mystery hyd sence the worlde beganne/ & sence the
beginnyng of generacions: but now is opened to his saynctes/
to whom God wolde make knowẽ the glorious ryches of this
mistery amõge the Gentyls/ which ryches is Christ in you/ the
hope of glory/ whom we preach/ warnynge all men/ & teaching
all men in all wysdome/ to make al men parfect in Christ Jesu.
Wherin I also laboure and stryue/ euẽ as farforth as his wor-
kynge worketh in me myghtely.

¶ The. ij. Chapter.

I Wolde ye knewe what syghtynge I haue for youre sa- A
kes and for them of Laodicia/ & for as many as haue not
sene my parson in the flesshe/ that their hertes myght be com-
forted and knet to geder in loue/ and in all ryches of full vnder-
stondynge/ for to knowe the mystery of God the father and of
Christ/ in whom are hyd all the treasures of wysdome & know-
a Cor. v. b ledge. This I saye lest any mã shuld begyle you with entysinge
wordes. For though I be ablent in the flesshe/ yet am I present
with you in the spyrete/ ioyinge and beholdynge the order that
ye kepe/ and youre stedfast fayth in Christ. As ye haue therfore
receaued Christ Jesu the Lorde/ euen so walke/ roted and bylt
in him and stedfaste in the fayth/ as ye haue learned: and therin
be plenteous in geuynge thankes.

✠ Beware lest any man come and spoyle you thorow philo- B
sophy and disceaful vanitie/ thorow the tradicions of men/ and
ordinaunces after the worlde/ and not after Christ. For in him
dwelleth all the fulnes of the Godheed bodyly/ and ye are com-
plete in him which is the heed of all rule & power/ in whõ also ye
are circumcised with circũcisiõ made with out hondes/ by put-
tynge of

tynge of the synfull body of the flesshe thorowe the circumcision that is in Christ/in ẏ ye are buryed with him thorowe baptim/ in whō ye are also rysen agayne thorow fayth/that is wrought by the operacion of God which rayled him from deeth.

C And ye which were deed in synne thorowe the vncircūcision of youre flesshe/hath he quickened with him/and hath forgeuē vs all oure trespases ✠ & hath put out the handwrittinge that was agaynst vs/contayned in the lawe written/and that hath he taken out of the waye and hath fastened it to his crosse / and hath spoyled rule & power/& hath made a shewe of them openly/and hath triumphed ouer them in his owne person. Eph.ij.a

Let no man therfore truble youre cōsciences aboute meate and drynke/or for a pece of an holy daye/as the holy daye of the newe mone/or of the Saboth dayes/whiche are no thynge but shaddowes of thinges to come:but ẏ body is in Christ. Let no man make you shote at a wronge marke/which after his owne ymagynacion walketh in the humblenes & holynes of aungels/ thyngs which he neuer sawe: caulesse puft vp with his flesshly mynde/& holdeth not the heed/wherof all the body by ioyntes and couples receaueth norysshment/and is knet to gether/ and encreaseth with the increasynge that cōmeth of God.

D Wherfore yf ye be deed with Christ from ordinaunces of the worlde/why as though ye yet lyued in the worlde/are ye ledde with tradicions of them that saye: Touche not/tast not/handell not:which all perysshe with the vsynge of them and are after the commaundementes and doctryns of men:which thynges haue the similitude of wysdome in chosen holynes & humblenes/and in that they spare not the body / and do the flesshe no worshype vnto his nede.

¶ The.iij. Chapter. ✠

A If ye be then rysen agayne w̄ Christ/ seke those thynges which are aboue/where Christ sytteth on the right hond of God. Set youre affeccion on thinges that are aboue/ād not on thinges which are on the erth. For ye are deed/& youre lyfe is hyd with Christ in God. When Christ which is our lyfe/shal shewe him selfe/then shall ye also appere with him in glory. ✠

Mortifye therfore your mēbres which are on ẏ erth/fornicacio/vnclēnes/vnnatural lust/euyl cōcupiscence/& coueteousnes which is

which is worshippynge of ydoles: for which thynges sakes the wrath of God commeth on the chyldren of vnbeleue. In which thynges ye walked once/when ye lyued in them.

rom. vj. b
Ephe. iij
Hebr. xij
i. pet. ij. a.

B But now put ye also awaye frō you all thinges: wrath/fearfulnes/maliciousnes/cursed speakynge/fylthy speakynge oute of your mouthes. Lye not one to another/that the olde mā with his workes be put of and the newe put on/whiche is renued in knowledge after the ymage of him that made him/where is nether Gentyle ner Jewe/circumcision nor vncircūcision/Barbarous or Sythian/bonde or free: but Christ is all in all thinges.

ephe. iiij.

C ✠ Now therfore as electe of God/holy and beloued/put on tender mercye/kyndnes/humblenes of myndes/meknes/lōge sufferynge/forbearyng one another & forgeuynge one another: yf any mā haue a quarel to another/euē as Christ forgaue you/euen so do ye. Aboue all these thinges put on loue/which is the

i. cor. x. g.

bonde of perfectnes. And the peace of God rule in your hertes/to the whiche peace ye are called in one body. And se that ye be thankfull. Let the worde of Christ dwell in you plenteously in all wysdome. Teache & exhorte youre owne selues/in psalmes and hymnes/& spyretuall songes/which haue fauour with them

ephe. v. c.
i. pe. iij. a.

syngynge in youre hertes to the Lorde. And al thinges (what so euer ye do in worde or dede) do in the name of oure Lorde Jesu/geuynge thankes to God the father by him. ✠

ephe. vj. a

D Wyues/submyt your selues vnto youre owne husbādes/as it is comly in the Lorde. Husbādes loue youre wyues/& be not bitter vnto them. Chyldrē/obey your fathers & mothers/in all

ephe. vj. a
Titus. ij.
i. pe. ij. c.

thinges/for ỹ is well pleasynge vnto the Lorde. Fathers/rate not youre chyldrē/lest they be of a desperate mynde. Seruaūtes/be obediēt vnto youre bodely masters in all thinges: not wt eye seruice as men pleasers/but in synglenes of herte/fearinge God. And whatsoeuer ye do/do it hertely as though ye dyd it to ỹ Lorde/& not vnto men: for as moche as ye knowe ỹ of the Lord ye shal receaue ỹ rewarde of inheritaūce/for ye serue the

sapi. vj. b.
rom. ij. b.

Lorde Christ. But he ỹ doth wrōge shall receaue for the wrōge that he hath done: for there is no respect of persons with God. ye master do vnto your seruaūtes that which is iust and equal/seynge ye knowe that ye also haue a master in heauen.

¶ The. iiij. Chapter.

Continue

A Continue in prayer and watch in the same with thankes geuynge/ prayenge also for vs/ that God open vnto vs the dore of vtteraunce / that we maye speake the mystery of Christ (wherfore I am also in bondes) that I maye vtter it as it becommeth me to speake. Walke wysely to them that are with out/and redeme the tyme. Let youre speache be alwayes well fauoured & powdred with salt / that ye maye knowe how to answer euery man.

B The deare brother Tichicos shall tell you of all my busyness/ which is a faythfull minister and felowe seruaũt in the Lorde/ whõ I haue sent vnto you for the same purpose/that he myght knowe how ye do/and myght comfort youre hertes/ with one Onesimus a faythfull & a beloued brother/which is one of you. They shall shewe you of all thynges which are adoynge here.

C Aristarchus my preson felowe saluteth you / and Marcus Barnabas systers sone: touchynge whom ye receaued cõmaundementes. If he came vnto you/receaue him: and Jesus which is called Justus/ which are of the circumcision. These only are my worke felowes vnto the kyngdom of God/which were vnto my consolacion. Epaphras the seruaunt of Christ/ whiche is one of you/saluteth you/ and allwayes laboureth feruently for you in prayers / that ye maye stonde perfect and full in all that
D is the wyll of God. I beare him recorde that he hath a feruent mynde towarde you/and towarde them of Laodicia and them of Hierapolis. Deare Lucas the Physycion greteth you / and Demas. Salute the brethren which are of Laodicia/and salute Nymphas and the congregacion which is in his house. And when the pistle is reed of you/make that it be reed in the cõgregacion of the Laodicians also: and that ye lykewyse reade the epistle of Laodicia. And saye to Archippus: take hede to the office that thou hast receaued in the Lorde: that thou fulfyll it. The salutacion by the honde of me Paul. Remember my bondes. Grace be with you. Amen. ij.tim.iiij.

Sent from Rome/by Tychicus and Onesymus.

The prologe

¶ The prologe vpon the epistle of S. Paul to the Tessalonyans.

IN this epistle dyd Paul write of exceedynge lone and care: and prayseth thē in the. ij. fyrst chapters because they dyd receaue the Gospell ernestly/ and had in tribulacion and persecucion continued therin stedfastlye/ and were become an ensample vnto all congregacions/ and had therto soffred of their owne kynsmen as Christ and his Apostles dyd of the Jewes/ puttynge them therto in mynde/ how purelye and godly he had lyued amonge them to their ensample/ and thanketh God that his gospell had brought forth suche frute amonge them.

In the. iij. chapter he sheweth his diligence and care/ leest his so great labour and their so blessed a begynnynge shulde haue been in vayne/ satan & his Apostles verynge them with persecucion/ and destroyenge their fayth/ with mennes doctrine. And therfore he sent Timothe to them/ to cōforte thē and strength them in the fayth/ & thanketh God that they had so constantly endured and desyred God to encrease them.

In the fourth he exhorteth them to kepe them selues frō synne/ and to do good one to another. And therto he informeth thē cōcerning the resurrecciō

In the fyueth he writeth of the last daye/ that it shulde come sodēly/ exhortynge to prepare them selues ther after and to kepe a good order cōcerning obedience and rule.

¶ The Fyrst Epistle of S. Paul the Apostle vnto the Tessalonyans.

¶ The fyrst Chapter.



PAule/ Syluanus and Timotheus. Vnto the congregacion of the Tessalonians/ in God the father/ and in the Lorde Jesus Christ.

Grace be with you/ & peace from God our father/ & from the Lorde Jesus Christ.

We geue God thākes al waye for you al/ makynge mension of you in our prayers without cealynge/ & call to remembrāce your worke in the fayth/ and labour in loue and perseueraunce in the hope of our Lorde Jesus Christ/ in the syght of God our father/ because we knowe brethren beloued of God/ howe that ye are electe. For our Gospel came not vnto you in worde only/ but also

but also in power/ and also in the holye goost and in moche certayntie / as ye knowe after what maner we behaued oure selues amonge you/ for youre sakes.

¶ And ye became folowers of vs and of the Lorde/ and receaued the worde in moche affliccion / with ioye of the holy goost: so that ye were an ensample to all that beleue in Macedonia ād Achaia. For from you sounded out the worde of the Lorde/ not in Macedonia and in Achaia only: but your fayth also which ye haue vnto God/ spred her selfe abroade in all quarters: so greatly that it nedeth not vs to speake any thinge at all. For they them selues shewe of you what maner of entrynge in we had vnto you and how ye tourned to God from ymages: for to serue the lyuynge and true God: and for to loke for his sone from heauen: whom he raysed from deeth: I mean Jesus which delyuereth vs from wrath to come.

¶ The.y. Chapter.

A For ye your selues knowe brethren of oure entraunce in vnto you: howe that it was not in vayne: but euen after that we had suffered before ād were shamfully entreated at Philippos (as ye well knowe) then were we bolde in oure God to speake vnto you the Gospell of God/ with moche stryuynge. Oure exhortacion was not to brynge you to errour / nor yet to vnclennes/ nether was it with gyle: but as we were alowed of God/ that the Gospell shulde be commytted vnto vs: euen so we speake/ not as though we entended to please men/ but God which tryeth oure hertes.

B Nether was oure cōuersacion at any tyme with flatteringe wordes/ as ye well know/ nether in cloked coueteousnes/ God is recorde: nether sought we prayse of mē: nether of you: nor yet of any other/ whē we myght haue bene chargeable/ as ỹ Apostles of Christ/ but we were tender amonge you/ euen as a norsse cherissheth her chyldrē/ so was oure affeccīō towarde you / our good will was to haue dealte vnto you/ not the Gospel of God only: but also our owne soules/ because ye were deare vnto vs.

¶ ye remember brethrē oure laboure/ and trauayle. For we laboured daye & nyght because we wold not be greueous vnto any of you/ and preached vnto you the Gospell of God. ye are wytnesses/ and so is God/ how holyly & iustly and vnblameable we behaued

Actu. xx. we behaued oure selues amonge you that beleue: as ye knowe
i. Cor. iij. how that we exhorted & cõforted & besought euery one of you/
j. thes. ij. as a father his chyldren/ that ye wolde walke worthy of God/ which hath called you vnto his kyngdome and glory.

For this cause thanke we God withoute ceasynge/ because that whẽ ye receaued of vs ỹ worde wherwith God was preached/ ye receaued it not as the worde of mã: but euen as it was in dede/ ỹ worde of God/ which worketh in you that beleue. ✠ For ye brethren became followers of the congregacions of God which in Jewry are in Christ Jesu: for ye haue suffered lyke thynges of your kynsmẽ/ as we our selues haue suffered of the Jewes. Which as they kylled the Lorde Jesus & their owne prophetes/ euen so haue they persecuted vs/ and God they please not/ and are contrary to all men and forbyd vs to preache vnto the Gentyls/ that they myght be saued/ to fulfyll their synnes alwaye. For the wrath of God is come on them/ euen to the vtmost. D

For as moche brethrẽ as we are kept from you for a season/ as concernynge the bodyly presence/ but not in the herte/ we endeuored ỹ more to se you personally with great desyre. And therfore we wolde haue come vnto you/ I Paul once & agayne: but satan withstode vs. For what is our hope or ioye/ or croune of reioysinge: are not ye it in ỹ presence of our lorde Jesus Christ at his commynge: yes ye are oure glory and ioye.

¶ The. iij. Chapter.

Wherfore sence we coulde no lenger forbeare/ it pleased A vs to remayne at Athens alone/ and sent Timotheus
Actũ. xvj our brother and minister of God/ and our laboure felowe in the gospell of Christ/ to stablysshe you & to comforte you ouer youre fayth/ that no man shulde be moued in these afflictions. For ye your selues knowe that we are euen apoynted there vnto. For verely when I was with you/ I tolde you before that we shuld suffre tribulacion/ euen as it came to passe/ and as ye know. For this cause when I coulde no lenger forbeare/ I sent/ ỹ I might haue knowledge of your fayth/ lest haply the tempter had tempted you and that our laboure had bene bestowed in vayne.

But nowe lately whẽ Timotheus came from you vnto vs/ B and declared to vs your fayth and youre loue and howe that ye haue good

haue good remembraunce of vs alwayes/desyringe to se vs as we desyre to se you. Therfore brethrē we had consolaciō in you in all our aduersite and necessite/through your fayth. For now are we alyue/yf ye stonde stedfast in the Lorde. For what thankes can we recompence to God agayne for you/ouer al the ioye that we ioye for your sakes before our God/whyle we nyght & daye praye exceedingly that we might se you presently/& might fulfyll that which is lackynge in your fayth.

¶ God him selfe our father/and our Lorde Jesus Christ gyde our iorney vnto you: and the Lorde increace you & make you flowe ouer in loue one towarde an other/and towarde al men/ euen as we do towarde you / to make your hertes stable & vnblameable/in holynes before God our father/at the cōminge of our Lorde Jesus Christ/with all his saynctes.

¶The.iiij.Chapter. ✠

A FUrthermore we beseche you brethren / and exhorte you in the Lorde Jesus/that ye increace more & more/euen as ye haue receaued of vs/how ye ought to walke and to please God. ye remember what cōmaundmentes we gaue you in our Lorde Jesu Christe. For this is the wyll of God / euen that ye shulde be holy/and that ye shulde abstayne frō fornicacion/that euery one of you shulde knowe howe to kepe his vessell in holynes and honoure/and not in the lust of concupiscence/as do the hethen which knowe not God/that no man go to farre and defraude his brother in bargayninge:because the Lorde is a venger of al suche thinges/as we tolde you before tyme & testified. For God hath not called vs vnto vncleanes:but vnto holynes. He therfore that despyseth/despyseth not mā/but God/which hath sent his holy spyrete amonge you. ✠ Rom.xij. ephe. v.a

B But as touchynge brotherly loue/ye nede not that I wryte vnto you. For ye are taught of God to loue one another. ye & that thinge verely ye do vnto all the brethrē which are thorow oute all Macedonia. We beseche you brethren that ye encreace more and more/& that ye studye to be quyet / & to medle with your owne busynes:and to worke with your owne hondes/as we commaunded you: that ye may behaue your selues honestly towarde them that are without / and that nothynge be lackynge vnto you. Jo.xiij.d and.xv.b i.Jo. ij.b i.Jo. iiij.

✠ I wolde not brethren haue you ignorañt cõcernynge them ℂ
which are fallen a slepe/ that ye sorowe not as other do/ which
haue no hope. For yf we beleue that Jesus dyed & rose agayne:
euen so then also which slepe by Jesus/will God bringe agayne
with him. And this saye we vnto you in ỹ worde of the Lorde
that we which lyue and are remaynynge in the cõmynge of the
Lorde/ shall not come yerre they whiche slepe. For the Lorde
him selfe shall descende from heauen with a showte & the voyce
j.cor.xv d of the archangell and trompe of God. And the deed in Christ
shal arise fyrst: then we which lyue and remayne/be caught vp
with them also in the cloudes / to mete the Lorde in the ayer.
And so shall we euer be with the Lorde. Wherfore comforte
youre selues one another with these wordes. ✠

ℂ The.v.Chapter.

ij. pet.iij. Apo.iij a And.xvj. Of the tymes and seasons brethren ye haue no nede that I A
wryte vnto you: for ye youre selues know parfectly/that
the daye of the Lorde shall come euen as a thefe in the nyght.
When they shall saye peace & no daunger/then cõmeth on them
soden destruccion/as the trauaylynge of a woman with chylde
and they shall not scape. But ye brethren are not in darckness/
that that daye shulde come on you as it were a thefe.

✠ ye are all the chyldren of lyght/& the chyldren of the daye B
We are not of the nyght nether of darckness.

Esa.lix. c Ephe.vj. Therfore let vs not slepe as do other: but let vs watch and
be sober. For they that slepe/slepe in the nyght: ād they that be
droncken/are dronckē in the nyght. But let vs which are of the
daye/be sober/armed with the brest plate of fayth and loue/and
with hope of saluacion as an helmet. For God hath not apoyn-
ted vs vnto wrath: but to obtayne saluacion by the meanes of
oure Lorde Jesu Christe wsich dyed for vs: that whether we
wake or slepe/we shulde lyue to gether with him.

Wherfore comforte youre selues to gether / and edifye one
another/euen as ye do. ✠

We beseche you brethren/that ye knowe them which labou-
re amõge you and haue the ouersyght of you in the Lorde/and
geue you exhortacion / that ye haue them the more in loue/for
their workes sake/and be at peace with them.

✠ We desyre you brethrē/warne them that are vnruly/com- ℂ
forte the

forte the feble mynded/forbeare the weake/haue continuall pacience towarde all men. See that none recompence euyll for euyll vnto any man: but euer folowe that whiche is good/both amonge your selues/and to all men. Reioyce euer. Praye continuall. In all thinges geue thankes. For this is the wyll of God in Christ Jesu towarde you.

D Quenche not the spyrite. Despise not prophesyinge. Examen all thynges/and kepe that which is good. Abstayne from al suspicious thinges. The very God of peace sanctifie you thorowe oute. And I praye God that your whole spyrite/soule and body/be kept fautlesse vnto the commynge of our Lorde Jesus Christ. ¶ Faythful is he which called you: which wil also do it. Brethrē/ praye for vs. Grete all the brethren with an holy kysse. I charge you in the Lorde that this pistle be reed vnto all the holy brethren. The grace of the lorde Jesus Christ be with you Amen. i.Cor.j.b

¶ The fyrst pistle vnto the Thessalonyans sent from Athens.

¶ The prologe to the seconde epistle of S. Paul to the Tessalonyans.

BEcause in the fore pistle he had sayde that the last daye shulde come sodēly/the Thessalonias thought that it shulde haue come shortlye. wherfore in this pistle he declareth hym selfe.

And in the fyrst chapter he comforteth them with euerlastinge reward of their fayth and pacience in sofferinge for the gospell/and with the punisshement of their euerlastinge payne.

In the secōde he sheweth that the last daye shulde not come/tyl there were fyrst a departinge(as some men thinke)from vnder the obedience of the emperour of Rome/and that Antichrist shulde set him selfe in the same place as God: and deceaue the vnthankfull worlde with false doctrine / and with false and lyenge myracles wrought by the workynge of Satan/vntyl Christ shuld come and slee him with his glorious comminge and spirituall preachynge of the worde of God.

In the thyrde he geueth them exhortacion & warneth them to rebuke the ydle/that wolde not labour with their hondes/and auoye their companye/ yf they wolde not mende.

¶ The secõde epistle of S.

Paul the Apostle vnto the Tessalonyans.

¶ The fyrst Chapter.



PAull Syluanus and Timotheus. A
Unto the cõgregacion of the Tessalonians which are in god our father and in the Lorde Jesus Chryst.

Grace be with you and peace from God our father/and from the Lorde Jesus Chryst.

We are bounde to thãke God allwayes for you brethren/ as it is mete/because that your fayth groweth excedyngly:and euery one of you swymmeth in loue to warde an other betwene youre selues/so that we our selues reioyce of you in the cõgregacions of God/ouer your pacience & fayth in all your persecucions and tribulacions that ye suffre/ which is a token of the ryghtewes iudgemẽt of God/that ye are counted worthy of the kyngdom of God/for which ye also suffre. It is verely a rightewes thynge with God to recompence tribulacion to them ỹ trouble you: and to you which are troubled/rest with vs when the lorde Jesus shall shewe him selfe from heauẽ with his myghty aungels/ in flamynge fyre/rendringe vengeaũce vnto them that knowe not God/& to them that obeye not vnto the gospell of our lorde Jesus Chryst/which shalbe punisshed with euerlastynge dampnacion/from the presence of the lorde/ and from the glory of his power/when he shall come to be glorified in his saynctes/ãd to be made maruelous in all them that beleue:because our testimonye that we had to you/was beleued euen ỹ same daye that we preached it. Wherfore we praye alwayes for you that our God make you worthy of the callynge/& fulfyll all delectaciõ of goodnes/and the worke of fayth/with power: that the name of our Lorde Jesus Chryst maye be glorifyed in you/ & ye in him thorow the grace of our God/and of the Lorde Jesus Chryst. B C

¶ The.iij. Chapter.

A WE beseche you brethrē by the cōmynge of oure Lorde Jesu Christ / and in that we shall assemble vnto him / that ye be not sodenly moued frome youre mynde / and be not troubled / nether by spryte / nether by wordes / nor yet by letter which shulde seme to come frō vs / as though the daye of Christ were at honde. Let no mā deceaue you by any meanes / for the Lorde commeth not / excepte ther come a departynge fyrst / & that that synfull man be opened / the sone of perdicion which is an aduersarie / & is exalted aboue all that is called God / or that is worshipped: so that he shall syt as God in the temple of God / and shewe him selfe as God. ephe. v.b

B Remember ye not / that when I was yet with you / I tolde you these thinges? And nowe ye knowe what withholdeth: euen that he myght be vttered at his tyme. (For the mystery of the iniquite doeth all readie worke tyl he which now onlye letteth / be taken out of the waye.) And then shall that wicked be vttered / whom the Lorde shall consume with the spryte of his mouth / & shall destroye it with the aperaūce of his cōmynge / euen him whose cōmynge is by the worckynge of Satan / with all lynge power / signes & wonders / and in al deceauablenes of vnrighteweines / amonge thē that perysshe: because they receaued not ỳ loue of the trueth / that they myght haue bene saued. And therfore God shall sende them stronge delusion / that they shulde beleue lyes: that all they myght be dampned which beleued not the trueth / but had pleasure in vnrighteweines. Esa.xj.a.

C But we are bounde to geue thankes alwaye to God for you brethrē beloued of ỳ Lord / for because ỳ God hath frō ỳ begynnynge chosen you to saluaciō / thorow sanctifying of the spryte / & thorow beleuinge ỳ truth: wherunto he called you by our Gospell / to obtayne the glorye ỳ cōmeth of our Lorde Jesu Christ.

✠ Therfore brethren stonde fast / and kepe the ordinaunces which ye haue learned: whether it were by oure preachynge or by epistle. Oure Lorde Jesu Christ him selfe / and God oure father which hath loued vs / and hath geuen vs euerlastynge consolacion & good hope thorow grace / comforte youre hertes / & stablysshe you in all doctrine and good doynge.

¶ The.iiij. Chapter.

FUrthermore brethrē praye for vs/that the word of God A
maye haue free passage and be glorified/as it is with you:
and we maye be delyuered from vnreasonable and euyll mē. For
all men haue not fayth: but the Lorde is faythfull/ which shall
stablysshe you/and kepe you from euyll. We haue cōfidence tho-
row the Lorde to you warde/that ye both do/and will do/that
which we commaunde you. And the Lorde gyde youre hertes
to the loue of God and pacience of Christ.

We requyre you brethren in the name of oure Lorde Jesu B
Christ/that ye withdrawe youre selues frō euery brother that
walketh inordinatly/and not after the institucion which ye re-
ceaued of vs. ye youre selues knowe howe ye ought to folowe
vs. For we behaued not oure selues inordinatly amonge you.
Nether toke we breed of any man for nought: but wrought w
laboure and trauayle nyght and daye/because we wolde not be
greuous to any of you: not but that we had auctorite: but to
make oure selues an ensample vnto you/to folowe vs. For whē
we were with you/this we warned you of/that yf ther were a-
ny which wolde not worke/that the same shulde not eate.

We haue herde saye no doute that ther are some which wal- C
ke amonge you inordinatly/ & worke not at all/but are besydo-
dyes. Them that are soche/we cōmaunde and exhorte by oure
Lorde Jesu Christ / that they worke with quyetnes / and eate
their owne breed. Brethren be not wery in wel doynge. If any
man obey not oure sayinges/sende vs worde of him by a letter:
and haue no cōpanie with him/that he maye be ashamed. And
count him not as an enemy:but warne him as a brother.

The very Lord of peace geue you peace alwayes/by all mea D
nes. The Lord be with you all. The salutaciō of me Paul/with
myne owne honde. This is the token in al pistles. So I write.
The grace of oure Lorde Jesus Christ be with you all. Amen.

Sent from Athens.

¶ The Prologe vpon the fyrst Epistle of S. Paul vnto Timothe.

This epistle writeth S. Paul to be an ensample vnto all Bysshops/what
they shuld teache/& how they shuld gouerne the cōgregacion of Christ
in all degrees / that it shulde be no nede to gouerne Christes flocke with the
doctrine of their owne good meanynges.

In the

In the fyrst chapter he cõmaundeth that the Bysshoppe shall mayntayne the ryght fayth and loue/and resyst false preachers which make the lawe and workes equall with Christ and his gospel. And he maketh a shorte cõclusion of all Christen learninge/wherto the lawe serueth / and what the ende therof is/also what the gospell is/& setteth him selfe for a confortable ensample vnto all synners and troubled consciences.

In the seconde he cõmaundeth to praye for al degrees/and chargeth that the women shall not preache ner weare costlye apparel/but to be obedient vnto the men.

In the thyrde he describeth/what maner persones the Bysshop or Preste and their wyues shulde be/and also the Deacons and their wyues; and commendeth/yf any man desyer to be a Bysshop after that maner.

In the fourth he prophesied and sheweth before of the false Bysshopes & spiritual officers that shulde arise amonge the Christen people / and be/do & preache cleane contrary to the fore described ansample: and shulde departe from the fayth in Christ / and forbyd to mary and to eate certen meates/teachynge to put trust therin / both of iustifying & forgeuenes of synnes/& also of deseruinge of eternall lyfe.

In the fyueth he teacheth howe a Bysshoppe shulde vse him selfe towarde yonge and olde/and cõcerninge widowes what is to be done/& which shuld be founde of the cõmen cost: and teacheth also how men shulde honoure the verteous Bysshopes and Prestes/and how to rebuke the euyll.

In the syxte he exhorteth the Bysshope to cleaue to the gospell of Christ & true doctrine/& to auoyde vayne questions & superfluous disputinges which gender stryfe and quenche the truthe/and by which also the false Prophetes get them auctorite and seke to satisfie their insaciable coueteousnes.

¶ The Fyrst Epistle of S. Paul the Apostle vnto Timothe.

¶ The fyrst Chapter.



A

PAul an Apostle of Jesus Christ/by ỹ cõmaũdemẽt of God our sauioure / & lorde Jesus Christ/which is our hope

Unto Timothe his naturall sone in the fayth. Actu. xvi

Grace/mercy and peace from God oure father & Lorde Jesus Christ oure Lorde.

As I besought ỹ to abyde stil in Ephesus whẽ I departed into Macedonia/euẽ so do/that thou commaunde some that they teache no nother wyse nether geue

hede to fables & genealogies which are endlesse/and brede doutes more then godlye edifynge which is by fayth: for the ende of the cõmaundement is loue that cõmeth of a pure herte and of a good conscience/& of fayth vnfayned: from the which thynges some haue erred/and haue turned vnto vayne iangelynge because they wolde be doctours in the scripture: and yet vnderstonde not what they speake/nether wherof they affirme.

Rom.vij. ✠ We knowe that the lawe is good/yf a man vse it lawfully B vnderstondynge this/howe that the lawe is not geuen vnto a ryghteous man/but vnto the vnrighteous and disobedient to the vngodly and to synners/ to vnholy and vncleane / to murtherers of fathers and murtherers of mothers/ to man slears and whoremongers: to them that defyle them selues with mankynde: to menstrealers/ to lyars ād to periured/and so forth yf ther be any other thynge that is contrary to holsome doctrine accordinge to the gospell of the glory of the blessed God / which gospell is commytted vnto me.

And I thanke Christ Jesus oure Lorde whiche hath made me stronge: for he counted me true/ and put me in office/ whom before I was a blasphemar/& a persecuter/and a tyraunt. But I obtayned mercy/because I dyd it ignorauntly thorow vnbelefe. Neuerthelater the grace of oure Lorde was more aboundaunt with fayth and loue which is in Christ Jesu. ✠

✠ This is a true sayinge and by all meanes worthy to be re- C ceaued/that Christ Jesus came into the worlde to saue synners of whō I am chefe. Not withstondinge for this cause was mercy geuen vnto me / that Jesus Christ shulde fyrst shewe on me
Mat.ix.b all longe pacięce/vnto the ensample of them which shal in tyme
Mar.ij.c to come beleue on him vnto eternall lyfe. So then vnto God/ kynge euerlastynge/immortall/inuisible/ and wyse only/ be honour and prayse for euer and euer. Amen.

This commaundemēt cōmyt I vnto the sone Timotheus/ according to the prophesies which in tyme past were prophesied of the/ that thou in them shuldest fyght a good fyght/ hauynge fayth & good cōscience which some haue put awaye from them/ and as cōcerninge fayth haue made shipwracke. Of whose nombre is Hymeneus and Alexander which I haue delyuered vnto Satan/ that they myght be taught not to blaspheme.

¶The.ij.Chapter. ✠

A I Exhorte therfore/ that aboue all thynges/prayers/supplicacions/intercessions and geuynge of thankes be had for all men:for kynges/and for all that are in auctorite/that we maye lyue a quyet and a peasable lyfe/in all godlynes and honestie. For that is good and accepted in the syght of God oure sauiour/which will haue all mẽ saued/and to come vnto knowledge of the trueth. For ther is one God/and one mediator betwene God and man/which is the mã Christ Iesus/which gaue him selfe a raunsome for all men/that it shulde be testified at his tyme/wher vnto I am ordeyned a preacher ād an Apostle: I tell the trueth in Christ and lye not/beyng the teacher of the gentyls in fayth and veritie. ✠

B I will therfore that the men praye euery where/lyftinge vp pure hondes without wrath/or doutynge. Lykewyse also the wemen that they araye them selues in comlye apparell with shamfastnes and discrete behaueour/not with broyded heare/other golde/or pearles/or costly araye: but with suche as becõmeth wemen that profesſe the worshippynge of God thorowe good workes. Let the woman learne in silence with all subiection. I suffre not a woman to teache/nether to haue auctoritie ouer the man: but for to be in silence. For Adam was fyrst formed/and then Eua. Also Adam was not deceaued/but the woman was deceaued/and was in transgression. Notwithstondinge thorow bearinge of chyldrẽ they shalbe saued/so they continue in fayth/loue and holynes with discrecion. 1.pet.iij.a 1.cor.xiiij

¶The.iij.Chapter.

A THis is a true sayinge: If a mã couet the office of a Bysshope/he desyreth a good worke. ye & a Bysshope must be fauteleſſe/the husbande of one wyfe/sober/discrete/honestly apparelled/harberous/apt to teache/not droncken/no fighter not geuen to fylthy lucre:but gentle/abhorrynge fightinge/abhorringe couetousnes/and one that ruleth his owne housſe honestly/hauynge chyldren vnder obedience with all honestie. For yf a man cannot rule his owne houſſe/how shall he care for the cõgregacion of God. He maye not be a yonge scoler/lest he swel and faule into the iudgement of the euyll speaker. He must also be well reported of amonge them which are without forth/

lest he

lest he fall into rebuke and snare of the euyll speaker.

Lykwyse must ꝑ Deacōs be honest: not double tonged/not B
geuē vnto moch drynking/nether vnto filthy lucre: but hauing the mystery of the fayth in pure conscięce. And let them fyrst be proued/ & then let them minister/ yf they be founde fautlesse.

Euen so must their wyues be honest/not euyll speakers: but sober & faythfull in all thinges. Let the Deacons be the husbādes of one wyfe/ & soche as rule their chyldrē wel/ & their owne housholdes. For they that minister well/get them selues good degre & greate libertie in the fayth which is in Christ Jesu.

These thinges wryte I vnto the/trustinge to come shortely C
vnto the: but & yf I tarye longe/that then thou mayst yet haue knowledge how thou oughtest to behaue thy selfe in the house of God/which is the congregacion of the lyuynge God/the pyllar and groūde of trueth. And without naye great is that mystery of godlynes: God was shewed in the flesshe/was iustified in the spryte/was sene of aungels/was preached vnto the gentyls/was beleued on in erth and receaued vp in glory.

The.iiij. Chapter.

ij.tim.iij. ij.pet.iij. Jude.iij.f

The spryte speaketh euydently that in the later tymes A
some shall departe from the fayth/ & shal geue hede vnto spretes of errour/and dyuelysshe doctrine of them which speake falsse thorow ypocrisye/and haue their consciēces marcked with an hote yron/forbiddinge to mary/ & commaundinge to abstayne from meates which God hath created to be receaued with geuinge thākes/of them which beleue and knowe the trueth. For all the creatures of God are good and nothinge to be refused/yf it be receaued with thankesgeuinge. For it is sanctified by the word of God and prayer. If thou shalt put the bre-
ij.Tim.iij Titus.iiij. thren in remembraunce of these thinges/ thou shalt be a good minister of Jesu Christ/which hast bene norysshed vp in the wordes of the fayth and good doctryne/ which doctrine thou hast contynually folowed. But cast awaye vngostly and olde wyues fables.

Exercyse thy selfe vnto godlynes. For bodely exercise profi- B
teth lytell: but godlynes is good vnto all thinges/ as a thinge which hath promyses of the lyfe that is now/ and of the lyfe to come. This is a sure sayinge/ and of all parties worthy to be receaued.

be receaued. For therfore we labour and ſuffre rebuke/because we beleue in the lyuynge God/which is the ſauioure of all men: but ſpecially of thoſe that beleue. Suche thynges commaunde and teache. Let no man deſpyſe thy youth: but be vnto them that beleue/ an enſample/ in worde/ in conuerſacion/ in loue/ in ſpyrete/ in fayth and purenes.

¶ Tyll I come geue attendaunce to redynge / to exhortacion/ & to doctrine. Deſpyſe not that gyfte that is in the/ which was geuē the thorow prophesie & with the layinge on of the hondes of an elder. Theſe thinges exercyſe/ & geue thy ſelfe vnto them that it maye be ſene how thou profeteſt in all thynges. Take hede vnto thy ſelfe & vnto learnynge/ and continue therin. For yf thou ſhalt ſo do/ thou ſhalt ſaue thy ſelfe & them that heare the.

¶ The. v. Chapter.

A Rebuke not an elder: but exhorte hym as a father and the yonger mē as brethrē/ the elder wemē as mothers/ the yonger as ſyſters/ with all purenes. Honoure widdowes whiche are true widdowes. If any wyddowe haue chyldren or neues/ let them learne fyrſt to rule their owne houſſes godly/ & to recōpenſe their elders. For ẏ is good & acceptable before God. She that is a very wyddowe & frendleſſe/ putteth her truſt in God/ and cōtinueth in ſupplicacion & prayer nyght & daye. But she ẏ lyueth in pleaſure/ is deed euen yet alyue. And theſe thinges cōmaunde/ that they may be without faute. If ther be any that proudeth not for his owne/ & namely for them of his houſholde/ the ſame denyeth the fayth/ & is worſſe then an infidell.

B Let no wyddowe be choſen vnder threſcore yeare olde/ and ſoche a one as was the wyfe of one man/ and well reported of in good workes: yf she haue noryſſhed chyldren/ yf she haue beneliberall to ſtraungers / yf she haue waſſhed the ſayncteſ fete/ yf she haue miniſtred vnto them which were in aduerſitie/ yf she were continually geuen vnto all maner goood workes. The yonger wyddowes refuſe. For when they haue begone to were wantone/ to the diſhonoure of Chriſt/ then wyll they mary/ haunge damnacion/ becauſe they haue broken their fyrſt fayth. And alſo they learne to go frome houſſe to houſſe ydle/ yee not ydle only/ but alſo tryflynge and buſybodyes/ ſpeakynge thynges whiche are not comly.

I will therfore

I wyl therfore that the yonger wemē mary and beare chyldren/and gyde the house/and geue none occasion to the aduersary to speake euyl. For many of them are al redy turned bake/ and are gone after Satan. And yf any man or woman that beleueth haue wyddowes/let them minister vnto them/& let not the congregacion be charged: that ye maye haue sufficient for them that are wyddowes in dede. C

The elders that rule well / are worthy of double honoure/ most specially they which laboure in the worde & in teachynge. For the scripture sayeth: Thou shalt not mousell the mouth of the oxe that treadeth oute the corne. And the labourer is worthy of his rewarde. Agaynst an elder receaue none accusacion: but vnder two or thre wytnesses. Them that synne / rebuke openly/that other maye feare.

Deu.xxv. i.cor.ix.a Mat.x.b. Luc.x.b.

I testifie before God and the Lorde Jesus Christ and the electe aungels/that thou obserue these thinges withoute hasty iudgement / and do nothinge partially. Laye hondes sodenly on no man nether be parttaker of other mens synnes:kepe thy selfe pure. Drincke no lenger water/but vse a lytel wine for thy stommakes sake and thyne often diseases. D

Some mennes synnes are open before honde and go before vnto iudgemēt:some mēnes synnes folow after. Lykwyse also good workes are manifest before honde/and they that are other wyse/cannot be hyd.

The.vj. Chapter.

LEt as many seruauntes as are vnder the yoke/counte their masters worthy of all honour / that the name of God and his doctrine be not euyl spokē of. Se that they which haue beleuynge masters/despyse them not because they are bretheren:but so moche the rather do seruyce/for as moche as they are beleuynge and beloued & parttakers of the benefite. A

These thynges teache and exhorte. yf any man teache other wyse/& is not contēt with the wholsome wordes of our Lorde Jesu Christ/& with the doctrine of godlynes / he is pufte vp & knoweth nothynge: but wasteth his braynes about questions and stryfe of wordes/wher of springe enuye/stryfe/raylinges/ euyl surmisinges & vayne disputaciōs of men w̄ corrupte mynes & destitute of ỹ trueth/which thynke ỹ lucre is godlynes.

From soche

From soche seperate thy selfe. Godlynes is greate ryches/ yf a mā be cōtent with that he hath. For we brought nothynge into the worlde/ & it is a playne case that we can cary nothinge out. Job.j.b Eccle.v.c

B When we haue fode & rayment/ let vs therwith be content. They that wylbe ryche/ faule into temptacion and snares/ and unto many folysshe and noysome lustes/ which drowne men into perdicion and destruccion. For coueteousnes is the rote of all euyll: which whyll some lusted after/ they erred from the fayth/ and tanglyd them selues with many sorowes. But thou which arte the man of God/ flye soche thinges. Folowe righteousnes godlynes/ loue/ pacience and mekenes. Fyght the good fyght of fayth. Laye honde on eternall lyfe/ wherunto thou arte called/ and hast professeth a good profession before many witnesses.

C I geue the charge in the syght of God/ which quickeneth all thinges/ and before Jesu Christ/ which under Poncius Pylate witnessed a good witnessynge/ that thou kepe the commaundement/ and be without spotte and unrebukeable/ untyll the apperynge of oure Lorde Jesus Christ/ which apperynge (when the tyme is come) he shall shewe that is blessed & myghty only/ kynge of kynges/ and lorde of lordes/ which only hath immortalite/ and dwelleth in lyght that no man can attayne/ whome neuer man sawe/ nether can se: unto whom be honoure and rule euerlastynge. Amen. Apo.xvij and.xix.c John.j.b i.Iohn.j.c

D Charge them that are ryche in this worlde: that they be not excedynge wyse/ and that they trust not in the uncertayne ryches/ but in the lyuynge God/ which geueth vs aboūdantly all thinges to enioye them/ and that they do good/ and be ryche in good workes: and redy to geue and distrybute/ laynge up in store for them selues a good foūdacion/ agaynst the tyme to come that they maye obtayne eternall lyfe. John.j.b

O Timothe saue that which is geuen the to kepe/ & auoyde ungostly vanities of voyces and oppositions of science falsly so called/ whiche science whyll some professed/ they haue erred as concernynge the fayth. Grace be with the. Amen.

✠ Sent from Laodicia/ whiche is the chefest cyte of Phrigia Pacaciana.

The prologe

¶ The prologe to the seconde Epistle of S. Paul vnto Timothe.

IN this epistle Paul exhorteth Timothe to go forwarde as he had begonne/ and to preache the gospel with al diligence/ as it nede was/ seing many were fallen awaye/ and many false teachers were sprongē vp all readie/ wherfore a Bysshopes parte is/ euer to watche and to laboure in the gospell.

In the thyrde and fourth he sheweth before and that notablie/ of the leopardous tyme towarde the ende of the worlde/ in which a false spirituall lyuinge shuld deceaue the hole worlde with outwarde ypocrisie and apparence of holynes/ vnder which all abominactons shulde haue their fre passage & course/ as we (alas) haue sene this prophesie of S. Paul fulfilled in oure spirtualtie vnto the vttermost Iote.

¶ The secōde epistle of S. Paul the Apostle vnto Timothe.

¶ The fyrst Chapter.



PAul an Apostle of Iesu Christ/ by the wil of God to preache the promes of lyfe/ which lyfe is in Christ Iesu. A

To Timothe his beloued sone

Grace/ mercy ād peace/ from God the father/ and from Iesu Christ oure Lorde.

I thāke God/ whom I serue from myne elders with pure cōscience/ that with out cesinge I make mēcion of the in my prayers night and daye/ desyringe to se the/ myndfull of thy teares: so that I am fylled with ioye/ whē I cal to remembraunce the vnfayned fayth that is in the/ which dwelt fyrst in thy graundmother Lois/ & in thy mother Eunica: and am assure that it dwelleth in the also.

Ro. viij. Wherfore I warne the that thou stere vp the gyfte of God which is in the/ by the puttinge on of my hōdes. For God hath not geuē to vs ỹ spyrete of feare/ but of power/ & of loue/ & of sobrenes of mynde. Be not ashamed to testifie our Lord/ nether be ashamed of me/ which am boūde for his sake: but suffre thou aduersite also with the gospel/ thorow the power of God which B

Tit. iij. d.

saued

C saued vs/and called vs with an holye callynge/not accordynge to oure dedes/but accordynge to his owne purpose and grace/ which grace was geuen thorowe Christ Jesu before the worlde was/but is now declared openly by the appearynge of oure sauioure Jesus Christ/ whiche hath put awaye deeth/ and hath brought lyfe and immortalite vnto lyght thorowe the Gospell/ where vnto I am apoynted a preacher and Apostle/and a teacher of the Gentyls:for the which cause I also suffre these thinges. Neuertheless I am not ashamed. For I knowe whom I haue beleued/and am sure that he is able to kepe that which I haue cõmitted to his keppynge/agaynst that daye.

D Se thou haue the ensample of the wholsome wordes which thou heardest of me in fayth and loue whiche is in Jesu Christ. That good thynge/which was cõmitted to thy keppynge/ kepe in the holy goost which dwelleth in vs. This thou knowest how that all they which are in Asia/ be turned from me. Of whiche sorte are Phigelos and Hermogenes. The Lorde geue mercy vnto the house of Onesphoros/ for he ofte refreshed me/ and was not asshamed of my chayne:but when he was at Rome he sought me out very diligently/and found me. The Lorde graunte vnto him that he maye fynde mercye with the Lorde at that daye. And in how many thynges he ministred vnto me at Ephesus thou knowest very well. 1.tim.vj.D

C The.ij.Chapter. ✠

A THou therfore my sone/ be stronge in the grace that is in Christ Jesu. And what thynges thou hast heard of me many bearynge wytnes/ the same delyuer to faythfull men/ which are apte to teache other. Thou therfore suffre affliccion as a good soudier of Jesu Christ. No mã that warreth/ entangleth him selfe with worldly busynes/ & that because he wolde please hym that hath chosen him to be a soudier. And though a man stryue for a mastery/yet is he not crouned/ except he stryue laufully. The husbandman that laboureth must fyrst receaue of the frutes. Consyder what I saye. The Lorde geue the vnderstondynge in all thynges. ✠

B Remember that Jesus Christ beynge of the sede of Dauid/ rose agayne frõ deeth accordynge to my Gospell/wherin I suffre trouble as an euyl doar/euẽ vnto bondes. But the worde of

God was

God was not bounde. Herefore I suffre al thinges/for the electes sakes/that they myght also obtayne that saluacion which is in Christ Jesu/with eternall glory.

It is a true sayinge/yf we be deeth with him we also shall lyue with him. If we be pacięt/we shall also raygne with him. If we denye him/he also shall denye vs. If we beleue not/yet abydeth he faythfull. He cannot denye him selfe. Of these thinges put them in remembraunce/and testifie before the Lorde/that they stryue not about wordes: which is to no profet/but to peruert the hearers.

Study to shewe thy selfe laudable vnto God a workman that nedeth not to be a shamed/diuidyng ꝑ word of the trueth iustly. Ungostly and vayne voyces passe ouer. For they shal encreace vnto greater vngodlynes/and their wordes shall fret euẽ as doeth a cãcre: of whose nõbre is Hymeneos & Philetos/ which as cõcernyng ꝑ trueth haue erred/saying ꝑ the resurrection is past al redy/& do destroye the fayth of diuers persones. C

But the sure grounde of God remayneth/& hath this seale: the Lorde knoweth them that are his/and let euery man that calleth on the name of Christ/departe frõ iniquite. Not withstondynge in a greate houssе are not only vesselles of golde and of siluer: but also of wood & of erthe/some for honoure/& some vnto dishonoure. But yf a man purge him selfe from suche felowes/he shalbe a vessell sanctified vnto honoure/mete for the Lorde/and prepared vnto all good workes.

Lustes of youth auoyde/and folowe ryghtewesnes/fayth/ loue and peace/with thẽ that call on the Lord with pure herte. Folisshe and vnlearned questions put from the/remembringe that they do but gendre stryfe. But the seruaunt of the Lorde must not stryue: but must be peasable vnto all men/and apte to teache/and one that can suffre the euyll in meknes/& can informe them that resist/yf that God at any tyme will geue them repentaũce for to knowe ꝑ trueth: that they maye come to them selues agayne out of the snare of the deuyll/which are now taken of him at his will. D

The.iij.Chapter.

1.tim.iiij. ij.pde.iij. iude.j.f. This vnderstonde/that in the last dayes shal come parelous tymes. For the men shalbe louers of their owne sel- A

ues coue-

ues coueteous/bosters/proude / curled speakers/disobediēt to father and mother / vnthankfull/vnholy/vnkynde / trucebreabers/stubborn/false accusars/ryatours/fearce/despysers of thē which are good/traytours/heddy/hye mynded/gredy vpon volupteousnes more then the louers of God/hauynge a similitude of godly lyuynge/but haue denyed the power ther of:and suche abhorre. Of this sorte are they which entre into houses/ and bringe into bondage wemen ladē with synne / which wemen are ledde of diuers lustes / euer learnynge and neuer able to come vnto the knowledge of the trueth.

B As Jānes and Jambres withstode Moses/euen so do these exo. vij.b
resyst the trueth/men they are of corrupt myndes/and leawde as concernynge the fayth:but they shal preuayle no lenger. For their madnes shall be vttered vnto all men as theirs was. But thou hast sene the experience of my doctryne/fassion of lyuing/ purpose/fayth/longe sufferynge / loue/paciēce/persecucions/ & afflictions which happened vnto me at Antioche/at Iconium and at Lystra:which persecucions I suffered paciētly. And frō them all/the Lorde deliuered me. ye and al that wyl lyue godly in Christ Jesu/must suffre persecucions. But the euyll men & disceauers shal wexe worsse and worsse whyl they deceaue and are deceaued them selues.

C But contynue thou in the thynges which thou hast learned/ which also were cōmitted vnto ỹ / seinge thou knowest of whō thou hast learned them & for as moche also/as thou hast knowē holy scripture of a chylde / which is able to make the wyse vnto saluacio thorowe the fayth which is in Christ Jesu. For al scrip- ij. pet.j.d
ture geuē by inspiracion of God/is profitable to teache/to improue/to amende & to instruct in ryghteweisnes / that the man of God maye be perfecte and prepared vnto all good workes.

C The.iiij. Chapter.

A I Testifie therfore before God/and before the Lorde Jesu Christ/which shall iudge quicke and deed at his apering in his kyngdome/preache the worde / be feruent/be it in season or out season. Improue/rebuke/exhorte with al lōge sufferinge and doctrine. For the tyme wyll come/when they wyll not suffer wholsome doctrine: but after their owne lustes shall they (whose eares ytche)gett them an heepe of teachers / and shall

C turne their

turne their eares frō the trueth/and shalbe geuen vnto fables. But watch thou in all thinges/& suffre aduersitie and do to the worke of an Euangelist/fulfyll thyne office vnto the vtmost.

For I am now redy to be offered/& the tyme of my departing is at honde. I haue fought a good fyght/and haue fulfylled my course/& haue kept the fayth. Frō hence forth is layde vp for me a croune of righteweines whiche ỹ Lorde that is a righteous iudge shall geue me at that daye: not to me only but vnto all thē that loue his cōmynge. Make spede to come vnto you atonce.

Colo. iiij. For Demas had left me & loueth this present worlde/and is B departed vnto Tessalonia. Crescēs is gone to Galacia/and Titus vnto Dalmacia. Only Lucas is with me. Take Marke ād bringe hym with the/for he is necessary vnto me/for to minister. And Tychicus haue I sent to Ephesus. The cloke that I lefte at Troada with Carpus when thou cōmest/ bringe with the/ and the bokes / but specially the partchement. Alexander the coppersmyth dyd me moche euyll/ the Lorde rewarde him accordinge to his dedes/of whom be thou ware also. For he withstode oure preachyng sore. At my fyrst answering no mā assisted me/but all forsoke me. I praye God that it maye not be layde to their charges: ✠ not withstondinge the Lorde assysted me/ād C strēgthed me/ that by me the preaching shuld be fulfylled to the vtmost/& that all the Gentyls shuld heare. And I was delyuered oute of the mouth of the lyon. And the Lorde shall delyure frō all euyl doynge/& shall kepe me vnto his heuenly kyngdom. To whom be prayse for euer and euer. Amen. ✠

Salute Prisca and Aquila & the housholde of Onesiphorus. Erastus abode at Corinthū: Trophimos I lefte at Myletum sicke. Make spede to come before winter. Eubolus greteth the and Pudēs/& Linus/& Claudia/& all the brethrē. The Lorde Jesus Christ be with thy spirite. Grace be with you. Amen.

¶ The seconde epistle writtē from Rome vnto Timothe/whē Paul was presented ỹ secōde tyme vp before Emperour Nero

¶ The Prologe vpon the Epistle of S. Paul to Titus.

THis is a short Epistle: wherin yet is contayned all that is nedefull for a Christen to knowe.

In the fyrst Chapter he sheweth what maner a man a bysshope or curat ought to

ought to be: that is to wyt/verteous and learned/to preache and defende the Gospell/and to confounde the doctrine of trustynge in workes and mennes tradicions which euer fyght agaynst the fayth and carye awaye the conscien ce captiue from the fredome that is in Christ/into the bondage of their owne ymaginacions & inuencions/as though tho thinges should make a man good in the syght of God which are to no proffit at all.

In the seconde he teacheth all degrees/olde/yōge/men/wemē/masters/ and seruauntes how to behaue thē selues as they which Christ hath bought with his bloude/to be his proper or peculier people/to glorifye God with good workes.

In the thyrde he teacheth to honoure temporall rulars and to obeye thē/ and yet bringeth to Christ agayne & to the grace that he hath purchased for vs/that no man should thinke that the obedience of princes lawes/or anye o- ther worke should iustifie vs before God. And last of al he chargeth to auoyde the companye of the Inobourne and of the heretikes.

¶ The Epistle of S. Paul vnto Titus.

¶ The fyrst Chapter.



A PAul the seruaūt of God/& an Apostle of Jesus Chryst/to preache the fayth of goddis electe/& the knowledge of ỹ trueth/which is after godlynes vpō the hope of eternall lyfe/ which lyfe God that cannot lye hath promised before the worlde begānne: but hath opened his worde at ỹ tyme apoynted thorow preachynge/which preachynge is cōmitted vnto me/by the commaūdemēt of God oure saueoure. To Titus his naturall sone in the commen fayth. Grace mercye & peace from God the father and from the Lorde Jesu Chryst oure saueoure.

B For this cause left I the in Crete/that thou shuldest perfor- me that which was lackynge/and shuldest ordeyne elders in e- uery cite as I apoynted the. If any be fauteles/the husbande of one wyfe/hauinge faythful chyldrē/which are not sclādred of royote/nether are disobedīēt. For a bisshoppe must be fauteles as it be cōmeth ỹ minister of God: not stubborn/not angrye/no

dronckarde/no fighter/not geuē to filthy lucre: but herberous/ one that loueth goodnes/sobre mynded/ryghteous/holy/temperat & suche as cleueth vnto the true worde of doctryne/ that he maye be able to exhorte with wholsome learnynge/& to improue them that saye agaynst it.

For ther are many disobediēt and talkers of vanitie and disceauers of myndes/namely they of the circūcision/whose mouthes must be stopped/which peruert whole housses/teachynge thynges which they ought not because of fylthy lucre. One beynge of them selues/ which was a poyet of their owne/ sayde: The Cretayns are alwayes lyars/euyl beastes/and slowe bellyes. This witnes is true/ wherfore rebuke them sharply that they maye be sound in the fayth/& not takynge hede to Jewes fables and cōmaundmentes of men that turne from the trueth Unto the pure/are all thinges pure: but vnto them that are defiled and vnbeleuunge/is no thinge pure: but euē the very myndes and consciēces of them are defyled. They confesse that they knowe God: but with the dedes they denye him/ād are abominable & disobedient/& vnto all good workes discōmendable.

Epimenides. Ro. xiiij.

C

The .v. Chapter.

But speake thou that which becommeth wholsome learnyng. That the elder mē be sober/honest/discrete/sound in the fayth in loue and in pacience. And the elder wemen lykewyse/that they be in soche rayment as becōmeth holynes/ not false accusars/not geuen to moche drynckynge/but teachers of honest thynges/ to make the younge wemen sobre mynded/to loue their husbandes/to loue their chyldrē/to be discrete/chast/ huswyfly/good and obedient vnto their owne husbandes that the worde of God be not euyll spoken of. yonge men lykewyse exhorte that they be sobre mynded.

A

Aboue all thyngs shewe thy selfe an ensample of good workes with vncorrupt doctryne/with honestie/ & with the wholsome worde which cānot be rebuked/ ỹ he which withstondeth/maye be ashamed/ hauynge nothinge in you that he maye dispraysse. The seruaūtes exhorte to be obediēt vnto their owne masters and to please in all thinges/not answerynge agayne/ nether be pickers/but ỹ they shewe all good faythfulnes/ ỹ they maye do worshippe to the doctrine of oure saueoure God in all thinges.

B

✠ For the

✠ For the grace of God/that bringeth saluacion vnto all men/ hath appered & teacheth vs that we shuld denye vngodlynes and worldly lustes/and that we shuld lyue sobre mynded/ryghteously and godly in this present worlde/lokynge for that blessed hope and glorious apperynge of the myghty God / and of oure sauioure Jesu Christ which gaue him selfe for vs/to redeme vs from all vnryghtewelnes/& to pourge vs a peculiar people vnto him selfe / feruently geuen vnto good workes: These thinges speake/and exhorte/ ✠ and rebuke/with all commaundynge. Se that no man despyse the.

¶ The.iij. Chapter.

A Warne them that they submitte them selues to rule & power/to obey the officers / that they be readye vnto all good workes/that they speake euyll of no man/that they be no fyghters/but softe/shewynge all meknes vnto all men. For we oure selues also were in tymes past / vnwyse / disobedient/ deceaued/in daunger to lustes/and to diuers maners of voluptiousnes/lyuinge in malicyousnes and enuye/full of heate/hatynge one another.

B ✠ But after that the kyndnes & loue of oure saueoure God to mãwarde appered/not of the dedes of ryghtewelnes which we wrought but of his mercye he saued vs/by the fountayne of the newe byrth / & with the renuynge of the holy goost / which he shed on vs aboundãtly/thorow Jesus Christ oure saueoure/ that we once iustifyed by his grace/shuld be heyres of eternall lyfe/thorow hope. ✠ This is a true sayinge. ij.tim.j.a

¶ Of these thinges I wolde thou shuldest certifye / that they which beleue God/myght be diligent to go forwarde in good workes. These thinges are good & profitable vnto men. Folisshe questions and genealogies/and braulynge and stryfe about the lawe/auoyde/for they are vnprofitable and superfluous. A man that is geuen to hereste/after the fyrst and the seconde admonicion/auoyde / remembringe that he that is soche/is peruerted/and synneth euen damned by his owne iudgement. i.tim.j.b. ij.tim.ij.d

D Whẽ I shal send Artemas vnto ỹ/or Tychicus/be diligẽt to come to me vnto Nichopolis. For I haue determined ther to wynter. Bringe zenas the lawear & Apollos on their iorney diligẽtly/ỹ nothing be lacking vnto thẽ. And let oures also learne

to excell in good workes / as farforth as nede requyreth / that they be not vnfrutefull. All that are with me / salute the. Grete them that loue vs in the fayth. Grace be with you all. Amen.

¶ Wrytten from Nichopolis a cite of Macedonia.

¶ The Prologe to the Epistle of S. Paul vnto Philemon.

IN this pistle sayntPaul sheweth a godly ensample of Christes loue. Ther in we se how Paule talketh poore Onesimos vnto him and maketh inter cession for him vnto his master / & helpeth him with all that he maye / and behaueth him selfe none other wyse then as though he him selfe were the sayde Onesymos / which thinge yet he doth not with power & auctorite: as he well might haue done: but putteth of all auctorite & whatsoeuer he might of right do that Philemon might do lykewyse towarde Onesymos / & with great mekenes and wysdome teacheth Philemon to se his dutie in Christ Jesu.

¶ The Epistle of S. Paul vnto Philemon.

PAul the preseoner of Jesu Christ / ād A
brother Timotheus.

Unto Philemon the beloued / & our helper / and to the beleued Appia / & to Archippus our felowe soudier / and to the congregacion of thy house.

Grace be with you and peace / from God oure father & from the Lorde Jesus Christ.

I thanke my God / makynge mencion alwayes of the in my prayers / when I heare of thy loue and fayth / whiche thou hast towarde the Lorde Jesu / and towarde all sayncte: so that the fellisshippe that thou hast in the fayth is fruteful thorow knowledge of all good thynges / whiche are in you by Jesus Christ. And we haue great ioye and consolacion ouer thy loue. For by the (brother) the saynctes hertes are comforted.

Wherfore though I be bolde in Christ to enioyne ẏ / that whi B
che becōmeth the: yet for loues sake I rather beseche ẏ / though I be as I am euē Paul aged / & now in bōdes for Jesu Christes sake. I beseche ẏ for my sone Onesymus whō I begat in my bō-

des / whiche

des/which in tyme passed was to ỹ vnprofitable:but now profitable both to the and also to me whō I haue sent home agayn. Thou therfore receaue him/that is to say myne owne bowels/ whom I wolde fayne haue retayned with me/that in thy stede he myght haue ministred vnto me in the bondes of the Gospel. Neuertheles/without thy mynde/wolde I do nothing/that the good which springeth of the/shuld not be as it were of necessitie/but willyngly.

¶ Haply he therfore departed for a season / that thou shuldest receaue him for euer / not nowe as a seruaūt: but aboue a seruaūt/I meane a brother beloued/specially to me:but how moche more vnto the/both in the flesshe/and also in the Lorde. If thou coūtme a felowe/receaue him as my selfe. If he haue hurt the or oweth the ought that laye to my charge. I Paul haue writtē it with myne owne hōde. I will recompēce it. So that I do not saye to the/howe that thou owest vnto me euē thyne owne selfe. Euēso brother/let me enioye the in the Lord. Comforte my bowels in the Lorde. Trustynge in thyne obedience/ I wrote vnto ỹ/knowing that thou wilt do more then I saye for. Moreouer prepare me lodgynge: for I trust thorow the helpe of your prayers/I shalbe geuē vnto you. Ther salute the/ Epaphras my felowe preſoner in Christ Jesu/Marcus/Aristarchus/Demas/Lucas/my helpers. The grace of our Lord Jesu Christ be with youre spretes Amen.

Sent from Rome by Onesymus a seruaunt.

¶ A prologe to the fyrst Epistle of S. Peter.

This epistle dyd S. Peter wryte to them that were cōuerted amōge the Iewes and exhorteth them to stonde fast in the fayth/to grow therin and to were perfect thorow all maner of sofferynge and also good workes.

In the fyrst he declareth the iustifyenge of fayth thorow Christes bloud/ and comforteth them with the hope of the lyfe to come/and sheweth that we haue not deserued it but that the Prophetes prophesied it shuld be geuē vs/ and as Christ which redemed vs oute of synne and all vnclennes is holye/so he exhorteth to leade an holye conuersacon:& because we be rychlye bought & made heyres of a ryche inheritaūce to take hede that we lose it not agayne thorow oure owne negligence.

In the.ij.Chap. he sheweth that Christ is the foundacīō and heed corner stone wher on all are bylt thorow fayth/whether it be Jewe or Gentyle/and how that in Christ they are made Prestes/to offre them selues to God(as Christ dyd him selfe)and to flē the lustes of the flesshe that fyght agaynst the soule. And fyrst he teacheth them in generall to obey the worldlye rulars/& then in special he teacheth the seruaūtes to obey their masters be they good or bad/and to soffre wronge of them as Christ soffered wronge for vs.

In the.iij. he teacheth the wyues to obey their husbādes/ ye thoūgh they be vnbeleuers/ and to apparell them selues godlye and as it becōmeth holynes. And therto that the husbādes soffre and beare the infirmite of their wyues/ and lyue accordynge to knowledge with them. And then in generall he exhorteth them to be softe/ courteous/ pacient and frendlye one to another/ and to soffre for righteousnes after the ensample of Christ.

In the.iiij. he exhorteth to flie synne and to tame the flesshe with sobernes watchinge to prayer/ ād to loue eche other/ ād to knowe that all good gyftes are of God and euery mā to helpe his neyghboure with soche as he hath receaued of God/ and fynally not to wonder/ but to reioyce/ though they must soffre for Christes names sake/ seynge as they be partakers of his afflictiōs/ so shall they be partakers of his glorie to come.

In the.v. he teacheth the byshopes and prestes how they should lyue and fede Christes flocke/ and warneth vs of the deuyll which on euery syde lyeth in wayte for vs.

¶ The Fyrst Epistle of S. Peter the Apostle.

¶ The Fyrst Chapter.



PEter an Apostle of Iesu Christe/ to the that dwell here and there/ as straungers thorowout Pontus Galacia: Capadocia Asia and Bethynia/ electe by ỹ forknowledge of God the father thorow the sanctifyinge of the spirite/ vnto obedience & sprinkling of ỹ bloud of Jesus Christ. A

Grace be with you & peace be multiplyed.

Blessed be God the father of our Lorde Jesus Christ/ which thorow his aboūdāt B

mercye

mercye begat vs agayne vnto a lyuely hope/by the resurrecciō of Jesus Christ from deeth/ to enioye an inheritaunce immortall & vndefiled/and that perisheth not/reserued in heauen for you/which are kept by the power of God thorowe fayth/ vnto saluacion / which saluacion is prepared all redy to be shewed in the last tyme/in the which tyme ye shal reioyce/though now for a season (yf nede require) ye are in heuines/thorow manifolde temptacions/that youre fayth once tryed beynge moche more precious then golde that perysshed (though it be tryed with fyre) myght be founde vnto lawde/glory/ and honoure/ at the apperinge of Jesus Christ:whom ye haue not sene and yet loue him/in whom euen now/ though ye se him not/ yet beleue/and reioyce with ioye vnspeakable & glorious:receauynge the ende of youre fayth/the saluacion of youre soules.

C Of which saluacion haue the Prophetes enquired and searched/which prophesied of the grace that shuld come vnto you/ searchynge when or at what tyme of the spyrete of Christ which was in them / shulde signifye/which spyrete testifyed before/the passions that shuld come vnto Christ/ and the glory that shuld folowe after: vnto which Prophetes it was declared/that not vnto them selues/but vnto vs/they shuld minister the thinges which are nowe shewed vnto you of them which by the holy goost sent doune from heauē/haue preached vnto you the thinges which the aungels desyre to beholde.

Wherfore gyrde vp the loynes of youre myndes/be sober/& trust perfectly on the grace that is brought vnto you/by the declarynge of Jesus Christ/as obedient chyldren/not facionynge your selues vnto oure olde lustes of ignorancie:but as he which called you is holy/euen so be ye be holy in all maner of conuersacion/because it is writteu. Be ye holy/for I am holy. Leuī. ij. g xix. a. xx b Deut. x. d

D And yf so be that ye cal on the father which with out respecte of person iudgeth accordinge to euery mannes workes/se that ye passe the tyme of youre pilgremage in feare. ✝ For as moche as ye knowe howe that ye were not redemed with corruptible syluer & golde frō youre vayne conuersacion which ye receaued by the tradicions of the fathers:but with the precious bloud of Christ/as of a lambe vndefiled and withouten spot/which was ordeyned before the world was made: but was declared in the last tymes

last tymes for your sakes which by his meanes haue beleued on God that rayled him from deeth: and glorified him/ that your fayth and hope myght be in God.

1.Cor.vj. and.vij.d 1.Joā.j.d Apoca.j. And for as moche as ye haue purified youre soules thorowe the spyrete/ in obeying the trueth for to loue brotherly withoute faynynge se that ye loue one another with a pure hert feruently: for ye are borne a newe/ not of mortal seed/ but of immortal/ by the worde of God whiche lyueth and lasteth for euer. For all flesshe is as grasse/ and all the glorye of man is as the floure of grasse. The grasse wyddereth / and the flower falleth awaye/ but the worde of the Lorde endureth euer. ✠ And this is the worde which by the gospell was preached amonge you.

Esa.xl.b. eccle. xliij Iaco.j.b

¶ The.ij. Chapter.

A Wherfore laye aside all maliciousnes and all gyle/ & dissimulacion/ and enuye & all backbytynge: and as newe borne babes/ desyre that resonable mylke: whiche is withoute corrupcio/ that ye maye growe therin. yf so be that ye haue tasted how pleasaunt the lorde is/ to whom ye come as vnto a lyuynge stone disalowed of mē / but chosen of God and precious: and ye as lyuynge stones/ are made a spiritual housse: & an holy presthode for to offer vp spretual sacrifice/ acceptable to God by Jesus Christ.

esa.xxviij rom. ix.g B Wherfore it is contayned in the scripture: beholde I put in Syon an heed corner stone/ electe and precious: and he that beleueth on him/ shall not be ashamed. Vnto you therfore whiche beleue/ he is precious: but vnto them which beleue not/ the stone whiche the bylders refused/ the same is made the heed stone in the corner/ & a stone to stomble at / & a rocke to offende them whiche stomble at the worde/ and beleue not that wher on they were set. But ye are a chosyn generacion: a royall presthod: an holy nacion: & a peculiar people: ỹ ye shulde shewe ỹ vertues of him ỹ called you out of darknes into his maruelous light/ whiche in tyme past were not a people/ yet are now ỹ people of God. which wer not vnder mercy: but now haue obtayned mercy. ✠

psal.xxvij Mat.xxi. act.iiij.b. esa. viij.c Exo. xix. Osee.ij.d rom.ix.c.

Gala. v.c Rom.xiij C ✠ Dearly beloued/ I beseche you as straūgers & pylgrems/ abstayne from flesshly lustes / whiche fyght agaynste the soule/ and se that ye haue honest conuersacion amonge the Gentyls/ that they which backbite you as euyl doars/ maye se your good

Rom.xiij

workes and

workes and prayse God in the daye of visitacion.

Submit youre selues vnto all mãner ordinaunce of man for rom. xiij. a
the Lordes sake/whether it be vnto the kynge as vnto the che
fe heed: other vnto rulars/ as vnto them that are sent of him/
for the punyshment of euyll doars: but for the lawde of them
that do well. For so is the will of God/that ye put to silence the
ignorancie of the folysshe men: as fre/ and not as hauynge the
libertie for a cloke of maliciousnes/ but euen as the seruauntes rom. xij. c
of God. Honour all mẽ. Loue brotherly fellishippe. Feare God/
and honoure the kynge.

Seruauntes obey youre masters with all feare/ not only yf ephe. vj. a
they be good and courteous/but also though they be frowarde colo. iij. d
For it is thanke worthye yf a man for conscience towarde God Titũ. ij. c.
endure grefe/sufferynge wrongfully. For what prayse is it/ yf ij. cor. vij.
when ye be buffeted for youre fautes/ye take it pacientlỹ. But
and yf when ye do well/ye suffer wronge and take it pacientlỹ/
then is ther thanke with God.

D For here vnto verely were ye called: for ✠ Christ also suffe-
red for vs/ leuynge vs an ensample that ye shulde folowe his Esa. liij. b
steppes/which dyd no synne/nether was ther gyle foũde in his j. ioã. iij. a
mouth: which whẽ he was reuyled/reuyled not agayne: when
he suffered/he threatened not: but committed the cause to him
that iudgeth righteously/ which his own selfe bare our synnes Esa. liij. b
in his body on ẏ tree/ that we shuld be delyuered from synne/ & &
shulde lyue in righteweisnes. By whose stripes ye were healed.
For ye were as shepe goynge astraye: but are now returned vn-
to the sheepherd and bysshope of youre soules. ✠

¶ The. iij. Chapter.

A Likewyse let the wyues be in subiection to their husban- Colo. iij. e
des that euen they whiche beleue not the worde/ maye Ephe. v. c
without the worde be wonne by the cõuersacion of the wyues/
whyll they beholde youre pure cõuersacion coupled with feare.
Whose apparell shall not be outwarde with broyded heare/and j. tym. ij. c.
hangynge on of golde/ ether in puttynge on of gorgious appa-
rell: but let the hyd man of the herte be vncorrupt with a meke
and quyet spryte/which spryte is before God a thynge moch set
by. For after this maner in the olde tyme dyd the holy wemen
which trusted in god/tyer them selues/ & were obediẽt to their
husbandes

Gen. xvij husbandes/euē as Sara obeyed Abraham / & called him lorde whose doughters ye are as longe as ye do well / not beynge afrayde of euery shadowe.

Lykewyse ye men/dwel with them accordinge to knowledge/geuinge honoure vnto the wyfe/as vnto the weaker vessel/ and as vnto them that are heyres also of the grace of lyfe/that your prayers be not let.

1.Cor.vij ✝ In conclusion/be ye al of one mynde/one suffre with another/loue as brethren/be pitifull/be courteous/not rendringe euyl for euyl/nether rebuke for rebuke:but cōtrary wyse/blesse remēbringe þ ye are ther vnto called/euē that ye shulde be heyres of blessynge. yf any man longe after lyfe/& loueth to se good dayes/let him refrayne his tounge from euyll/and his lyppes that they speake not gyle. Let him eschue euyl and do good:let him seke peace/& ensue it. For the eyes of the Lorde are ouer the righteous/and his eares are open vnto their prayers. But the face of the Lorde beholdeth them that do euyll. B

Pro.xvij and.xxj. Rom.xij. Pial.xxxij

Moreouer who is it that wyll harme you/yf ye folowe that which is good? Notwithstōdinge happy are ye yf ye suffre for ryghtewesnesses sake. yee and feare not though they seme terrible to you/nether be troubled: but sanctifye the Lorde God in your hertes. Be redy alwayes to geue an answere to euery man that axeth you a reson of the hope that is in you/and that with meaknes and feare:hauinge a good conscience/that when they backbyte you as euyl doars/they maye be ashamed for as moche as they haue falsely accused youre good conuersacion in Christe. C

It is better(yf the wyll of God be so)that ye suffre for well doinge/then for euyll doynge. ✝ For as moche as Christ hath once suffered for synnes / the iuste for the vniuste/for to bringe vs to God/and was kylled / as pertayninge to the flesshe:but was quyckened in the sprete.

Heb.ix.d Rom.v.b In whiche sprete he also wēt and preached vnto the spretes that were in preson/which were in tyme passed disobediēt/whē the longe sufferinge of God abode excedynge pacientlye in the dayes of Noe/whyl the arcke was a preparinge wherin feawe (that is to saye. viij. soules)were saued by water/which signifieth baptyme that nowe saueth vs/not the puttynge awaye of the filth D

Gen.vj.b mar.xvjj Lu.xvij.f

the fylth of the flesshe / but in that a good conscience consenteth to God / by the resurreccion of Jesus Chryst / whyche is on the ryght honde of God: ✠ and is gone unto heauen / aungels / powers / and myght subdued vnto hym.

¶ The. iiij. Chapter.

A FOr as moche as Chryst hath suffred for vs in the flesshe / arme youre selues lykewyse with the same mynde: for he which suffereth in the flesshe ceasith from synne / that he hence forwarde shulde lyue as moche tyme as remayneth in the flesshe: not after the lustes of men / but after the wyll of God. For it is sufficient for vs that we haue spent the tyme that is past of the lyfe / after the wyll of the gentyls / walkynge in wantannes / lustes / dronkennes / in eatynge / drynckynge and in abominable ydolatrie. eph. iiij. e

And it semeth to them a straunge thynge that ye runne not also with them vnto the same excesse of royte / ād therfore speake they euyll of you / which shall geuen a comptes to him that is redy to iudge quycke and deed. For vnto this purpose verely was the Gospell preached vnto the deed / that they shulde be cōdemned of men in the flesshe / but shulde lyue before God in the spyrete. The ende of all thinges is at honde.

B ✠ Be ye therfore discrete and sober / that ye maye be apte to prayers. But aboue all thinges haue feruent loue amonge you. For loue couereth ỹ multitude of synnes. Be ye herberous one to another / and that without grudgynge. As euery man hath receaued the gyfte / minister the same one to another / as good ministers of the manyfolde grace of God. If any man speake / let him talke as though he spake the wordes of God. If any mā mynister / let him do it as of the abilite whiche God mynistreth vnto him. That God in all thynges maye be glorifyed thorow Jesus Chryst / ✠ to whom be prayse and dominion for euer and whyll the worlde stondeth. Amen. 1 Pet. v. b. rom. xij. c heb. xiij. a phil. ij. b.

C Dearly beloued / be not troubled in this heate which now is come amonge you to trye you / as though some straūge thynge had happened vnto you: but reioyce / in as moche as ye are partetakers of Chrystes passions / that when his glory appereth / ye maye be mery and glad.

If ye be rayled vpon for the name of Chryst happye are ye.

For the

For the spirite of glory and the spirite of God resteth vpon you. On their parte he is euyll spoken of: but on youre parte he is glorifyed.

Se ỹ none of you suffre as a murtherer / or as a thefe/or an euyll doar/or as a busybody in other mens matters. If any mā suffre as a Christen mā/let hym not be ashamed:but let him glorifye God on his behalfe. For the tyme is come that iudgement must beginne at ỹ houfle of God. If it fyrst beginne at vs/what shall the ende be of them which beleue not the Gospell of God? D
Pro.xj.d And yf the ryghteous scarfly be saued:where shall the vngodly and the synner appere? Wherfore let them that suffer accordynge to the wyll of God / cōmyt their soules to him with well doynge/as vnto a faythfull creator.

The.v.Chapter.

The elders which are amōge you/I exhorte / which am also an elder and a wytnes of the afflictions of Christ/ and also a parttaker of the glory that shalbe opened: se that ye fede Christes flocke which is amōge you takyng the ouersight of them/not as though ye were cōpelled therto/but willyngly: not for the desyre of fylthy lucre/but of a good mynde / not as though ye were lordes ouer the parisshes:but that ye be an ensample to the flocke. And whē the chefe shepherde shall appere/ ye shall receaue an incorruptible croune of glorye. A

Lykewyse ye younger submyt youre selues vnto the elder. Subm't your selues euery mā one to another/knet your selues
Iaco.iiij.c together in lowlinges of mynde. For God resisteth the proude/ and geueth grace to the humble. B

Mat.vj.c ✝ Submit your selues therfore vnder the myghty honde
Luc.xij.c of God/that he maye exalt you/whē the tyme is come. Cast all
rom.xij.c
Psal.liiij youre care to him:for he careth for you.

Be sober and watch / for youre aduersary the deuyll as a rorynge Lion walketh about/sekynge whom he maye deuoure: whom resyst stedfast in fayth/remembrynge that ye do but fulfyll the same afflictions which are apoynted to youre brethren that are in the worlde. The God of all grace/whiche called you vnto his eternall glory by Christ Jesus / shall his owne selfe after ye haue suffred a lytell affliccion make you perfect:shall setle strength and stablisshe you. To him be glory and dominion for C
euer/and

euer/and whyll the worlde endureth. Amen. ✠

By Syluanus a faythfull brother vnto you (as I suppose) haue I writtē briefly/ exhortinge and testifyinge how that this is the true grace of God/wherin ye stonde. The companyons of youre election that are of Babylon/saluteth you/and Marcus my sone. Grete ye one another with the kysse of loue. Peace be with you all whiche are in Christ Iesus. Amen.

¶ The Prologe to the seconde Epistle of S. Peter.

This epistle was writtē agaynst them/which thought that christē fayth myght be ydle and without workes/ when yet the promes of Christ is made vs vpon that condicion/ that we hence forth worke the will of God and not of the flesshe. Therfore he exhorteth thē to exercise them selues diligētly in vertue and all good workes/ therby to be sure that they haue the true fayth/as a man knoweth the goodnes of a tree by his frute. Then he commendeth & magnifieth the gospell and willeth that men herken to that only e/and to mēnes doctrine not at all. For as he sayth/ther came no prophetical scripture by the will of man/but by the will of the holy goost/which only knoweth the will of God/ nether is any scripture of priuate interpretacion/ that is to saye/maye be other wyse expoūded then agreing to the open places and generall articles and to the couenaūtes of God and all the rest of the scripture.

And therfore in the seconde he warneth them of false teachers that shuld come/and thorowe preachinge confidence in false workes to satisfie their couetousnes with all/shuld denye Christ. which he threateneth with thre terrible ensamples/with the fall of the aungels/the floude of Noe and ouerthrowynge of Sodom & Gomor/and so describeth them with their insaciable couetousnes/pryde/stoubornе and disobedience to all temporall rule and auctorite/with their abominable whordome and ypocrisie/ that a blinde mā maye se that he prophesied it of the popes holye spiritualtie whiche deuoured the whole worlde with their couetousnes/ lyuynge in all luste and pleasure and raygnynge as temporall tyrantes.

In the thyrde he shewed that in the latter dayes/the people thorow vnbelefe and lacke of feare of the iudgement of the last daye/shall be euen as Epicures wholy geuen to the flesshe. which last daye shall yet surely and shortly come sayth he: for a thousande yeares and one daye is with God al one. And he sheweth also how terrible that that daye shall be/and how sodenly it shall come: and therfore exhorteth all men to loke ernestely for it/ and to prepare them selues agaynst it with holye conuersacion and godly lyuynge.

Finallye: The fyrst Chapter sheweth howe it shulde go in the tyme of the pure and true gospell. The seconde how it shulde go in the tyme of the pope and mennes doctrine. The thyrde how at the last men shulde beleue no thinge/ner feare God at all.

¶ The seconde

¶ The secõde Epistle of S. Peter the Apostle.

¶ The fyrst Chapter.



SImon Peter a seruaunt and an apostle of Jesus Christ/ to them which haue obtayned lyke precious fayth with vs in the ryghtewesnes that cõmeth of oure God and saueoure Jesus Christ. A

Grace with you/ & peace be multiplyed in the knowledge of God & of Jesus oure Lorde. Accordynge as his godly power hath geuen vnto vs all thynges that pertayne vnto lyfe and godlynes/ thorow the knowledge of him that hath called vs by vertue and glory/ by the meanes wherof are geuẽ vnto vs excellent and most greate promyses/ that by the helpe of them ye shuld be parttakers of the godly nature/ in that ye flye the corrupcion of worldly lust.

And herunto geue al diligẽce/ in your fayth minister vertue/ & in vertue knowledge/ & in knowledge temperance/ & in tẽperancy pacięce/ in pacięce godlynes/ in godlynes brotherly kyndnes/ in brotherly kyndnes loue. For yf these thinges be amõge you & are plenteous/ they wyll make you that ye nether shalbe ydle nor vnfrutefull in the knowledge of oure Lorde Jesus Christ. But he that lacketh these thinges / is blynde & gropeth for the waye with his honde / and hath forgotten that he was pourged from his olde synnes. B

Wherfore brethren / geue the moare diligence for to make youre callynge and election sure. For yf ye do soche thynges ye shall neuer erre. yee and by this meanes an entrynge in shall be ministred vnto you aboundantly in to the euerlastynge kyngdome of oure Lorde and sauioure Jesus Christ.

Wherfore I will not be negligent to put you alwayes in remembrauñce of soche thinges/ though that ye knowe then youre selues & be also stablished in the present trueth. Notwithstondinge I thinke it mete (as longe as I am in this tabernacle) to stere you vp by puttynge you in remembrauñce/ for as moche as I am sure howe that the tyme is at honde that I must put of my tabernacle C

my tabernacle/euen as oure Lorde Jesus Christ hath shewed me. I will enforce therfore/ that on euery syde ye myght haue wherwith to stere vp the remembraunce of these thinges after my departinge. Joā. xxj.

D ✠ For we folowed not deceauable fables when we opened vnto you the power & comminge of oure Lorde Jesus Christ/ but with oure eyes we sawe his maieste: euen then verely whē he receaued of God the father honour and glory/ and whē ther came soche a voyce to him frō excellent glorie. This is my dere beloued sone/ in whō I haue delite. This voyce we hearde whē it came from heauen/ beynge with him in the holy mounte. mat. xvij.

We haue also a ryght sure worde of prophesie whervnto yf ye take hede/ as vnto a lyght that shyneth in a darcke place/ ye do well/ vntyll the daye dawne & the daye starre aryse in youre hertes. ✠ So that ye fyrst knowe this: that no prophesie in the scripture hath any priuate interpretacion. For the scripture came neuer by the will of mā: but holy mē of God spake as they were moued by the holy goost. ij. Tim. ij

¶ The. ij. Chapter.

A THer were false Prophetes amonge the people/ euen as ther shalbe false teachers amonge you: which preuely shall bringe in damnable sectes/ euen denyinge the Lorde that hath bought them/ and bringe vpon them selues swyft damnacion/ & many shall folowe their damnable wayes/ by which the waye of trueth shalbe euyll spokē of/ and thorow coueteousnes shal they with fayned wordes make marchandyse of you/ whose iudgemēt is not farre of/ and their dampnacion slepeth not.

B For yf God spared not the angels that synned/ but cast them doune into hel/ & deliuered them into chaynes of dercknes/ to be kept vnto iudgement: nether spared the olde worlde/ but saued Noe the eyght preacher of ryghteweines/ and brought in the flud vpon the worlde of the vngodly/ and turned the cities of Sodom and Gomor into asshes: ouerthrewe them/ damned them/ and made on them an ensample vnto al that after shulde lyue vngodly. And iust Lot vexed with the vnclenly conuersacion of the wycked/ deliuered he. For he beynge righteous and dwellynge amonge them/ in seynge and hearynge/ vexed his righteous soule from daye to daye with their vnlawful dedes.

The Lorde knoweth how to delyuer the godly out of temptacion/ & how to reserue the vniuste vnto the daye of iudgement for to be punisshed: namely them that walke after the flesshe in the lust of vnclēnes/and despise the rulers. Presumpteous are they / and stubborne and feare not to speake euyll of them that are in auctorite. When the aungels which are greater bothe in power and myght/receaue not of the lorde raylinge iudgemēt agaynst them. But these as brute beastes/naturally made to be taken and destroyed/speake euyll of that they knowe not/ and shall perysshe through their owne destruccion/and receaue the reward of vnryghteweslnes.

They coūt it pleasure to lyue deliciously for a season. Spottes they are and fylthynes/lyuynge at pleasure/ & in disceauable wayes feastinge with you: hauinge eyes full of aduoutrye & that cannot ceale to synne / begylynge vnstable soules. Hertes Nūc.xxij. they haue exercysed with coueteoulnes. They are cursed chyldren/and haue forsaken the ryght waye / and are gone astraye folowynge the waye of Balam the sone of Bosor / which loued the reward of vnrighteweslnes: but was rebuked of his iniquitie. The tame and domme beast/speakinge with mānes voyce/ forbade the folysshenes of the Prophete. C

These are welles without water/and cloudes caried about of a tempest/ to whō the myst of darckness is reserued for euer. D
Jūde.j.d For when they haue spoken the swellynge wordes of vanytie/ they begyle with wantannes thorowe the lustes of the flesshe/ thē that were clene escaped: but now are wrapped in errours. They promys them libertie/and are them selues the bonde seruauntes of corrupcion. For of whom soeuer a mā is ouer come Joh.viij. vnto the same is he in bondage. For yf they after they haue esca rom.vj.c. ped from the filthynes of the worlde thorow the knowledge of Heb.vj.a the Lorde and of the sauiour Jesus Christ/they are yet tāgled Mat.xij. agayne therin & ouercome: then is the latter ende worsse with them then the begynninge. For it had bene better for them / not to haue knowen the waye of righteousnes then after they haue knowen it/ to turne from the holy cōmaundement geuen vnto them. It is happened vnto them accordynge to the true pro- Prou.xxj uerbe: The dogge is turned to his vomet agayne/ and the sow that was washed/to her wallowinge in the myre.

¶ The. iij. Chapter.

A THis is the seconde epistle that I now wryte vnto you beloued/wherwith I stere vp/and warne youre pure myndes/to call to remembraūce the wordes which were tolde before of the holy Prophetes/and also the commaundement of vs the Apostles of the Lorde and saueour.

This fyrst vnderstōde/that ther shal come in the last dayes/ mockers/which wyll walke after their owne lustes and saye. Where is the promes of his commynge? For sence the fathers dyed/all thinges continue in the same estate wherin they were at the beginnynge. This they knowe not (and that willingly) how that the heauens a great whyle ago were/& the erth that B was in the water/appered vp out of the water by the worde of God: by the which thynges the worlde that then was/perished ouer flowen with the water. But the heauens verely and erth which are now/are kept by the same worde in store/and reserued vnto fyre/agaynst the daye of iudgement and perdicion of vngodly men.

Derely beloued/be not ignorant of this one thynge/how that one daye is with the Lorde/as a thousande yeare/& thousande yeare as one daye. The Lorde is not slacke to fulfyll his promes/as some mē count slackenes: but is pacīēt to vs warde/ and wolde haue no man lost/but wolde receaue all men to re- C pentaunce. Neuertheless the daye of the Lorde wil come as a thefe in the nyght/in the which daye/the heauens shal perisshe with terrible noyes/and the elementes shall melt with heet/& the erth with the workes that are therin shall burne.

If al these thinges shall perisshe/what maner persons ought ye to be in holy conuersacion and godlynes: lokinge for and hastinge vnto the comminge of the daye of God/in which the hea- uens shall perysshe with fyre/and the elementes shalbe consumed with heate. Neuertheless we loke for a newe heauen and a newe earth/accordynge to his promes/wher in dwelleth ryghtewesnes.

D Wherfore derely beloued/seynge that ye loke for soche thynges/be diligēt that ye maye be founde of him in peace/without spotte and vndefyled. And suppose that the longe sufferynge of the Lorde is saluacion/euen as oure derely beloued brother

i. tim. iiij.

ij. tim. iij. Jude. j. f. Eze. xij. f

i. Thes. v. Apo. iij. & and. xvj.

Apo. xxj. esa. lxv. c. & lxvj. g.

Paul / accordynge to the wysdome geuen vnto him / wrote to you: yee / all moost in euery epistle / speakynge of soche thinges: amonge whiche are many thynges harde to be vnderstonde / which they that are vnlearned / and vnstable / peruert: as they do other scriptures vnto their owne destruccion. ye therfore beloued / seynge ye knowe it before honde / beware lest ye be also plucked awaye with the erroure of the wycked / and fall from youre owne stedfastnes: but growe in grace / and in the knowledge of our Lorde and saueour Jesus Christ. To whom be glory both now and for euer Amen.

¶ The Prologe vpon the thre Epistles of Saynct John.

This fyrst Epistle of saynct John contayneth the doctryne of a very Apostle of Christ and ought of ryght to folowe his gospell. For as in his gospell he setteth out the true fayth / & teacheth by it only all men to be saued and restored vnto the fauour of God agayne: euen so here in this Epistle he goeth agaynst them that boste them selues of fayth / and yet continewe without good workes / and teacheth many wayes that where true fayth is / there the workes tarye not behynde / and contrarie that where the workes folowe not / there is no true fayth / but a false ymaginacion and vtter derknes.

And he writeth fore agaynst a secte of Heretickes which then beganne to denye that Christ was come in the flesshe / and calleth them very Antechristes: which secte goeth nowe in hyr full swynge. For though they denye not openlye with the mouthe / that Christ is come in the flesshe / yet they denye it in the herte with their doctrine and lyuinge. For he that wylbe iustifyed and saued thorow his owne workes / the same doth as moche as he that denyeth Christ to become in the flesshe / seynge that Christ came only therfore in the flesshe / that he shuld iustifye vs / or purchase vs pardon of oure synnes / bringe vs into the fauoure of God agayne / and make vs heyres of eternall lyfe / with his workes onlye and with his bloudes sheddynge without and before all oure workes.

So fighteth this epistle both agaynst them that wilbe saued by their owne good workes / & also agaynst them that wylbe saued by a fayth that hath no lust to do workes at all / and kepeth vs in the myddle waye / that we beleue in Christ to be saued by his workes only / and then to knowe that it is oure dutie for that kindnes / to prepare oure selues to do the cõmaundement of God / and to loue euery man his neyboure as Christ loued him / seekynge with oure owne workes Goddes honoure & oure neyboures welthe onlye / and trustinge to haue eternall lyfe & all that God hath promysed vs / thorowe Christes deseruynge. The two last epistles though they be shorte / yet are godly ensamples of loue and fayth / & do fauoure of the spirite of a true Apostle.

¶ The fyrst

¶ The fyrst Epistle of S. John the Apostle.

¶ The fyrst Chapter.

A 

THat whych was frō the beginning / whiche we haue herde which we haue sene with our eyes / which we haue loked vpō / and oure hondes haue handled / of the worde of lyfe. For the lyfe appered / & we haue sene & beare witnes / & shewe vnto you ỹ eternall lyfe / which was w̄ the father & appered vnto vs That which we haue sene & herde / declare we vnto you / that ye maye haue felloushippe w̄ vs / & that oure felloushippe maye be with the father and his sone Jesus Christ. And this wryte we vnto you / that oure ioye maye be full.

B And this is the tydynges which we haue herde of him and declare vnto you / that God is lyght and in him is no dercknes at all. If we saye that we haue fellyshippe with him / and yet walke in dercknes / we lye / & do not the trueth. But and yf we walke in lyght euen as he is in lyght / then haue we fellyshippe with him / and the bloude of Jesus Christ his sone / clenseth vs from all synne. Joā. viij. Heb. ix. d. 1. Pet. j. d.

If we saye that we haue no synne / we deceaue oure selues / and trueth is not in vs. If we knowledge oure synne / he is faythfull & iust / to forgeue vs oure synnes / & to clense vs from all vnrightewesnes. If we saye we haue not synned / we make him a lyar and his worde is not in vs. Apoc. j. b. iij. re. viij. ij. par. vj. pro. xx. b. Eccle. vij

¶ The. ij. Chapter.

MJ lytell chyldren/these thinges wryte J vnto you/that ye synne not: yf any man synne/yet we haue an aduocate with the father/Jesus Christ/which is ryghteous: & he it is that obtayneth grace for oure synnes: not for oure synnes only: but also for the synnes of all the worlde. And therby we are sure that we knowe him/yf we kepe his commaundementes. He that sayth J knowe him/and kepeth not his commaundementes is a lyar/and the veritie is not in him. Who so euer kepeth his worde/in him is the loue of God perfect in dede. And there by know we that we are in him. He that sayth he bydeth in him ought to walke euen as he walked. A

Brethren J wryte no newe commaundement vnto you: but that olde commaundement whiche ye hearde from the begynnynge. The olde cōmaundement is the worde which ye hearde from the beginninge. Agayne a newe cōmaundement J wryte vnto you/a thinge that is true in him/ and also in you: for the dercknes is past/ & the true lyght now shyneth. He that sayth how that he is in the light/& yet hateth his brother/is in dercknes euen vntyll this tyme. He that loueth his brother/abydeth in the lyght and there is none occasion of euyll in him. He that hateth his brother/ is in dercknes/ and walketh in dercknes: and cannot tell whyther he goeth/ because that dercknes hath blynded his eyes. B

Ioh.xiij.d and.xv.b

Babes J wryte vnto you/how that youre synnes are forgeuen you for his names sake. J wryte vnto you fathers/ howe that ye knowe him that was from the begynninge. J wryte vnto you yonge men/howe that ye haue ouercome the wicked. J wryte vnto you lytell chyldren/ how that ye knowe the father. J wryte vnto you fathers/howe that ye knowe him that was from the beginnynge. J wryte vnto you yonge men/how that ye are stronge and the worde of God abydeth in you & ye haue ouercome that wycked. C

Se that ye loue not the worlde/ nether the thinges that are in the worlde. If any mā loue the worlde/the loue of the father is not in him. For all ẏ is in the worlde (as the lust of the flesshe/ the lust of the eyes/ & the pryde of goodes) is not of the father/ but of the worlde. And the worlde vanysheth awaye & the lust therof: but he that fulfylleth the will of God/abydeth euer.

Lytell

Lytel Chyldrē it is the last tyme/and as ye haue herde how that Antichrist shall come: euen now are there many Antichristes come all redy. Wherby we knowe that it is the last tyme. They went oute from vs/but they were not of vs. For yf they had bene of vs/they wolde no dout/haue continued with vs/ But that forthuned that it might appere/ẏ they were not of vs

D And ye haue an oyntment of the holy goost and ye knowe al thinges. ✠ I wrote not vnto you/as though ye knew not the trueth: but as though ye knew it/and knowe also that no lye commeth of trueth. Who is a lyar but he that denyeth that Iesus is Christ: the same is the Antichrist that denyeth the father and the sone. Whosoeuer denyeth the sone/the same hath not the father. Let therfore abyde in you that same which ye herde from the beginninge. If that which ye herde from the beginninge/shall remayne in you/ye also shall continewe in the sone/and in the father. And this is the promes that he hath promysed vs euen eternall lyfe.

This haue I writtē vnto you/concerninge them that disceaue you. And the annoyntinge which ye haue receaued of him/ dwelleth in you. And ye nede not that any man teache you: but as the annoyntinge teacheth you all thinges/and is true/and is no lye: & as it taught you/euen so byde therin. And nowe babes abyde in him that whē he shall appere/we maye be bolde & not be made a shamed of him at his cōminge: If ye knowe that he is ryghteous/knowe also that he which foloweth ryghtewesnes/is borne of him.

¶ The. iij. Chapter.

A BEhold what loue the father hath shewed on vs that we shuld be called the sones of God. For this cause ẏ worlde knoweth you not/because it knoweth not him. Derely beloued/now are we ẏ sones of God/& yet it doth not appere what we shalbe. But we knowe ẏ whē it shall appere/we shalbe lyke him. For we shal se him as he is. And euery man that hath this hope in him/pourgeth him selfe/euē as he is pure. Whosoeuer cōmitteth synne/cōmitteth vnrighteousnes also/for synne is vnrighteousnes. And ye knowe ẏ he appered to take awaye oure synnes/& in him is no synne. As many as byde in him/synne not: whosoeuer synneth/hath not sene him/nether hath knowē him

Esa. liij. c
i. Pe. ij. d

Babes/let no man deceaue you. He that doth righteousnes/ B
is ryghteous/euen as he is ryghteous. He that cõmytteth syn-
ne/is of the deuyll: for the deuyll synneth sence the beginnynge.
Joh.viij. For this purpose appered the sone of God/to lowse the workes
of the deuyll. Whosoeuer is borne of God/synneth not: for his
seed remayneth in him/and he cãnot synne/ because he is borne
of God. In this are the chyldren of God knowen/and the chyl-
dren of the deuyll. Whosoeuer doth not ryghtewesnes/ is not
of God/nether he that loueth not his brother.

For this is the tydynges/that ye hearde frõ the beginnyng/
geñ.iiij.b that ye shuld loue one another not as Cayn whiche was of the
wicked and slewe his brother. And wherfore slewe he him? Be
cause his owne workes were euyll/ and his brothers good.
✠ Maruayle not my brethrẽ though the worlde hate you. We C
knowe that we are translated from deeth vnto lyfe/because we
loue the brethren. He that loueth not his brother/ abydeth in
deeth. Whosoeuer hateth his brother/ is a man slear. And ye
knowe that no man slear/hath eternall lyfe abydynge in him.

Herby perceaue we loue: that he gaue his lyfe for vs: & ther-
fore ought we also to geue oure lyues for the brethren. Whoso-
euer hath this worldes good and seith his brother haue neade
and shutteth vp his compassion from him: how dwelleth the lo-
ue of God in him? My babes let vs not loue in worde/nether in
tonge: but with the dede and in veritie: ✠ for therby we know D
that we are of the veritie/ & can before him quyet oure hertes.
But yf oure hertes condempne vs/ God is greater then oure
hertes/& knoweth all thinges. Beloued/yf oure hertes cõdem-
ne vs not/then haue we trust to God warde: & whatsoeuer we
are/we shal receaue of him: because we kepe his cõmaundemen-
tes/& do those thinges which are pleasynge in his syght.

And this is his commaundement/that we beleue on the na-
me of his sone Jesus Christ/ and loue one another/ as he gaue
commaundement. And he that kepeth his cõmaundementes/
dwelleth in him/and he in him: and therby we knowe that ther
abydeth in vs of the spirete which he gaue vs.

¶ The.iiij. Chapter.

Beloued/beleue not euery spirete: but proue the spiretes A
whether they are of god or not/for many false prophetes
are gone

are gone out into the worlde. Herby shal ye knowe the spyrete of God. Euery spyrete that confesseth that Jesus Christ is come in the flesshe/is of God. And euery spyrete which cõfesseth not that Jesus Christ is come in the flesshe/ is not of God. And this is that spyrete of Antichrist/of whom ye haue hearde/how that he shulde come: and euen now alredy is he in the worlde.

B Lytell chyldren/ye are of God and haue ouercome them: for greater is he that is in you/then he that is in the worlde. They are of the worlde/& therfore speake they of the worlde/and the worlde heareth them. We are of God. He that knoweth God/heareth vs: he that is not of God/heareth vs not. Herby know we the spyrete of veritie/and the spyrete of erroure.

Beloued/let vs loue one another: for loue commeth of God. And euery one that loueth/is borne of god/and knoweth God. He that loueth not/ knoweth not God: ✠ for God is loue. In this appered the loue of God to vs ward/because that god sent his only begottẽ sone into the wdrlde/ẏ we might lyue thorow him. Herin is loue/not that we loued god but that he loued vs/and sent his sone to make agrement for our synnes.

C Beloued/yf God so loued vs/we ought also to loue one another. No mã hath sene god at any tyme. yf we loue one another god dwelleth in vs/and his loue is parfect in vs. Herby knowe we/that we dwell in him/& he in vs: because he hath geuẽ vs of his spyrete. And we haue sene & do testifie/that ẏ father sent the sone/which is the saueour of the worlde. Whosoeuer confesseth that Jesus is the sone of God/in him dwelleth god/& he in god. And we haue knowen & beleued the loue that God hath to vs. John. 1. b 1. Tim. vj.

God is loue/& he that dwelleth in loue/ dwelleth in God and D God in him. Herin is the loue perfect in vs/ that we shuld haue trust in the daye of iudgement: For as he is/ euen so are we in this worlde. There is no feare in loue/ but parfect loue casteth oute all feare/for feare hath paynfulnes. He that feareth/is not parfect in loue.

We loue him/for he loued vs fyrst. If a man saye/ I loue God and yet hate his brother he is a lyar. For howe can he that loueth not his brother whome he hath sene/loue God whome he hath not sene? And this cõmaundemẽt haue we of him: that he which loueth God/shulde loue his brother also. ✠

¶ The.v.Chapter.

WHosoeuer beleueth ꝑ Jesus is Christ/is borne of God And euery one ꝑ loueth him which begate/loueth hym also which was begottē of him. Jn this we know that we loue ꝑ chyldrē of God/whē we loue God & kepe his cōmaūdemētes. This is the loue of God/ꝑ we kepe his cōmaundmētes/& his cōmaundemētes are not greuous. ✠ For all ꝑ is borne of God ouer cōmeth ꝑ worlde. And this is ꝑ victory that ouer cōmeth the worlde/euē our fayth. Who is it ꝑ ouer cōmeth the worlde: but he which beleueth that Jesus is the sone of God. A

1.cor.xv.c

This Jesus Christ is he that came by water & bloud/not by water only: but by water & bloud. And it is the spyrete that beareth witnes/because the spyrete is the trueth. For ther are thre which beare recorde in heauen/the father/the worde/& the holy goost. And these thre are one. And ther are thre which beare recorde in earth: ꝑ spyrete/& water/& bloud: & these thre are one Jf we receaue the witnes of mē/the witnes of God is greter. For this is ꝑ witnes of God/which he testifyed of his sone. He that beleueth on ꝑ sone of God/hath the witnes in him selfe. ✠ He that beleueth not God / hath made him a lyar / because he beleued not the recorde that God gaue of his sone. And this is that recorde/how that God hath geuen vnto vs eternall lyfe/ and this lyfe is in his sone. He that hath the sone/hath lyfe: and he that hath not the sone of God/hath not lyfe. B

Joā.iij.d

These thinges haue J wrytten vnto you that beleue on the name of the sone of God/that ye maye knowe how that ye haue eternal lyfe/and that ye maye beleue on the name of the sone of God. And this is the trust that we haue in him: that yf we are any thinge accordyng to his will / he heareth vs. And yf we knowe that he heare vs whatsoeuer we are/we know that we shall haue the peticions that we desyre of him. C

Jf any man se his brother synne a synne ꝑ is not vnto deeth/ let him are / and he shall geue him lyfe for them that synne not vnto deeth. There is a synne vnto deeth/for which saye J not that a man shuld praye. All vnrightewesnes is synne/and ther is synne not vnto deeth. D

We knowe ꝑ whosoeuer is borne of God/synneth not: but he that is begotten of God kepeth him selfe/& that wicked toucheth him

cheth him not. We know that we are of God/ & that the worlde is all together set on wickednes. We know that the sone of god is come/ & hath geuen vs a mynde to knowe him which is true and we are in him that is true/ through his sone Jesus Christ. This same is very God/ and eternall lyfe.
Babes kepe your selues frō ymages. Amen.

¶ The secōde epistle of S. John the Apostle.

A 

THe elder to the electe lady & her chyldren which I loue in the trueth: and not I only/ but also all that haue knowē the trueth/ for the truthes sake whiche dwelleth in vs and shalbe in vs for euer.

With you be grace/ mercye/ & peace from God the father/ and from the Lorde Jesus Christ the sone of the father/ in trueth and loue.

B I reioysed greatly/ that I founde of thy chyldren walkynge in trueth/ as we haue receaued a cōmaundement of the father. And nowe beseche I the lady/ not as though I wrote a new cōmaundement vnto the/ but that same which we had frō the beginnynge/ that we shuld loue one another. And this is the loue that we shulde walke after his cōmaundementes.

C This cōmaundemēt is that (as ye haue hearde from the beginnynge) ye shuld walke in it. For many deceauers are entred into the worlde which confesse not that Jesus Christ is come in the flesshe. This is a deceauer and an Antichrist. Loke on your selues/ that we loose not that we haue wrought: but ỹ we maye haue a full rewarde. Whosoeuer trangresseth and bydeth not in ỹ doctryne of Christ/ hath not God. He that endureth in the

D doctryne of Christ/ hath both ỹ father & the sone. If ther come any vnto you ād bringe not this learnynge/ him receaue not to housse/ nether byd him god spede. For he ỹ biddeth him god spede/ is partaker of his euil dedes. I had many thinges to write vnto you/ neuer thelesse I wold not write w̄ paper & ynke/ but I trust to come vnto you/ & speake with you mouth to mouth: ỹ oure ioye maye be full. The sones of thy electe syster grete the.

¶ The thyrde

¶ The thyrde epistle of S. John the Apostle.



THe Elder vnto ỹ beloued Gayus/whom I loue in the trueth. Beloued / I wisshe in all thinges that thou prosperedest & faredest well euen as thy soule prospereth. I reioysed greatly when the brethren came/and testified of the trueth ỹ is in the/how thou walkest in trouble. I haue no greater ioye then for to heare how that my sones walke in veritie. A

Beloued/thou doest faythfully whatsoeuer thou doest to the brethren/and to straungers/which bare witnes of thy loue before all the congregacion. Which brethren when thou bringest forwardes of their iorney(as it besemeth God)thou shalt do well: because that for his names sake they went forth/and toke nothinge of the Gentyls. We therfore ought to receaue soche/ that we also myght be helpers to the trueth. B

I wrote vnto the congregacion: but Diotrephes whiche loueth to haue the preeminence amonge them / receaueth vs not Wherfore yf I come/ I wyll declare his dedes which he doeth/ iestynge on vs with malicious wordes/nether is therwith content. Not only he him selfe receaueth not the brethren: but also he forbyddeth them that wolde / and trusted them oute of the congregacion. C

Beloued / folowe not that whiche is euyll / but that whiche is good. He that doeth well/is of God: but he that doeth euyll seith not God. Demetrius hath good reporte of all men and of the trueth: yee and we oure selues also beare recorde / and ye knowe that oure recorde is true. I haue many thinges to write: but I wyll not with ynke & penne wryte vnto the. For I trust I shal shortly se the/ & we shal speake mouth to mouth. Peace be with the. The Louers salute the. Grete the louers by name. D

The prologe

¶ The Prologe vpon the Epistle of Saynct Paul to the Hebrues.

ABoute this Pistle hath euer been moche doutynge and that amonge great learned men/who shuld be the auctor therof: dyuerle affyrmynge that it was not Paules: partlye because the style so dissagreeth and is so vnlyke his other epistles/and partlye because it stōdeth in the seconde Chapter/this learnynge was contyrmed to vs warde: that is to saye taught vs by them that heard it thē selues of the lorde. Now Paule testifyeth Gala.i. that he receaued not his Euāgell of man/ner by man/but immediatly of Christ and that by reuelacion wherfore saye they/seynge this man confesseth that he receaued his doctryne of the Apostles/it cānot be Pauls/ but some disciple of the Apostles. Now whether it were Pauls or no I saye not/but permyt it to other mennes iudgementes/neither thynke I it to be an artycle of anye mannes fayth/but that a man maye doute of the auctor.

Moreouer/many there hath been which not only haue denyed this Pistle to haue been wrytte by any of the Apostles/but haue also refused it all together as no catholike or godlye pistle/because of certē textes writtē therin. For fyrst it sayth in the.vi. chapter: it is impossible that they which were once lyghted/& haue tasted of the heauenly gyfte and were become partakers of the holy goost/and haue tast of the good worde of God and of the power of the worlde to come/yf they fall/shulde be renewed agayne to repētaunce/or cōuersion. And in the tenth it sayeth/yf we synne wyllyngly after we haue receaued the knowledge of the trueth/there remayneth no more sacrifyce for synnes/ but a fearfull lokynge for iudgemēt and violent fyer which shall destroye the aduersaries. And in the.xij.it sayth that Esau founde no waye to repentaunce or conuersion/ no though he sought it with teares: which textes saye they/sounde: that yf a mā synne any more after he is once baptysed/he can be no more forgeuē/and that is contrary to all the scripture/and therfore to be refused to be catholick and godlye.

Unto which I answere: yf we shuld denye this pistle for those textes sakes/so shuld we denye fyrst Matthew whiche in his.xij. Chapter affirmeth that he which blaspheme th the holye goost/shall nether be forgeuē here/ner in the worlde to come. And then Marke which in his.iij chapter sayeth that he that blaspheme th the holye goost/shall neuer haue forgeuenes/but shalbe in daūger of eternall dampnacion. And thyrdly Luke which sayth ther shalbe no remission to him that blaspheme th the spirite of God. Moreouer John in his fyrste pistle sayth/ther is a synne vnto deeth/for which a man shuld not praye. And.ij.Petri.ij.yf a man be fled frō the vnclennes of the worlde thorow the knowledge of the sauyour Jesus Christ/and then wrapt in agayne/his ende is worse then the begynnyng/and that it had bene better for him neuer to haue knowen the trueth. And Paul.ij.Timo.iij.curseth Alexander the coperlsmyth/delyrynge the Lorde to rewarde him accordynge to his dedes: which is a signe that ether the epistle shuld not be good/or that Alexander had synned past forgeuenes/no more to be prayed for: wherfore seynge no scripture is a pryuet interpretacion: but must be expoūded accordinge to the generall artycles of oure fayth and agreable to other open and euident textes/and conferyd or compared to lyke sentences/why shulde we not vnderstonde these places with lyke reuerence as we do the other/namely when all the remnaunt of the pistle is so godlye and of so great learnyng.

The fyrste place in the.vi.Chapter will no moare then that they which knowe the trueth and yet wyllyngly refuse the lyght/and chose rather to dwell in darckenes/& refuse Christ and make a mocke of him/as the Pharises/which when they were ouercome with scriptures and myracles/that Christ was the very Messias/yet had soch lust in iniquite/that they forsoke him/persecured him/slewe him/ād dyd all the shame that coulde be ymagined/to him cānot be renewed (eis Metoniam) sayth the Grecke/to be conuerted: that is to saye/soche malicious vnkyndnes which is none nother then the blaspheme nge of the holy goost/deserueth that the spirite shall neuer come more at thē to conuert them/which I beleue to be as true as any other texte in all the scripture.

And what

And what is meant by that place in the tenth Chapter where he sayth/yf we synne wyllyngly after we haue receaued the knowledge of the truthe/ther remayneth no more sacrifyce for synne/is declared immediatly after. For he maketh a cõparyson betwene Moses & Christ/saying: yf he which despysed Moses lawe/dyed without mercye: how moche worse punyshment is he worthye of/that treadeth the sone of God vnder fote & counteth the bloude of the couenaũt/by which bloude he was sanctifyed/as an vnholye thinge/and blaspheneth the spirite of grace.

By which wordes it is manifest that he meaneth none other by the fore wordes/ then the synne of blaspheinye of the spirite.

For them that synne of ignorannce or infirmitie/ther is remedie/but for him that knoweth the trouthe/and yet wyllynglye yeldeth him selfe to synne/& consenteth vnto the lyke of synne with soule and bodye/& had leuer lye in synne then haue his poysoned nature healed by the helpe of the spirit of grace/ and maliciously persecuteth the truthe: for him I saye there is no remedie: the waye to mercye is locked vp/& the spirite is taken from him for his vntankfulnes sake/no more to be geuẽ him. Trouthe it is yf a mã can tourne to God & beleue in Christ/he must be forgeuen/how depe soeuer he hath synned: but that will not be withoute the spirite/and soche blaspheiners shall no more haue the spirite offered them. Let euery man therfore feare God and beware that he yelde not him selfe to serue synne/ but how ofte soeuer he synne/let him begynne agayne and fyght afreshe/and no doute he shall at the last ouercome/and in the mean tyme yet be vnder mercye for Christes sake/because his harte worketh & wold fayne be lowsed from vnder the bondage of synne.

And that it sayeth in the. xij. Esau founde no waye (eis Metoniam) to be cõuerted and reconcyled vnto God & restored vnto his byrthryght agayne/though he sought it with teares/that text must haue a spirituall eye. For Esau in sellynge his byrthryght despysed not only that tẽperall promocion/that he shulde haue been lorde ouer all his brethrẽ & kynge of that countre: but he also refused the grace & mercye of God and the spirituall biessynges of Abraham and Isaac/ & all the mercye that is promysed vs in Christ/which shuld haue been his seed. Of this ye se that this epistle ought no more to be refused for holye/godlye/and catholicke/then the other autenticke scriptures.

Now therfore to come to oure purpose agayne/ though this epistle (as it sayth in the sixte) laye not the grounde of the fayth of Christ/yet it buyldeth conynglye theron pure golde/siluer/and precioule stones/& proueth the prefthode of Christ with scriptures inuitable. Moreouer ther is no worke in al the scripture that so playnly declareth the meanynge & significacions of the sacrifyces/ceremonies/& figures of the olde testamẽt/as this epistle: in so moche that yf wylful blyndnes & malicious malyce were not the cause/this epistle onlye were ynough to wede out of the hartes of the Papistes that cankred herelye of iustifyinge of workes/concernynge oure sacramentes/ceremonies and all maner tradicions of their owne inuencion.

And fynallye in that ye se in the tenth that he had been in bõdes & pryson for Christes sake/and in that he so mightelye dryueth al to Christ/to be saued thorow him & so cared for the flocke of Christ/that he bothe wrote & sent/where he herde that they begonne to faynte/to cõforte/courage & strength them with the worde of God/and in that also that he sent Timothe Pauls disciple bothe verteous/well learned and had in greate reuerence/ it is easye to se that he was a faythfull seruaunt of Christes and of the same doctryne that Timothe was of/ yee and that Paule him selfe was of/ and that he was an Apostle or in the Apostles tyme or nere therunto.

And seynge the epistle agreeth to all the rest of the scripture/yf it be indifferentlye loked on/how shulde it not be of auctorite and taken for holye scripture?

¶ The Epistle of S. Paul vnto the Hebrues.

¶ The fyrst Chapter. ✠

A 

GOd in tyme paſt diuerſly and manye wayes ſpake vnto the fathers by the Prophetes: but in theſe laſte dayes he hath ſpoken vnto vs by his ſone / whome he hath made heyre of all thynges / by whō alſo he made the worlde Which ſone beynge the bryghtnes of his glory / & very ymage of his ſubſtance / bearynge vp all thynges wyth the worde of his power hath in his owne perſon purged oure ſynnes / & is ſytten on the right honde of the maieſtie an hye / and is more excellent then the aungels / in as moche as he hath by inheritaūce obteyned an excellenter name then haue they. Sap. vij. b

B For vnto which of the aungels ſayde he at any tyme: Thou art my ſone / this daye begate I the. And agayne: I will be his father / and he ſhall be my ſone. And agayne when he bryngeth in the fyrſt begotten ſone into the worlde / he ſayth: And all the aungels of God ſhall worſhippe him. And of the aungels he ſayth: He maketh his aungels ſpirites / and his miniſters flāmes of fyre. But vnto the ſone he ſayth: God / thy ſeate ſhalbe for euer and euer: The cepter of thy kyngdome is a ryght cepter. Thou haſt loued rygh teouſnes and hated iniquyte: Wherfore God whiche is thy God / hath annoynted the with the oyle of gladnes aboue thy felowes. Pſal. ij. b
ij. reg. vij.
pſal. xcvj.
Pſal. ciij.
pſal. xliiij

C And thou Lorde in the begīnnynge haſt layde the foūdacion of the erth: And the heuēs are the worke of thy hondes. They ſhall periſſhe / but thou ſhalt endure. They all ſhall were olde as doth a garmēt: and as a veſture ſhalt thou chaunge them / and they ſhalbe chaunged. But thou arte allwayes / and thy yeres ſhall not fayle Pſal. cj.

shall not sayle. ¶ Unto which of the angels sayde he at any ty-
Psal.cix. me: Syt on my ryght honde / tyll I make thyne enemyes thy
fote stole: Are they not al ministrynge spretes/sent to minister/
for their sakes which shalbe heyres of saluacion.

¶ The.ij. Chapter.

THerfore we ought to geue the moare hede to the thin A
ges which we haue hearde/lest we perysshe. For yf the
worde which was spoken by angels was stedfast/so that euery
transgression and disobedience receaued a iuste recompence to
reward: how shal we escape/yf we despyse so great saluacion/
which at the fyrst began to be preached of the Lorde him selfe/
and afterwarde was confermed vnto vswarde/by them that
hearde it/God bearynge witnes therto/both with signes and
wonders also/& with dyuers myracles/and gyftes of the holy
goost/accordynge to his owne will.

He hath not vnto the aungels put in subiecciō the worlde to B
come/wherof we speake. But one in a certayne place witnessed
Psal.viij. saying: What is man/that thou arte myndful of him: other the
sone of man that ꝑ visitest him. After thou haddest for a season
made him lower then ꝑ angels: ꝑ crounedst him with honour
1.cor.xv d and glory/& hast set him aboue the worckes of thy hōdes. Thou
hast put all thinges in subiection vnder his fete. In that he put
all thynges vnder him/he left nothynge that is not put vnder
Phi. ij.b him. Neuertheless we yet se not al thinges subdued vnto hym/
but hym ꝑ was made lesse then ꝑ angels: we se ꝑ it was Jesus
which is crouned with glorye and honour for the sofferynge of
deeth: ꝑ he by the grace of God/shuld tast of deeth for all men.

For it became him/for whom are all thinges/and by whome C
are all thinges/after that he had brought many sones vnto glo
ry/that he shuld make the lorde of their saluacion parfecte tho-
row sufferynge. For he that sanctifyeth & they which are san-
ctifyed/are all of one. For which causes sake he is not ashamed
Psal.xxj. to call them brethren sayinge: I wil declare thy name vnto my
Psal.xvij brethren/& in the myddes of the cōgregacion wil I prayse the.
esa. viij.d And agayne: I will put my trust in him. And agayne: Beholde
here am I and the chyldren which God hath geuen me.

Ozee.xiij For as moch then as the chyldrē were partakers of flesshe
1.Cor.xv. & bloud/he also him selfe lykwyse toke parte with thē/for to put

doune thorow

doune thorow deeth/him that had lordshippe ouer deeth/that is to saye the deuyll/& that he myght deliuer them/which thorow feare of deeth were all their lyfe tyme in daunger of bondage. For he in no place taketh on him the angels: but the seed of Abrahã taketh he on him. Wherfore in all thinges it became him to be made lyke vnto his brethrẽ/that he myght be mercyfull/and a faythfull hye preste in thinges concernynge God/for to pourge the peoples synnes. For in that he him selfe suffered and was tempted/he is able to succor them that are tempted.

¶ The.iij. Chapter.

A Wherfore holy brethren/partakers of the celestiall callynge/consyder the embassedour and hye prest of oure profession/Christ Jesus which was faythfull to him that made him/euẽ as was Moses in all his housse. And yet was this mã counted worthy of more glory then Moses: In as moche as he which hath prepared ỹ housse/hath most honour in the housse. Euery housse is prepared of some man. But he that ordeyned all thinges/is God. And Moses verely was faythfull in all his housse/as a minister/to beare witnes of tho thingꝭ which shuld be spoken afterwarde. But Christ as a sone/hath rule ouer the housse/whose housse are we/so that we holdfast the confidence & the reioysynge of that hope/vnto the ende. Mũe. xij.

3 Wherfore as the holy goost sayth: to daye yf ye shall heare his voyce/harden not youre hertes/after the rebellion in the daye of temptaciõ in the wildernes/where youre fathers tempted me/proued me/& sawe my workes. xl. yeare lõge. Wherfore I was greued with that generaciõ & sayd. They erre euer in their hertes: they verely haue not knowẽ my wayes/so that I sware in my wrathe/that they shuld not enter into my rest. Take hede brethrẽ/that therbe in none of you an euyll herte in vnbeleue/that he shuld departe from the lyuinge God: but exhorte one another dayly/whyll it is called to daye/lest any of you wexe hard herted thorow the deceytfulnesse of synne. psal. xcvij

C We are partetakers of Christ yf we kepe sure vnto the ende the fyrst substance/so longe as it is sayd: to daye yf ye heare his voyce/harden not youre hertes/as whẽ ye rebelled. For some/whẽ they hearde rebelled: how be it not all ỹ cam out of Egypt vnder Moses. But w̃ whõ was he displeased. xl. yeares. Was nũ. xiiij. e

he not displeased with them that synned: whose carkases were ouer thrown in the desert? To whō sware he that they shulde not enter into his rest: but vnto thē that beleued not? And we se that they coulde not enter in/ because of vnbeleue.

¶ The. iiij. Chapter.

LEt vs feare therfore lest any of vs forsakynge the promes of entrynge into his rest / shulde seme to come behynde. For vnto vs was it declared/ as well as vnto them. But it profited not them that they hearde the worde/ because they which hearde it/ coupled it not with fayth. But we which haue beleued/ do enter into his rest/ as contrary wyse he sayd to the other: I haue sworne in my wrath/ they shall not enter into my rest. And that spake he verely longe after that ỹ workes were made and the foundacion of the worlde layde. For he spake in a certayne place of the seuenth daye / on this wyse: And God dyd rest the seuenth daye from all his workes. And in this place agayne: They shall not come into my rest. A

psal. xciij.

Geñ. ij. a.

Seynge therfore it followeth that some muste enter therinto/ and they to whom it was fyrst preached / entred not therin for vnbeleues sake. Agayne he apoynteth in Dauid a certayne present daye after so longe a tyme / sayinge as it is rehearsed: this daye yf ye heare his voyce/ be not hard herted. For yf Iosue had geuen them rest / then wolde he not afterwarde haue spoken of another daye. Ther remayneth therfore yet a rest to the people of God. For he that is entred into his rest/ doth cease from his owne workes as God dyd from his. B

Let vs studye therfore to entre into that rest/ lest anye man faule after the same ensample / into vnbelefe. For the worde of God is quycke/ and mighty in operacion/ and sharper then any two edge sworde: & entreth through/ euē vnto the diuidynge a sonder of the soule & the spryte/ & of the ioyntes and the mary: and iudgeth the thoughtes & the intentes of the herte: nether is ther any creature inuisible in the syght of it / For all thinges are naked & bare vnto the eyes of him/ of whom we speake. C

eccl. xv. d

Psalm. xxxiij.

¶ The. v. Chapter.

SEynge then that we haue a great hye preest which is entred into heauen (I meane Iesus the sone of God) let vs holde oure profession. For we haue not an hye preest/ which A

j. cor. iij. b

can not

can not haue compassiō on oure infirmities: but was in al poyntes tēpted/lyke as we are: but yet without synne. Let vs therfore go boldely vnto the seate of grace/that we maye receaue mercy/and fynde grace to helpe in tyme of nede.

✠ For euery hye preest that is takē from amonge men is ordeyned for men/in thinges pertayning to God: to offer gyftes and sacrifices for synne: which can haue compassion on the ignoraunt/& on them that are out of the waye/because that he him
B selfe also is cōpased with infirmitie: For the which infirmities sake he is boūde to offer for synnes/as well for his owne parte/ as for the peoples. And no man taketh honour vnto him selfe/ i.pa.xxiij but he that is called of God/as was Aaron.

Euen so lykewyse/Christ glorified not him selfe/to be made the hye preest: but he that sayd vnto him: thou arte my sone/this Psal.ij.b daye begat I the/glorified him. As he also in another place speaketh: Thou arte a Preest for euer after the order of Melchisedech. Psal.cix. ✠ Which in the dayes of his flesshe/dyd offer vp prayers and supplicacios/with stronge cryinge & teares/vnto hym that was able to saue him from deeth: and was also hearde/because of his godlynes. And though he were Goddes sone/yet learned he obedience/by tho thinges which he suffered/and was made parfaicte/and the cause of eternal saluacion vnto al them that obey him: and is called of God an hye Preest/after the order of Melchisedech.

C Wherof we haue many thinges to saye/which are harde to be vttered: because ye are dul of hearinge. For when as concerning ỹ tyme/ye ought to be teachers/yet haue ye nede agayne that we teache you the fyrst principles of the word of God: and are become soche as haue nede of mylke/& not of strōge meate: For euery mā that is feed with mylke/is inexperte in ỹ worde of righteweslnes. For he is but a babe. But stronge meate belongeth to thē that are parfecte which thorow custome haue their wittes exercised/to iudge both good and euyll also.

¶ The.vj. Chapter.

A Wherfore let vs loue the doctryne pertayninge to the beginnynge of a Christen man/and let vs go vnto perfeccion/and now no more laye the foundacion of repentaunce from deed workes/and of fayth towarde God/of baptyme/of

doctrine/and of layinge on of hondes/and of resurreccion from deeth and of eternall iudgement. And so will we do yf God permitte. For it is not possible that they which were once lyghted/ and haue tasted of the heauenly gyft/ and were become partetakers of the holy goost/ and haue tasted of the good worde of God/ & of the power of the worlde to come: yf they faule/ shuld be renued agayne vnto repentaunce: for as moch as they haue (as concernynge them selues) crucified the sone of God a fresshe makynge a mocke of him. vj.pet.vj.d

For that erth which dryncketh in the rayne which commeth ofte vpon it/ and bryngeth forth erbes mete for them that dresse it/ receaueth blessynge of God. But that groūde which beareth thornes and bryars/ is reproued/ & is nye vnto cursynge: whose ende is to be burned. Neuertheless deare frendes we trust to se better of you/ & thinges which accōpany saluacion/ though we thus speake. For God is not vnrighteous that he shuld forget youre worke and laboure that procedeth of loue/ which loue ye shewed in his name/ which haue ministred vnto the saynctes/ and yet minister. yee/ and we desyre that euery one of you shew the same diligence/ to the stablisshinge of hope/ euen vnto the ende: that ye faynt not/ but folowe thē/ which thorow fayth and pacience inheret the promyses. B

Gen.xxij. For when God made promes to Abraham/ because he had no greater thinge to sweare by/ he sware by him selfe saying: Surely I will blesse the and multiplie the in dede. And so after that he had taryed a longe tyme/ he enioyed the promes. Men verely sweare by him that is greater then them selues/ and an othe to cōfirmynge the thinge/ is amonge them an ende of all stryfe. So God willinge very aboundantly to shewe vnto the heyres of promes/ the stablenes of his counsayl/ he added an othe/ that by two immutable thinges (in which it was vnpossible ỹ God shuld lye) we might haue perfecte consolacion/ which haue fled/ for to holde fast the hope that is set before vs/ which hope we haue as an ancre of the soule both sure & stedfast. Which hope also entreth in/ into tho thinges which are with in the vayle/ whither the fore runner is for vs entred in/ I meane Iesus that is made an hye prest for euer after the order of Melchisedech. C

The.vij. Chapter.

This

A THis Melchisedech kynge of Salem (which beinge preste of the most hye God/met Abraham/as he returned agayne from the slaughter of the kynges/& blessed him: to whō also Abraham gaue tythes of all thinges) fyrst is by interpretacion kynge of ryghtewesnes/after that he is kynge of Salem/that is to saye/kynge of peace/with oute father/with oute mother/with out kynne/& hath nether begynnynge of his tyme/nether yet ende of his lyfe: but is lykened vnto the sone of God/and continueth a preste for euer. Gen. xiiij

B Consyder what a man this was vnto whom the Patriarke Abraham gaue tythes of the spoyles. And verely those chyldrē of Leuy/which receaue the office of the prestes/haue a cōmaundement to take accordynge to the lawe / tythes of the people: that is to saye/of their brethrē/yee though they sprynge out of the loynes of Abraham. But he whose kynred is not counted amonge them/receaued tythes of Abraham/& blessed him that had the promyses. And with out all naye sayunge/he whiche is lesse / receaueth blessynge of him whiche is greater. And here mē that dye/receaue tythes. But there he receaueth tythes of whome it is wytnessed/that he lyueth. And to saye the trueth/Leuy him selfe also whiche receaueth tythes / payed tythes in Abraham. For he was yet in the loynes of his father Abraham when Melchisedech met him.

C Yf now therfore perfectiō cam by ỹ presthod of the Leuites (for vnder that presthod the people receaued the lawe) what neded it further moare that another preest shulde ryse after the order of Melchisedech / and not after the order of Arō? Now no dout/yf the presthod be translated/then of necessitie muste the lawe be translated also.

For he of whome these thinges are spoken/pertayneth vnto another trybe/of which neuer mā serued at the aultre. For it is eudent that oure Lorde sprynge of the tribe of Juda/of which tribe spake Moses nothinge concernynge presthod.

And it is yet a more euydent thynge / yf after the similitude of Melchisedech/there aryse another preest/which is not made after the lawe of the carnall cōmaundement: but after the power of the endlesse lyfe. (For he testifyeth: Thou arte a preest for euer/after the order of Melchisedech.) Then the cōmaundmēt Psal. cix.

that went a fore/is disanulled/because of hyr weakenes and vnprofitablenes. For the lawe made nothinge parfecte: but was an introduccion of a better hope/by which hope/we drawe nye vnto God.

And for this cause it is a better hope/that it was not promysed with out an othe. Those prestes were made with out an othe/ but this preste with an othe/ by him that sayde vnto him. D

Psal. cix. The Lorde sware/and wyll not repent: Thou arte a prest for euer after the order of Melchisedech. And for that cause was Jesus a stablissher of a better testament.

And amonge them many were made Prestes/ because they were not suffred to endure by the reason of deeth. But this mā/because he endureth euer/ hath an euerlastynge Presthod. Wherfore he is able also euer to saue them that come vnto God by him/seynge he euer lyueth/to make intercession for vs.

Soche an hye Prest it became vs to haue / which is wholy/ harmlesse/vndefyled/separat from synners/& made hyar then heauen. Which nedeth not dayly (as yonder hye prestes) to offer vp sacrifice/fyrst for his owne synnes/& then for the peoples synnes. For that dyd he atonce for all/ when he offered vp him selfe. For the lawe maketh men prestes/which haue infirmitie: but the worde of the othe that came sence the lawe/maketh the sone prest/which is parfect for euer more.

¶ The. viij. Chapter.

Of the thynges which we haue spoken / this is the pyth: A that we haue soche an hye preste that is sittē on the right honde of the seate of maiestie in heauē/ and is a minister of holy thinges/and of the very tabernacle which God pyght/and not man. For euery hye prest is ordeyned to offer gyftes and sacrifices: wherfore it is of necessitie/ that this man haue somwhat also to offer. For he were not a preste/ yf he were on the earth where are prestes ꝑ accordinge to the lawe offer gyftes/which prestes serue vnto the ensample and shadowe of heauenly thinges: euen as the answer of God was geuen vnto Moses when Exo. xxv. Act. vij. f. he was about to fynisshe the tabernacle. Take hede (sayde he) that thou make all thinges accordynge to the patrone shewed to the in the mount.

Now hath he obtayned a more excellent office/ in as moche B as he is

as he is the mediator of a better testament / which was made for better promises. For yf that fyrst testament had bene fautelesse: then shulde no place haue bene sought for the seconde. For in rebukinge them he sayth: Beholde the dayes wil come (sayth the Lorde) and I will fynysshe vpon the house of Israel / and vpon the house of Juda / a newe testament: not lyke the testament that I made with their fathers at that tyme / when I toke them by the hondes / to lede them oute of the londe of Egypte / for they continued not in my testament / and I regarded them not / sayth the Lorde. Note. xxxi

For this is the testament that I wil make with the house of Israel: After those dayes sayth the Lord: I will put my lawes in their myndes / and in their hertes I will write them / and I wilbe their God / and they shalbe my people. And they shal not teache / euery mã his neyghboure / and euery man his brother / sayinge: knowe the Lorde: For they shall knowe me / from the lest to the moste of them: For I wilbe mercyfull ouer their vnrighteweslues / and on their synnes and on their iniquities. In that he sayth a new testament / he hath abrogat the olde. Now ỹ which is disanulled & wexed olde / is redy to vanusshe awaye

The.ix. Chapter.

That fyrst tabernacle verely had ordinaunces / & seruinges of God / & worldly holynes. + For ther was a fore tabernacle made / wherin was the candelsticke and the table / & the shewe breed / which is called wholy. But with in the secõde vayle was ther a tabernacle / which is called holiest of all / which had the goldẽ senser / and the arcke of the testament ouerlayde roundabout with golde / wherin was the goldẽ pot with Mãna / and Aarons rodde that spronge / and the tables of the testamẽt. Ouer the arcke were the Cherubis of glory shadowinge the seate of grace. Of which thinges we will not now speake particularly.

When these thinges were thus ordeyned / the Prestes went al wayes into the fyrst tabernacle & executed ỹ seruice of God. But into the seconde wẽt the hye prest alone / once euery yeare: and not with out bloud / which he offered for him selfe / and for the ignorannce of the people. Wherwith the holy goost this signified that the waye of holy thinges / was not yet openned /

whill as yet the fyrst tabernacle was stondynge. Which was a
similitude for the tyme then present/and in which were offered
gyftes & sacrifyces that coulde not make the minister parfecte/
as pertaynynge to the conscience with only meates & drinckes
and dyuers washynges and ustifynges of the flesshe/whiche
were ordeyned vntyll the tyme of refor macion.

✠ But Christ beynge an hye Prest of good thinges to come/ C
came by a greater & a more parfecte tabernacle/not made with
hondes: that is to saye/not of this maner byldynge/nether by
the bloud of gotes & calues:but by his owne bloud he entred in
once for all into the holy place/& founde eternal redempcion. ✠
leui.xvj.c For yf the bloud of oxen and of gotes and the asshes of an hey-
fer/when it was sprynckled/purifyed the vnclene/as touchyng
the purifyinge of the flesshe: how moch moare shall the bloud of
Christ(which thorow the eternall spryte/offered hym selfe with
1.Pet.j.d out spot to God) pourge youre consciences from deed worke
1.Joā.j.d
Apoc.j.d for to serue the lyuynge God.
1.Poet.iij. And for this cause is he the mediator of the newe testament
Rom.v.b that thorow deeth which chaunsed for the redempcion of those
trāsgressions that were in the fyrst testamēt/they which were
called/myght receaue the promes of eternall inheritaunce. ✠
For whersoeuer is a testament/there must also be the deeth of
Gala.iij.b him that maketh the testament. For the testament taketh auc-
torite when men are deed: For it is of no value as longe as he
that made it/is a lyue. For which cause also nether that fyrst te-
stament was ordeyned without bloude. For when all the com-
Gen.xxiiij maundementes were redde of Moses to all the people/he toke
the bloud of calues and of gotes/with water and purple wholl
and yssope/and sprynckled both the boke and all the people say-
inge:this is the bloud of the testament which God hath apoyn-
ted vnto you. Moreouer/he sprynckled the tabernacle wyth
bloud also/and all the ministrynge vessels. And also almoost all
thinges/are by the lawe pourged with bloud/& with out shed-
dynge of bloud is no remission.

It is then nede that the similitudes of heauenly thinges be D
purifyed with soch thinges:but the heauenly thinges them sel-
ues are purifyed w̄ better sacrifyces then are those. For Christ
is not entred into the holy places that are made with hondes/
which are

whiche are but ſimilitudes of true thynges: but is entred into very heauen/for to appere now in the ſyght of God for vs: not to offer hym ſelfe often/as the hye preſte entreth into the holye place euery yeare with ſtraūge bloud / for then muſt he haue often ſuffered ſence the worlde began. But now in the ende of the worlde hath he appered once/ to put ſynne to flyght/by the offerynge vp of him ſelfe. And as it is apoynted vnto men that they ſhall once dye/and then commeth the iudgement/ euen ſo Chriſt was once offered to take away the ſynnes of many/ and vnto them that loke for him / ſhall he appeare agayne without ſynne vnto ſaluacion. Roſſ.v.b i.pet.iij.c

¶ The.x. Chapter.

A For the lawe which hath but ſ shadowe of good thinges to come/ & not the thinges in their owne faſſion/ can neuer with the ſacrifyces whiche they offer yeare by yeare continually/make the commers there vnto parfayte. For wolde not then thoſe ſacrifyces haue ceaſed to haue bene offered/becauſe that the offerers once pourged/ſhulde haue had no moare conſciēces of ſynnes. Neuertheleſſe in thoſe ſacrifices is ther mencion made of ſynnes euery yeare. For it is vnpoſſyble that the bloud of oxen and of gotes ſhulde taken awaye ſynnes. Leui.xvi.

B Wherfore when he cōmeth vnto the worlde/he ſayth. Sacrifice and offeringe thou woldeſt not haue: but a bodye haſt thou ordeyned me: In ſacrifyces and ſynne offerynges thou haſt no luſt. Then I ſayde: Lo I come / in the chefeſt of the boke it is written of me/that I ſhuld do thy will/o God. Aboue when he had ſayed ſacrifyce and offeringe/& burnt ſacrifyces and ſynne offerynges thou woldeſt not haue/nether haſt alowed (which yet are offered by the lawe) and then ſayde: Lo I come to do thy will/o God: he taketh awaye the fyrſt to ſtablyſſhe the latter. By the whiche wyll we are ſanctifyed / by the offerynge of the body of Jeſu Chriſte once for all. ps.xxxix. Pſalm.j.

C And euery preſt is redy dayly miniſtrynge / and ofte tymes offereth one maner of offerynge/ which can neuer take awaye ſynnes. But this man after he had offered one ſacrifice for ſynnes/ſat him doune for euer on the ryght honde of God/& from hence forth taryeth tyll his foes be made his foteſtole. For with one offerynge hath he made parfecte for euer / them that are ſanctifyed. Pſal. cix. i.Cor.xv.

sanctifyed. And the holy goost also beareth vs recorde of this/ euen when he tolde before: This is the testamēt that I wil ma-
Hie. xxxj ke vnto them: after thole dayes sayth the Lorde. I wil put my lawes in their hertes and in their mynde. I wyll wryte them and their synnes and iniquities wyll I remember no moare. And where remission of these thinges is/ there is no moare offerynge for synne.

Seynge bretherē that by the meanes of the bloud of Jesu we D
maye be bolde to enter into that holy place/ by the newe and lyuynge waye/ which he hath prepared for vs/ through the vayle/ that is to saye / by his flesshe. And seynge also that we haue an hye Prest/ which is ruler ouer the houlse of God / let vs drawe nye with a true herte in a full fayth / sprynckled in oure hertes frō an euyl conscience/ & wesshed in oure bodyes with pure water/ and let vs kepe the profession of oure hope/ with out wauerynge (for he is faythfull that promysed) & let vs consyder one another to prouoke vnto loue/ and to good workes: and let vs not forsake the felyshippe that we haue amonge oure selues/ as the maner of some is: but let vs exhorte one another/ & that so moche the more/ because ye se that the daye draweth nye.

For yf we synne willyngly after that we haue receaued the E
knowledge of ꝑ trueth / ther remayneth no moare sacrifice for synnes/ but a fearfull lokynge for iudgement/ and violent fyre/ which shall deuoure the aduersaries. He that despiseth Moses
Deu. xvij lawe/ dyeth with out mercye vnder two or thre witnesses. Of
mat. xvij. how moche sorer punishmēt suppose ye shal he be counted wor-
Joā. vij. c thy/ which treadeth vnder fote the sone of God: & counted the
ij. cor. xiij bloud of the testament as an vnholy thinge wherwith he was sanctifyed/ and doth dishonoure to the spyrete of grace. For we
deu. xxxij knowe him that hath sayde: vengeaunce belongeth vnto me/ I
Rom. xij. wyll recompence sayth the Lorde. And agayne: the Lorde shal iudge his people. It is a fearfull thinge to faule into the hondes of the lyuynge God.

Call to remembraunce the dayes that are passed / in the F
which after ye had receaued light/ ye endured a greate fight in aduersities/ partly whill all men wondred and gased at you for the shame and tribulacion that was done vnto you/ and partly whill ye became cōpanions of them which so passed their tyme.

For ye

G For ye ſuffered alſo with my bondes / and toke a worth the ſpoylinge of youre goodes/and that with gladnes/knowynge in youre ſelues how that ye had in heauē a better and an endurynge ſubſtaunce. Caſt not awaye therfore youre confydence/ which hath great rewarde to recompence. For ye haue nede of pacīēce/that after ye haue done the will of God/ye might receaue the promes. For yet a very lytel whyle/ & he that ſhall come/ wyll come/ & will not tary. But the iuſt ſhall lyue by fayth. And Aba. ij. a Rom. i. b. gala. iij. b yf he withdrawe him ſelfe my ſoule ſhal haue no pleaſure in him We are not which with drawe oure ſelues vnto dampnacion/ but pertayne to fayth/to the wynnynge of the ſoule.

¶ The. xj. Chapter.

A Fayth is a ſure confydence of thynges whiche are hoped for/and a certayntie of thynges which are not ſene. By it the elders were well reported of.

Thorow fayth we vnderſtonde that the worlde was ordeyned by the worde of God: ād that thinges which are ſene/were made of thinges which are not ſene. By fayth Abell offered vnto God a moare plenteous ſacrifyce then Cayn: by which he obteyned witnes that he was righteous/God teſtifying of his gyftes: by which alſo he beyng deed/yet ſpeaketh.

B By fayth was Enoch tranſlated that he ſhulde not ſe deeth: mat. xxiij Gene. v. c ecclſ. xliij. nether was he founde: for God had taken him awaye. Before he was taken awaye / he was reported of that he had pleaſed God: but without fayth it is vnpoſſyble to pleaſe him. For he that commeth to God/muſt beleue that God is/ and that he is a rewarder of them that ſeke hym.

By fayth Noe honoured God/after that he was warned of Geſi. vj. f. ecclſ. xliij thinges which were not ſene/ & prepared ỹ arcke to the ſauyng of his houſholde/thorow ỹ which arcke/he condēned the world and became heyre of the righteweſnes which cōmeth by fayth.

By fayth Abraham/when he was called obeyed/to go out in to a place/which he ſhulde afterwarde receaue to inheritaunce and he went out/not knowinge whether he ſhuld go.

C By fayth he remoued in the lōde that was promiſed him/ as Geſi. xij. a unto a ſtraunge countre/ & dwelt in tabernacles: & ſo dyd Iſaac & Jacob heyres with him of the ſame promes. For he loked for a citie hauinge a foundacion/whoſe bylder & maker is God.

Thorow

Gene.xxi Thorow fayth Sara also receaued strength to be with chylde/and was delyuered of a chylde when she was past age/ because she iudged hym faythfull which had promised.

Gen.xvij and.xviij And therfore spronge ther of one/and of one which was as good as deed (so many in multitude/as the starres of the skye/ and as the sond of the see shore/which is innumerable.

And they all dyed in fayth/and receaued not the promyses: D but sawe them a farre of/and beleued them/and saluted them: and confessed that they were straungers and pilgrems on the erthe. They that saye soche thinges / declare that they seke a countre. Also yf they had bene myndfull of that countre/from whence they came oute / they had leasure to haue returned agayne. But now they desyre a better/that is to saye a heauenlye. Wherfore God is not ashamed of them / euen to be called their God: for he hath prepared for them a citie.

Gen.xxij ecci.xliiij In fayth Abraham offered vp Isaac/whē he was tempted/ and he offered hym beinge his only begotten sone/which had re

Gene.xxi rom.ix.b ceaued the promises of whom it was sayde / in Isaac shall thy seed be called: for he consydered that God was able to rayse vp agayne from deeth. Wherfore receaued he him / for an ensam-

gen.xxvij ple. In fayth Isaac blessed Jacob and Esau / concerninge thinges to come.

Ge.xlviij. By fayth Jacob whē he was a dyinge/blessed both the sones C of Joseph/& bowed him selfe towarde the toppe of his cepter.

Gene.l.d By fayth Joseph when he dyed/remēbred the departinge of the chyldren of Israel: & gaue commaundement of his bones.

Exo.ij.a. By fayth Moses when he was borne / was hyd thre monethes of his father & mother/because they sawe he was a proper chylde: nether feared they the kynges commaundement.

Exod.i.e Exo.ij.b By fayth Moses whē he was great / refused to be called the sone of Pharaos doughter/and chose rather to suffre aduersitie with the people of God/then to enioye the pleasurs of synne for a season / & estemed ỹ rebuke of Christ greater ryches then the treasure of Egypt. For he had respect vnto the rewarde.

By fayth he forsoke Egypt/& feared not the fearcenes of the F kinge. For he endured euē as he had sene him which is inuisible

Exo.xij.d Thorow fayth he ordeyned the ester lambe/& the effusion of bloud/lest he that destroyed ỹ fyrst borne/shulde touche them.

By fayth

By fayth they passed thorowe the reed see as by drye londe/ which whē ỹ Egipciās had assayed to do/they were drouned. exō.xiiij.c

By fayth the walles of Jericho fell doune after they were compased about seuen dayes. iosu.vj.d.

By fayth ỹ harlot Raab perisshed not with the vnbeleuers when she had receaued the spyes to lodginge peasably. iosu.vj.d. And.ij.b

And what shall I moare saye/the tyme wolde be to short for me to tell of Gedeon/of Barach/and of Samson/and of Jephthae: also of Dauid and Samuel/& of the Prophetes: ✠ whiche thorowe fayth subdued kyngdomes/wrought ryghteousnes/ obtayned the promyses/stopped the mouthes of Lyons/ quenched the violence of fyre/escaped the edge of the swearde/ of weake were made stronge/waxed valient in fyght/tourned to flyght the armyes of the alientes. And the wemē receaued their deed/rayled to lyfe agayne.

G Other were racked/and wolde not be delyuered/ that they myght receaue a better resurreccion. Other tasted of mockynges and scourgynges/moreouer of bones & prelonment: were stoned/were hewen a sunder/were tempted/were slayne with sweardes/walked vp & doune in shepes skynnes/in gotes skynnes/ in nede/ tribulacion and vexacion whiche the worlde was not worthy of: they wandred in wyldernes/in mountaynes/ in dennes and caues of the earth.

And these all thorowe fayth obtayned good reporte: ✠ and receaued not the promes/ God prouidynge a better thinge for vs/that they without vs shulde not be made parfecte. rōm.vj.a. colo.iij.b j.pet.ij.a. and.iiij.a

¶ The.xij. Chapter.

A Uherfore let vs also (seyng that we are compased with so great a multitude of witnesses) laye awaye all that presseth doune/ and the synne that hangeth on/ and let vs runne with pacīēce vnto the battayle that is set before vs/ lokynge vnto Jesus the auctor and finisshar of oure fayth/which for the ioye that was set before him/abode the crosse/ and despysed the shame/and is set doune on the right honde of the trone of God. Cōsyder therfore how that he endured suche speaking agaynst him of synners/ lest ye shulde be weryed and faynte in youre myndes. For ye haue not yet resysted vnto bloude sheddynge/ stryuynge agaynst synne. And haue forgotten the consolacion/

which

Pro. iij. b apo. iij. d

which speaketh vnto you/as vnto chyldrē: my sone despyse not the chastenynge of the Lorde/nether faynt when thou arte rebuked of hym: for whom the Lorde loueth/hym he chasteneth: yee and he scourgeth euery sone that he receaueth.

If ye endure chastenynge / God offereth hym selfe vnto you as vnto sones. What sone is that whom the father chasteneth not? If ye be not vnder correccion (wher of all are partakers) then are ye bastardes and not sones. Moreouer seyng we had fathers of oure flesshe which corrected vs / and we gaue them reuerence: shuld we not moche rather be in subiection vnto the father of spirituall gyftes/that we myght lyue? And they verely for a feawe dayes/nurtred vs after their owne pleasure: but he learned vs vnto that whiche is profitable: that we myght receaue of his holynes. No manner chastisynge for the present tyme semeth to be ioyeous/but greueous: neuertheless afterwarde/it bryngeth ỹ quyet frute of righteweslnes/vnto them which are therin exercysed. B

Stretch forth therfore agayne the hondes which were let doune/and the weake knees/and se that ye haue strayght stepes vnto youre fete/lest any haltynge turne out of the waye: yee let it rather be healed. Embrace peace with all men and holynes: with oute the which no man shall se the Lorde. And loke to/that no mā be destitute of the grace of God/and that no rote of bitternes sprynge vp and trouble/and therby many be defyled: and that ther be no fornicator/or vnclene person/as Esau which for one breakfast solde his byrthryght. ye knowe howe that afterwarde when he wolde haue inheryted the blessynge he was put by/& he founde no meanes to come therby agayne: no though he desyred it with teares. C

rom. xij. d

ge. xxv. d & xxvj. f

Exo. xix. b and. xx. c.

For ye are not come vnto the mounte that can be touched/ and vnto burnynge fyre/nor yet to myst and darcknes and tempest of wedder/nether vnto the sounde of a trompe & the voyce of wordes/which voyce they that heard it/wisshed awaye/ that the communicacion shuld not be spoken to them. for they were not able to abyde that which was spoken. If a beast had touched the mountayne/it must haue bene stoned/or trust thorow with a darte: euen so terrible was ỹ syght which appered. Moses sayde/I feare & quake. But ye are come vnto ỹ moũte Sion/ D

Exo. xix. c

Sion/ & to the cite of the lyuynge God/the celestial Jerusalem: and to an innumerable syght of angels & vnto the cõgregacion of ỹ fyrst borne sones/which are writtẽ in heauen/ & to God the iudge of all/ & to the spretes of iust ād parfecte men/ & to Jesus the mediatoz of the newe testament/ and to the spryncklynge of bloud that speaketh better then the bloud of Abel.

Se that ye despyse not him that speaketh. Foz yf they escaped not which refused him that speake on erth/moche moze shal we not escape/yf we turne awaye frõ him that speaketh frõ heauen:whose voyce then shouke ỹ erth/ & now declareth sayynge: yet once moze will J shake/ not ỹ erth only/ but also heauẽ. No dout ỹ same ỹ he sayth/yet once moze/signifieth the remouing awaye of those thyngꝭ which are shakẽ/as of thinges which haue ended their course:ỹ the thingꝭ which are not shakẽ maye remayne. Wherfoze yf we receaue a kyngdõ which is not moued we haue grace/wherby we maye serue God & please him with reuerence & godly feare. Foz oure God is a consumynge fyze. agge.ij.b deu.iiij.d

The.xiij.Chapter.

A LEt brotherly loue continue. Be not forgetfull to lodge straũgers. Foz therby haue dyuers receaued aungels into their houses vnwares. Remẽber them that are in bondes euen as though ye were bounde with them. Be myndful of thẽ whiche are in aduersitie/as ye which are yet in youre bodyes. Let wedlocke be had in pryce in all poyntes/ & let the chamber be vndefyled:foz whoze kepers & aduoutrars God will iudge. Let youre conuersacion be without coueteousnes & be content with that ye haue all redy. Foz he verely sayde. J will not fayle the/nether forsake the:that we maye boldly saye: the Lozde is my helper/ & J will not feare what man doeth vnto me. Remẽber them whiche haue the ouersyght of you/ which haue declared vnto you the wozde of God. The ende of whose conuersacion se that ye loke vpon/and folowe their fayth. rom.xij.c j.Pet.vij. Josue.j.a Psalm. cxxvij.

B Jesus Christ yesterdaye and to daye/ & the same continueth foz euer. Be not caryed aboute with dyuers and straunge learnynge. Foz it is a good thinge that the herte be stablished with grace/ & not with meates/which haue not profited them that haue had their pastyme in them. We haue an altre wherof they may not eate which serue in ỹ tabernacle. Foz ỹ bodyes of those

beastes

Nūe. xix. beastes/whose bloude is brought into the holy place by the hye prest to pourge synne/are burnt without the tentes. Therfore Jesus/to sanctifye the people with his owne bloud/suffered without the gate. Let vs go forth therfore out of the tentes/
mich. iij.c and suffer rebuke with him. For here haue we no contynuynge cyte: but we seke one to come.

For by him offer we the sacrifice of laude alwayes to God: ꝑ C
is to saye/the frute of those lyppes/which cōfesse his name. To do good/and to distrybute forget not/for with suche sacrifyces God is pleased. Obeye them that haue the ouersyght of you/& submit youre selues to them/for they watche for youre soules/ euen as they that must geue a comptes: that they maye do it with ioye/& not with grefe. For that is an vnprofytable thinge for you. Praye for vs. We haue confydence because we haue a good conscience in all thinges/and desyre to lyue honestly. I desyre you therfore somwhat the moare aboundantly/that ye so do/that I maye be restored to you quickly.

The God of peace that brought agayne frō deeth oure Lor- D
de Jesus/the great shepherde of the shepe/thorowe the bloud of the euerlastynge testament/make you parfecte in all good worckes/to do his will/worckynge in you that which is pleasaūt in his syght thorow Jesus Christ. To whom be prayse for euer whyll the worlde endureth. Amen. ✠

I beseche you brethrē/suffre the wordes of exhortacion: for we haue writtē vnto you in feawe wordes: Knowe the brother Timothe/whom we haue sent from vs/with whom (yf he come shortly) I wyll se you. Salute them that haue the ouersyght of you/and all the saynctes. They of Italy salute you. Grace be with you all.

Amen.

¶ Sent from Italy by Timotheus.

¶ The Prologe vpon the Epistles of S. James and Judas.

Though this epistle were refused in the olde tyme and denyed of manye to be the epistle of a verye Apostle/and though also it laye not the foundacion of the fayth of Christ but speaketh of a generall fayth in God/nether preacheth his deeth & resurreccion/ether the mercy that is layde vp in store for vs in him/or euerlastinge couenaunt made vs in his bloude/which is the office and

office & dutye of a verye Apostle/as Christ sayeth. Jo. xv. ye shall testifye of me: yet because it setteth vp no mānes doctryne / but cryeth to kepe the lawe of God/and maketh loue which is without percialite/the fulfyllinge of the lawe/as Christ & all the Apostles dyd / and hath therto manye good & godlye sentences in it: and hath also nothinge that is not agreable to the rest of the scripture/yf it beloked indifferentlye on: me thinketh it ought of right to be taken for holye scripture. For as for that place for which haply it was at the beginnynge refused of holye men (as it ought / yf it had meante as they toke it / and for which place only / for the false vnderstondynge / it hath been chefely receaued of the Papistes) yet yf the circūstances be wel pondered/it wil apere that the auctors entēt was farre other wyse then they toke him for.

For where he sayth in the. ij. Cha. fayth without deedes is deed in it selfe/he meaneth none other thinge then all the scripture dothe: how that that fayth which hath no good dedes folowynge / is a false fayth & no fayth that iustifyeth or receaueth forgeuenes of synnes. For God promysed thē onlye forgeuenes of their synnes which turne to God/to kepe his lawes. Therfore they that purpose to cōtinue styl in synne/haue no parte in that promise: but deceaue them selues / yf they beleue that God hath forgeuen them their olde synnes for Christes sake. And after when he sayth that a mā is iustified by dedes and not of fayth onlye/he wil no more then that fayth dothe not so iustifye euery where/that nothinge instifyeth saue fayth. For dedes also do iustifye. And as fayth onlye iustifieth before God/so do dedes onlye iustifye before the worlde/wher of is ynough spokē/partlye in the prologe on Paule to the Romayns / & also in other places. For as Paule affirmeth Roma. iij. that Abraham was not iustified by workes afore God/but by fayth onlye as Gene. beareth recorde: so will James that dedes onlye iustified him before the worlde / & fayth wrought with his dedes: that is to saye/fayth wherwith he was ryghteous before God in the hert/dyd cause him to worke the will of God outwardlye/wherby he was ryghteous before the worlde/and wherby the worlde perceaued that he beleued in God / loued and feared God. And as Hebr. xj. the scripture affirmeth that Rahab was iustified before God thorow fayth/so doth James affirme that thorow workes/by which shewed hyr fayth/she was iustified before the worlde/and it is true.

And as for the epistle of Judas/though men haue and yet do doute of the auctoure/and though it seme also to be drawen oute of the. ij. epistle of S. Peter/and therto alledgeth scripture that is no where foūde/yet seinge the matter is so godly and agreynge to other places of holye scripture/I se not but that it ought to haue the auctorite of holye scripture.

The Epistle of S. James.

The fyrst Chapter.



JAmes the seruaunt of God and of the Lorde Jesus Christ / sendeth gretynge to the. xij. tribes which are scattered here and there. ✝ My brethren/count it exceadinge ioye whē ye faule into diuers tēptacios / for as moche as ye knowe how ỹ the tryinge of youre fayth bringeth pacience: & let pacience haue her perfect worke/ỹ ye maye be parfecte & sounde/lackinge nothinge.

F If any

mat.vij.a and.xxi.c Mar.xix. Lu.xj.b. Ioh.xvj.b and.xvj c

If any of you lacke wysdome / let him axe of God which geueth to all men indifferentlye / and casteth no man in the teth: and it shalbe geuen him. But let him axe in fayth & wauer not. For he that douteth / is lyke the waues of the see / tost of the wynde and caryed with violence. Nether let that man thinke that he shall receaue any thinge of the Lorde. A wauerynge mynded man is vnstable in all his wayes.

Let the brother of lowe degre reioyce in that he is exalted/ B
and the ryche in that he is made lowe. For euen as the flower of the grasse / shall he vanysshe awaye. The sonne ryseth with heate/and the grasse wydereth/and his flower falleth awaye/ and the beautie of the fassion of it perysheth: euen so shall the ryche man perysshe with his aboundance.

Happy is the man that endureth in temptacion/for when he is tryed / he shall receaue the croune of lyfe / which the Lorde hath promysed to them that loue him. ✠

Let no man saye when he is tempted/that he is tempted of God. For God tempteth not vnto euyll/nether tempteth he anye man. But euery mã is tempted/drawne awaye/ & entysed of his owne concupiscẽce. Then whẽ lust hath cõceaued/she bringeth forth synne/ & synne whẽ it is fynisshed/bringeth forth deeth

Erre not my deare brethrẽ. ✠ Euery good gyfte/and euery parfayt gyft/is from aboue and commeth doune from the father of lyght/with whõ is no variablenes / nether is he chaunged vnto darcknes. Of his owne will begat he vs with the worde of lyfe/that we shuld be the fyrst frutes of his creatures. C

Wherfore deare brethren/let euery man be swyfte to heare/ slowe to speake/and slowe to wrath. For the wrath of mã worketh not that which is ryghteous before God.

Wherfore laye a parte al fulthines/al superfluite of maliciousnes/ & receaue with meknes/the worde that is grafted in you/ which is able to saue youre soules. ✠ ✠ And se that ye be doars of the worde and not hearers only/deceauynge your owne selues with sophistrye. For yf any heare the worde/ & do it not/ he is lyke vnto a man that beholdeth his bodyly face in a glasse. For assone as he hath loketh on him selfe / he goeth his waye/ & forgetteth immediatly what his fassiõ was. But whosoeuer loketh in the parfayct lawe of libertie / & continueth ther in (yf he be not D

he be not a forgetfull hearer/ but a doar of the worke) the same shalbe happye in his dede.

If any mā amonge you seme deuonte/ and refrayne not his tonge: but deceaue his owne herte/ this mannes deuocion is in vayne. Pure deuocion and vndefyled before God the father/ is this: to visyt the fatherlesse & widdowes in their aduersite/ and to kepe him selfe vnspotted of the worlde. ✠

¶ The. ij. Chapter. ✠

A BRethren haue not the fayth of oure Lorde Jesus Christ the Lorde of glory in respecte of persons. If there come into youre company a mā with a golden rynge & in goodly apparell/ & ther come in also a poore man in vyle rayment/ and ye haue a respect to him that weareth the gaye clothynge/ & saye vnto him. Syt thou here in a good place: & saye vnto the poore/ stonde thou there or syt here vnder my fote stole: are ye not parciall in youre selues/ and haue iudged after euyll thoughtes.

Herken my deare beloued brethrē: Hath not God chosen the poore of this worlde which are ryche in fayth/ ād heyres of the kyngdome which he promysed to them that loue him. But ye haue despysed the poore. Are not the rych they which oppresse you: & they which drawe you before iudges. Do not they speake euyll of that good name after which ye be named.

B If ye fulfill the royal lawe accordynge to the scripture which sayth. Thou shalt loue thyne neyghbour as thy selfe/ ye do wel. But yf ye regarde one person more then another/ ye commyt synne & are rebuked of the lawe/ as trāsgressours. Whosoeuer shall kepe the whole lawe/ & yet fayle in one poynt/ he is gyltie in all. For he that sayd. Thou shalt not commit adulterie/ sayed also: thou shalt not kyll. Though thou do none adulterie/ yet yf thou kyll/ thou arte a transgressor of the lawe. So speake ye/ and so do/ as they that shalbe iudged by the lawe of libertie. For ther shalbe iudgement mercyles to him that shewed no mercy/ and mercy reioyseth agaynst iudgement. ✠

C What auayleth it my brethren/ though a man saye he hath fayth whē he hath no dedes. Can fayth saue him. If a brother or a syster be naked or destitute of dayly fode/ & one of you saye vnto them: Departe in peace/ God sende you warmnes and fode: not withstondynge ye geue them not tho thinges which are

nedfull to the body: what helpeth it? Euen so fayth/ yf it haue no dedes/is deed in it selfe.

yee and a man myght saye: Thou hast fayth/and I haue dedes: Shewe me thy fayth by thy dedes: & I will shewe the my fayth by my dedes. Beleuest thou that ther is one God? Thou doest well. The deuyls also beleue and tremble.

Wylt thou vnderstonde o thou vayne man/ that fayth with D
out dedes is deed? Was not Abrahã oure father iustifyed thorowe workes when he offered Isaac his sone vpon the aulter? Thou seist how that fayth wrought with his dedes/ & through the dedes was the fayth made parfecte: and the scripture was
Gen.xv.b fulfylled which sayth: Abraham beleued God/and it was repu-
Ro.iiij.a ted vnto him for righteweslnes: and he was called the frende of
Gala.iij.a God. ✣ ye se then how that of dedes a mã is iustifyed/and not
Josu.ij.c of fayth only. Lykewyse also was not Raab the harlot iustified thorowe workes/ when she receaued the messengers/and sent them out another waye? For as the body without the spryte is deed/euen so fayth with out dedes is deed. ✣

¶ The.iij. Chapter.

My brethren/be not euery mã a master/remẽbringe how A
that we shall receaue the more damnacion: for in many thinges we synne all. If a man synne not in worde/ the same is a parfecte man/and able to tame all the body. Beholde we put bittes into the horses mouthes that they shuld obeye vs/ and we turne aboute all the body. Beholde also the shyppes/ which though they be so great/ and are dryuen of fearce wyndes/ yet are they turned about with a very smale helme/ whyther soeuer the violence of the gouerner will. Euen so the tonge is a lytt tell member/and bosteth great thinges.

Behold how gret a thinge a lyttel fyre kyndleth/ & the tonge is fyre/ãd a worlde of wyckednes. So is the tonge set amonge B
oure mẽbres/that it defyleth the whole body/ ãd setteth a fyre all that we haue of nature/ & is it selfe set a fyre euen of hell.

All the natures of beastes/ & of byrdes/and of serpentes/and thinges of the see/ are meked and tamed of the nature of man. But the tounge can no man tame. It is an vnruely euyll full of deedly poyson. Therwith blesse we God the father/ & therwith curse we mẽ which are made after ỹ similitude of God. Out of

one mouth

one mouth proceadeth blessinge & curssynge. My brethren these thinges ought not so to be. Doth a fountayne sende forth at one place swete water and bytter also? Can the bygge tree/my brethren/beare olyue beries: other a byne beare bygges? So can no fountayne geue bo the shalt water and freshe also. If any man be wyse and endued with learnynge amonge you/let him shewe the workes of his good conuersacion in meknes that is coupled with wysdome.

D But yf ye haue bytter enuyinge and stryfe in youre hertes/ reioyce not: nether be lyars agaynst ỹ trueth: This wysdome descendeth not from aboue: but is erthy/and naturall/and diuelisshe. For where enuyinge and stryfe is/there is vnstablenes and al manner of euyl workes. But the wysdome that is from aboue/is fyrst pure/then peasable/gentle/and easy to be entreated/full of mercy and good frutes/without iudgynge/& without simulacion: yee/and the frute of ryghtewesnes is sowen in peace/of them that mayntene peace.

¶ The. iij. Chapter.

A FRom whence commeth warre and fyghtinge amonge you: come they not here hence? euẽ of youre volupteousnes/that raygne in youre membres. ye lust/and haue not. ye enuye and haue indignacion/and cannot obtayne. ye fyght and warre & haue not/because ye axe not. ye axe & receaue not/because ye axe a mysse: euẽ to consume it vpon youre volupteousnes. ye aduouterars/& wemen that breke matrimonie: knowe ye not how ỹ the frendshippe of the worlde is ennimute to godwarde? Whosoeuer wilbe a frende of the worlde/is made the enemye of God. Ether do ye thinke that the scripture sayth in vayne. The spryte that dwelleth in you/lusteth euẽ contrary to enuye: but geueth more grace. Rom. viij

B Submit youre selues to God/and resist the deuyll/& he will flye from you. Drawe nye to God & he will drawe nye to you. Clense youre hõdes ye synners/and pourdge youre hertes ye wauerynge mynded. Suffre afflictions: sorowe ye and wepe. Let your laughter be turned to mournynge/& your ioye to heuynes. Cast doune youre selues before the Lorde/and he shal lyft you vp. Backbyte not one another/brethrẽ. He that backbyteth his brother/& he ỹ iudgeth his brother/backbyteth the lawe/&

iudgeth the lawe. But ād yf thou iudge the lawe/ thou art not an obseruer of the lawe:but a iudge. There is one lawe geuer/ which is able to saue and to distroye. What arte thou that iudgest another man?

Go to now ye that saye:to daye and to morow let vs go into ℭ
soche a cite and cōtinue there a yeare and bye and sell/and wynne:and yet cannot tell what shall happen to morowe. For what thinge is youre lyfe? It is euē a vapoure that apereth for a lytell tyme/and then vanysheth awaye. For that ye ought to saye:yf the Lorde will and yf we lyue/let vs do this or that. But now ye reioyce in youre bostynges. All soche reioysynge is euyll. Therfore to him that knoweth how to do good/and doth it not/to him it is synne.

ℭ The.v. Chapter.

GO to now ye ryche men. Wepe/ād howle on youre wretchednes that shal come vpō you:youre ryche is corrupte/ A
youre garmētes are not eaten. youre golde & youre siluer are cankred/and the rust of them shalbe a witnes vnto you/ & shall eate youre flesshe / as it were fyre. ye haue heaped treasure together in youre last dayes. Beholde the hyre of the labourers which haue reped doune your feldes (which hyre is of you kept backe by fraude) cryeth: & the cryes of them which haue reped/ are entred into the eares of the Lorde sabaoth. ye haue lyued in pleasure on the earth and in wantannes. ye haue norysshed youre hertes/ as in a daye of slaughter. ye haue condempned and haue kylled the iust/and he hath not resisted you.

✠ Be pacient therfore brethren/vnto the commynge of the B
Lorde. Beholde the husbande man wayteth for the precious frute of the earth/and hath longe pacience ther vpon/vntyll he receaue the erly and the latter rayne. Be ye also paciēt therfore and settle youre hertes/for the cōmynge of the Lorde draweth nye. Grudge not one agaynst another brethren/lest ye be damned. Beholde the iudge stondeth before the doore. Take (my brethren) the Prophetes for an ensample of sufferynge aduersitie/ and of longe pacience/which spake in the name of the Lorde. ✠ Beholde we counte them happy which endure. ye haue heard of the pacience of Job/and haue knowen what ende the Lorde made. For the Lorde is very pitifull and mercyfull.

But aboue

C But aboue al thing es my bꝛethꝛē/ſweare not/nether by he-
uen/nether by the erth/nether by any other othe. Let youre ye
be ye/and youre naye naye: leſt ye faule into ypocreſy. If any of
you be euyl bexed/let him pꝛaye. If any of you be mery/let him
ſinge Pſalmes. If any be deſeaſed amonge you/let him call foꝛ
the elders of the congregacion/& let them pꝛaye ouer him/and
anoynte him with oyle in the name of the Loꝛde: & the pꝛayer
of fayth ſhall ſaue the ſicke/and the Loꝛde ſhall rayſe him vp: &
yf he haue committed ſynnes/they ſhalbe foꝛgeuen him.

D ✠ Knowledge youre fautes one to another: and pꝛaye one
foꝛ another/that ye maye be healed. The pꝛayer of a righteous iij. re. xvij
man auayleth moche/yf it be feruent. Helias was a mā moꝛtall Lu. iiij.
euen as we are/and he pꝛayed in his pꝛayer/that it myght not
rayne: and it rayned not on the erth by the ſpace of thꝛe yeares
and ſixe monethes. And he pꝛayed agayne/and the heuē gaue
rayne/and the erth bꝛought foꝛth her frute.

Bꝛethꝛen yf any of you erre from the trueth & another con- Mat. xiij
uert him/let the ſame knowe that he which conuerted the ſyn-
ner from goynge a ſtraye out of his waye/ſhall ſaue a ſoule frō
deeth/and ſhall hyde the multitude of ſynnes.

The ende of the Piſtle of Saynct James.

C The epiſtle of S. Judas

A Judas the ſeruaunt of Jeſus Chꝛiſt/the
bꝛother of James. To them which are called & ſan-
ctified in God ỹ father/& pꝛeſerued in Jeſu Chꝛiſt.
Mercy vnto you/and peace and loue be multiplied.

Beloued/when I gaue all diligēce to wꝛyte vnto you of the
commen ſaluacion: it was nedfull foꝛ me to wꝛyte vnto you/to
exhoꝛte you/that ye ſhuld cōtinually laboure in ỹ fayth which
was once geuē vnto the ſayncte. Foꝛ ther are certayne crafte
ly crept in/of which it was wꝛittē a foꝛe tyme vnto ſoche iudge
mēt. They are vngodly and turne the grace of oure God vnto
wantannes/and denye God the only Loꝛde/and oure Loꝛde
Jeſus Chꝛiſt.

B My mynde is therfoꝛe to put you in remembꝛaunce/foꝛ as

Nũe.xiij. moche as ye once knowe this/ how that the Lorde (after that he had delyuered ỹ people out of Egipt) destroyed them which afterwarde beleued not. The angels also which kept not their fyrst estate: but lefte their owne habitacion: he hath reserued in euerlastinge chaynes vnder darcknes vnto the iudgemẽt of the
Gen. xix. grete daye: euẽ as Sodom & Gomor/ & the cities aboute them (which in lyke maner defiled thẽselues with fornicacion/ & folowed straũge flesshe) are set forth for an ensample/ & suffre ỹ ven geaũce of eternall fyre. Lykwyse these dremers defyle ỹ flesshe despyse rulars/ & speake euyll of them that are in auctorite.

yet Michael the archãgel whẽ he stroue agaynst the deuyll/ C
ãd disputed about the body of Moses/ durst not geue raylynge sentence/ but sayde: the Lorde rebuke ỹ. But these speake euyll of those thinges which they knowe not: ãd what thinges they knowe naturally / as beastes which are without reason/ in tho
Gene. iiij thinges they corrupte them selues. Wo be vnto them/ for they
Nu. xvj. 2
Nũe. xxij. haue folowed the waye of Cayn & are vtterly geuẽ to ỹ errour of Balam for lukers sake/ & perisshe in the treason of Core.

These are spottes which of youre kyndnes feast to gether/ D
with out feare / fedynge them selues. Cloudes they are with-
1. Petr. ij. outen water/ caryed about of wyndes/ and trees with out frute at gadrynge tyme/ twyse deed and plucked vp by the rotes. They are the ragynge waues of ỹ see/ fominge out their owne shame. They are wandrynge starres to whom is reserued the myst of darcknes for euer.

Enoch the seuenth from Adam prophesyed before of suche/ E
Apo. 1. b. saying: Beholde the Lorde shal come with thousandes of saynctes/ to geue iudgemẽt agaynst all men/ & to rebuke all that are vngodly amonge them of all their vngodly dedes / which they haue vngodly cõmitted/ & of all their cruell speakynges/ which vngodly synners haue spoken agaynst him.

These are murmurers/ complayners/ walkinge after their F
owne lustes/ whose mouthes speake proude thinges: They haue
1. tim. iiij. men in greate reuerẽce because of abaũtage. But ye beloued re-
ij. tim. iij. mẽber ỹ wordes which were spokẽ before of ỹ Apostles of oure
ij. Pe. iij. Lord Jesus Christ/ how that they tolde you ỹ ther shuld be begylers in ỹ last tyme/ which shuld walke after their owne vngodly lustes. These are makers of sectes/ fleshlye/ hauing no spryte

But ye

G But ye dearly beloued/ edifye your selues in youre most holy fayth/ prayinge in the holy goost/ and kepe your selues in the loue of God/ lokynge for the mercy of our Lorde Jesus Christ/ vnto eternall lyfe. And haue compassion on some/ seperatynge them: and other saue with feare/ pullynge them out of the fyre and hate the fylthy vesture of the flesshe.

Unto him that is able to kepe you/ that ye faule not/ and to present you fautlesse before the presence of his glory with ioye/ that is to saye/ to God oure saueoure/ whiche only is wyse/ be glory/ maieste/ domunion and power/ now and for euer. Amen.

¶ The Reuelacion of S. John the diuine.

¶ The Fyrst Chapter.

A 

THe reuelacio of Jesus Christ/ which God gaue vnto him for to shewe vnto his seruautes thinges which must shortly come to passe

✠ And he sent and shewed by his aungell vnto his seruaut John/ which bare recorde of ỹ worde of God/ & of the testimony of Jesus Christ and of all thinges that he sawe. Happy is he that redith/ and they that heare the wordes of the prophesy/ and kepe tho thynges whiche are wrytten therin. For the tyme is at honde.

John to the

John to the.vij.congregacions in Asia. Grace be with you & B
peace/frō him which is/and which was/and which is to come/
and from the.vij.spretes which are present before his trone/&
from Jesus Christ which is a faythfull witnes & fyrst begotten
Collo. j.c of the deed: and Lorde ouer the kynges of the earth. Unto him
i.cor.xv c that loued vs & washed vs from synnes in his owne bloud/ H
Heb.ix.d and made vs kynges and prestes vnto God his father be glory
i.Pet.j.d and dominiō for euermore. Amen. Beholde he commeth with
i.Joā.j.d cloudes and all eyes shall se him/& they also which peersed him.
Esa. lij. c And all kynredes of the earth shall wayle. Euen so: Amē. I am
Math. xxiiij. Alpha and O mega / the beginnynge & the endynge/sayth the
Jude. j.c Lorde almyghty/which is & which was & which is to come.

I John youre brother and cōpanion in tribulacion / & in the C
kyngdome & pacience which is in Jesu Christ/was in the yle of
Pathmos for the worde of God/& for the witnessynge of Jesu
Christ. I was in the spрete on a sondaye/& herde behynde me a
great voyce/as it had bene of a trompe sayinge. I am Alpha &
O mega/the fyrst & the laste. That thou seist/write in a boke/&
send it vnto the congregaciōs which are in Asia/vnto Ephesus
and vnto Smyrna/& vnto Pergamos/& vnto Thiatyra/and
vnto Sardis/& vnto Philadelphia/& vnto Laodicia.

And I turned backe to se the voyce ỹ spake to me. And whē
I was turned: I sawe.vij.golden candelsticke s/& in the myd-
des of the candellsticke s/one lyke vnto the sone of man/clothed
with a lynnen garment doune to the grounde/and gyrd about
the pappes with a goldē gyrdle. His heed/and his heares were D
whyte as whyte woll / and as snowe: and his eyes were as a
flame of fyre: and his fete lyke vnto brasse as though they brent
in a fornace: and his voyce as the sounde of many waters. And
he had in his right hond.vij.starres. And out of his mouth wēt
a sharpe two edged swearde. And his face shone euē as the son-
ne in his strength.

And when I sawe him I fell at his fete/euē as deed. And he
layde his ryght honde vpon me / sayinge vnto me: feare not. I
Esa.xlj.b am the fyrst and the last/and am a lyue/and was deed. And be-
and.xliiij holde I am a lyue for euermore/and haue the keyes of hell and
of deeth. Wryte therfore the thynges which thou hast sene and
the thynges which are/and the thynges which shalbe fulfylled

here after

here after: ād the mystery of the. vij. starres which thou sawest in my ryght honde/and the. vij. golden candelstickes. The. vij. starres are the messengers of the. vij. congregacions. And the vij. candelstickes which thou sawest are the. vij. cōgregacions.

¶ The. ij. Chapter.



The. j. Figure

A Unto the messēger of ỹ congregacion of Ephesus wryte: these thynges sayd he that holdeth ỹ vij. starres in his ryght honde / and walketh in ỹ mydes of the. vij. golden candelstickes. I knowe thy worckes / & thy labour / and thy pacience / and how thou canest not forbeare them which are euyll / & examinedst them whiche saye they are Apostles and are not: & hast foūde them lyars / and dyddest walshe thy selfe. And hast pacience: and for my names sake hast laboured and hast not faynted. Neuertheless I haue sumewhat agaynst the / for thou haste lefte thy fyrste loue. Remember therfore from whence thou art fallen / and repent / and do the fyrst worckes. Or elles I wyl come vnto the shortly / and wyll remoue thy candelstycke out of his place / excepte thou repent. But this thou haste because thou hatest the dedes of the Nicolaitans / whiche dedes I also hate.

Let him that

Let him that hath eares heare/what the spyrete sayth to the cõ gregaciõs. To hym that ouercõmeth / will I geue to eate of the tree of lyfe/which is in the myddes of the paradise of God.

And vnto the aungell of the congregacion of Smyrna wryte. B These thinges sayth he that is fyrst/and the last/which was deed/and is alyue. I knowe thy workes and tribulacion & pouerte/but thou art ryche: And I knowe the blasphemy of them which call them selues Iewes and are not: but are the cõgregacion of sathan. Feare none of tho thinges which thou shalt soffre. Beholde/the deuyl shal caste of you into pryson/to tempte you/ and ye shall haue tribulacion. x. dayes. Be faythfull vnto the deeth/and I wyll geue the a croune of lyfe. Let him that hath eares heare what the spyrete sayth to the congregaciõs: He that ouercommeth/shall not be hurte of the seconde deeth.

And to the messenger of the congregacion in Pergamos C wryte: This sayth he which hath the sharpe swearde with two edges. I knowe thy workes & where thou dwellest/euẽ where Satans seat is/and thou kepest my name and hast not denyed my fayth. And in my dayes Antipas was a faythfull witnes of myne/which was slayne amonge you/where Satan dwelleth
Nu. xxiiij But I haue a feawe thinges agaynst the: that thou hast there/ them that mayntayne the doctrine of Balam which taught in Balake/to put occasion of synne before the chyldren of Israel/ that they shulde eate of meate dedicat vnto ydoles/and cõmyt fornicacion. Euen so hast thou them that mayntayne the doctrine of the Nicolaytãs/which thinge I hate. But be conuerted/ or elles I will come vnto the shortly/& will fyght agaynst them with the swearde of my mouth. Let him that hath eares/heare what the spyrete sayth vnto the congregacions. To him that ouercõmeth wyll I geue to eate Manna that is hyd/and wyll geue him a whyte stone/and in the stone a newe name wrytten which no man knoweth/sauynge he that receauith it.

And vnto the messenger of the congregaciõ of Theatira wri D te. This sayth the sone of God/which hath his eyes lyke vnto a flamme of fyre/whose fete are lyke brasse: I knowe thy workes and thy loue/seruice/and fayth/and thy pacience/& thy dedes/ which are mo at the last then at the fyrst. Notwithstondinge I haue a feawe thinges agaynst the / that thou sofferest that woman Iesabel/

man Iesabel/which called her selfe a Prophetes/to teache and to deceaue my seruauntes to make them commyt fornicacion/ and to eate meates offered vp vnto ydoles. And I gaue her space to repent of her fornicacion/& she repented not. Beholde/ I will caste her into a beed/and them that commyt fornicacion with her/into great aduersitie/excepte they tourne from their deades. And I wyll kyll her chyldren with deeth. And all the cõgregaciõs shall know that I am he which searcheth the reynes and hertes. And I wyll geue vnto euery one of you accordynge vnto youre workes. Apo. xvij.

D Unto you I saye/& vnto other of them of Thiatyra/as many as haue not this learninge and which haue not knowen the depnes of Sathan (as they saye) I will put vpõ you none other burthen/but that which ye haue alredy. Holde fast tyll I come/ and who so euer ouercõmeth and kepeth my workes vnto the ende/to him will I geue power ouer naciõs/& he shal rule them with a rodde of yron: and as the vessels of a potter shal he breake them to shewers. Euen as I receaued of my father/so wil I geue him the morynge starre. Let him that hath eares heare what the spyrete sayth to the congregacions. Psalm. ij.

¶ The. iij. Chapter.

A AND wryte vnto the messenger of the congregacion of Sardis: this sayth he that hath the spyrete of God and the. vij. starres. I knowe thy workes/thou haste a name that thou lyuest/& thou arte deed. Be awake & strengthe the thinges which remayne/that are redy to dye. For I haue not foũde thy workes perfaycte before God. Remember therfore how thou hast receaued and heard/& holde faste/ãd repent. If thou shalt not watch/I will come on the as a thefe/& thou shalt not know what houre I will come vpon the. Thou hast a feawe names in Sardis/which haue not defyled their garmentes: & they shall walke with me in whyte/for they are worthy. He that ouercõmeth shalbe clothed in whyte araye/and I wyll not put out his name out of the boke of lyfe/and I will confesse his name before my father/& before his aũgels. Let him that hath eares/heare what the spyrete sayth vnto the congregacions. j. Tes. v. a ij. pe. iij. c

B And wryte vnto the tydynges brynger of the cõgregacion of Philadelphia: this sayth he that is holy & true/which hath the keye of

esa. xxij. f Job. xij. keye of Dauid: which opened and no mã shutteth/and shutteth and no mã openeth. I knowe thy worckes. Beholde I haue set before the an open doore/and no man can shut it / for thou hast a lytell strengthe and haste kept my sayinges: & haste not denyed my name. Beholde I make thē of the congregacion of Satan/ which call them selues Jewes & are not / but do lye/ Beholde/ I wyll make them that they shall come and worshyppe before thy fete: and shall knowe that I loue the.

Because thou hast kept the wordes of my pacience / therfore I will kepe the from the houre of temptacion which will come vpon all the worlde/ to tempte them that dwell vpon the erth. Beholde I come shortly. Holde that which thou haste / that no man take awaye thy croune. Him that ouercõmeth/ wil I make a pyllar in the temple of my God/ and he shall goo no moare out. And I will wryte vpon him/ the name of my God/ and the name of the cite of my God/ newe Jerusalem: which commeth doune oute of heauen fro my God / and I will wryte vpon him my newe name. Let him that hath eares/ heare what the spryte sayth vnto the congregacions. C

And vnto the messenger of the congregaciõ which is in Laodicia/ wryte: This sayth (amen) the faythfull & true witnes/ the begynnyng of the creatures of God. I know thy worckes that thou arte nether colde nor hot: I wolde thou were colde or hotte. So then because thou arte betwene bothe/ and nether colde ner hot/ I will spew the out of my mouth: because thou arte ryche and increlyd with goodes/ and haste nede of nothinge/ and knowest not howe thou arte wretched and myserable/ poore/ blynde and nakyd. I counsel the to bye of me golde tryed in the fyre/ that thou mayste be ryche: and whyte rayment that thou mayste be clothed/ that thy fylthy nakednes do not appere: and anoynt thyne eyes with eye salue/ that thou mayst se.

As many as I loue/ I rebuke & chasten. Be feruent therfore and repent. Beholde I stonde at the doore & knocke. If any man heare my voyce and opē the doore/ I will come in vnto him and will suppe with him/ and he with me. To him that ouercõmeth will I graunt to syt with me in my seate/ euen as I ouercame and haue syttē with my father/ in his seate. Let him that hath eares/ heare what the spryte sayth vnto the congregacions. D

¶ The. iiij. Chapter.

A After this he loked/and beholde a doꝛe was open in hea-
uen/& the fyꝛste voyce which I hearde/was as it were
of a trompet talkynge with me which sayde: come vp hyther/
and I wyll shewe the thinges which must be fulfylled her after.
And immediatly I was in the spꝛete: and beholde a seate was
put in heauē/and one sate on the seate. And he that sat/was to
loke vpon lyke vnto a iaspar stone & a sardyne stone: And there
was a rayne bowe aboute the seate/in syght lyke to an emeral-
de. And aboute the seate were. xxiiij. seates. And vpon the sea-
tes. xxiiij. elders/syttynge clothed in whyte rayment/and had
on their heddes crounes of gold.

B 

And out of ỹ sea The. ij.
te pꝛoceded light Figure
nynges ād thun-
dꝛynges/ ād voy-
ces: & there were
vij. lāpes of fyꝛe/
burning befoꝛe ỹ
seate/whiche are
the. vij. spꝛetes of
God. And befoꝛe
ỹ seate ther was
a see of glasse lyke
vnto cꝛustall: & in
the myddes of ỹ
seate/and round
aboute the seate
were. iiij. beastes
ful of eyes befoꝛe
ād behynde. And
ỹ fyꝛst beast was
lyke a lyon / ỹ se-
cōde beaste lyke a
calfe/& the thyꝛd
beaste had a face
as a mā: and the
fourth beast was
lyke a

lyke a flyinge egle. And the.iiij.beastes had eche one of thē.vj. wynges about hun/& they were full of eyes with in. And they had no reste daye nether nyght saying: Holy/holy/holy/Lorde God almyghty/which was/and is/and is to come.

And whē those beastes gaue glory and honour and thankes D
to him that sate on the seate/which lyueth for euer & euer: the xxiiij. elders fell doune before him that sat on the trone/& worshipped him that lyueth for euer/and caste their crounes before the trone sayinge: thou arte worthye Lorde to receaue glory and honoure/& power/for thou haste created all thinges/ and for thy willes sake they are/and were created.

¶ The.v. Chapter.

AND I sawe in the ryght hōde of him/that sat in the tro A
ne/a boke wrytten with in and on the backsyde/sealed with.vij.seales. And I sawe a stronge angel which cryed with a lowde voyce: Who is worthy to open the boke/& to loose the seales therof. And no man in heauē ner in earth/nether vnder the erth/was able to open the boke/nether to loke theron. And I wepte moche/because no man was founde worthy to open & to rede the boke/nether to loke theron.

And one of ỹ elders sayd vnto me/wepe not: Beholde a lyon beynge of the tribe of Juda/the rote of Dauid/hath optayned to open the boke/& to lose the.vij.seales therof. And I behelde/ and lo in the myddes of the seate and of the.iiij.beastes/& in the B
myddes of the elders/stode a lambe as though he had bene kylled/whiche had.vij.hornes & .vij.eyes/which are the spretes of God/sent into all the worlde. And he came & toke the boke out of the ryght honde of him that sate vpon the seate.

And when he had taken the boke/the.iiij.beastes and.xxiiij. elders fell doune before the lambe/hauinge harpes and golden vialles ful of odoures/which are the prayers of saynctes & they songe a newe songe sayinge: thou art worthy to take the boke/ and to opē the seales therof: for thou waste kylled/& haste redemed vs by thy bloud out of all kynreddes/& tounges/and people/and nacions/& haste made vs vnto oure God/kynges and Prestes/and we shall raygne on the earth.

And I behelde/and I herd the voyce of many angels about C
the trone/& about the beastes & the elders/& I herde thousand

thousandes

thoulandes/ſayinge with a lowde voyce: Worthy is the lambe that was kylled to receaue power/ād ryches/ & wyſdome/and ſtrenghte/and honour/ & glory/ād bleſſynge. And all creatures which are in heauen/ & on the erth/and vnder the erth/ & in the ſee/ād all that are in them/ herde I ſayinge: bleſſynge/honour/ glory & power be vnto hym that ſytteth vpon the ſeate/ & vnto the lambe for euermore. And the. iiij. beaſtes ſayd Amen. And the. xxiiij. elders fel vpon their faces/and worſhipped hym that lyueth for euermore.

¶ The. vj. Chapter.



The. iiij. Figure.

AND I ſawe when the lambe opened one of the ſeales/ and I herde one of the. iiij. beaſtes ſaye as it were ỹ noyſe of thonder come and ſe: ād I ſawe And behold ther was a whyte horſſe / and he that ſate on him/ had a bowe/ ād a croune was geuē vnto him/ and he wēt forth conquering & for to ouercome. And when he opened ỹ ſecōde ſeale / I herde the ſecōde beaſte ſaye: come and ſe And there went out another horſſe that was red/ and powers was geuen to him that ſate theron / to take peace from the erth/and that they ſhulde kyll one another. And ther was geuen vnto him a great ſwearde.

And when he opened the thyrde ſeale / I heard the thyrde B
beaſte ſaye: come and ſe. And I behelde / and lo / a blacke horſe: &
he that ſate on hym / had a payre of balances in his honde. And
I hearde a voyce in the myddes of the. iiij. beaſtes ſaye: a mea-
ſure of whete for a peny / and. iij. meaſures of barly for a peny:
and oyle and wyne ſe thou hurte not.

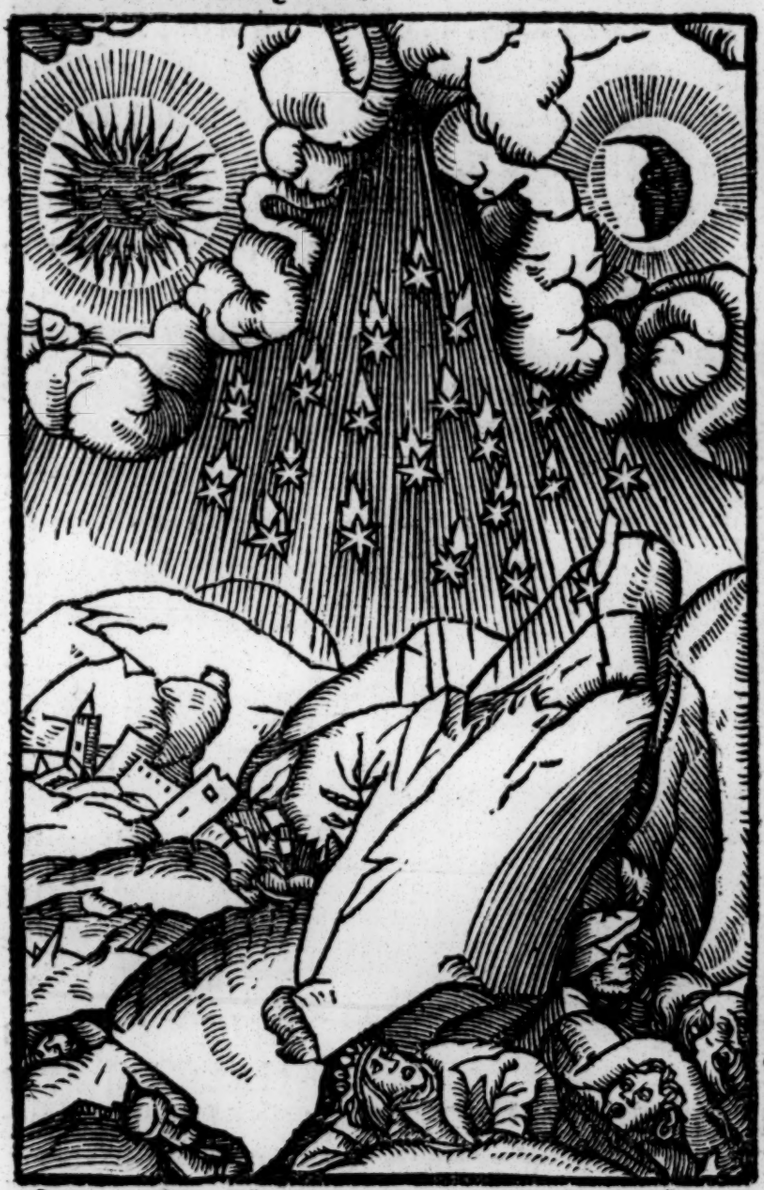
And when he opened the fourthe ſeale / I herde the voyce of
the fourthe beaſte ſaye: come and ſe / and I loked. And beholde
a grene horſſe / and his name that ſate on hym / was deeth / and
hell folowed after him / and power was geuen vnto them ouer
the fourthe parte of the earth / to kyll with ſwearde / and with
honger / and with deeth that cometh of vermen of the earth.

The. iiij Figure.



And whē he o- C
pened the fyfte ſea
le / I ſawe vnder
the aultre / the ſou
les of thē that we-
re kylled for the
worde of God / ād
for the teſtimony
which they had / &
they cryed with a
lowde voyce ſay-
inge: How lōge ta
rieſt thou Lorde
holy and true / to
iudge & to auenge
oure bloud on thē
that dwell on the
earth. And longe
whyte garmētes
were geuen vnto
euery one of them D
And it was ſayde
vnto thē that thei
ſhuld reſte for a lyt
le ſeaſon vntyl the
nōber of their fe-
lowes /

lowes/and brethren / and of them that shulde be kylled as they were/were fulfylled.



The.v. Figure

And I beheilde when he opened the sixte seale/& lo ther was a great erth quake / & the sonne was as blacke as sacke clothe made of heare. And ỹ mone wexed euẽ as bloud: and the starres of heauẽ fel vnto the erth euẽ as a figge tree casteth frõ her her figges / when she is shakẽ of a mighty winde. And heauẽ banysshed awaye / as a scrol when it is rolled to gether. And al mouñtayns and yles / were moued out of their places. And the kynges of the erth/& the gret men/and the ryche men / & the chefe captaynes/& the myghty men/& euery bond mã/& euery free mã/ hyd them selues in dennes/& in rockes of the hylles:& sayde to the hylles and rockes:fall on vs/& hyde vs from the presence of him that sitteth on the seate/& from the wrath of the lambe/for the grete daye of his wrath is come/and who can endure it.

The.vij. Chapter.

AND after that I sawe.iiij.angels stonde on the.iiij.corners of the erth/holdinge the.iiij.wyndes of the erth/ỹ the wyndes shuld not blowe on the erth / nether on the see/ne-

The.vj. Figure.



ther on any tree.

✠ And I sawe another angel ascẽde frõ ỹ ryſing of ỹ ſonne: which had ỹ ſeale of the liuinge God: & he cryeth wt a loude voyce to the. iiij. aũgels (to whom power was geuẽ to hurte the erth & the ſee) ſaying: hurt not the erth nether the ſee/ ne ther ỹ trees/ tyll we haue ſealed ỹ ſeruaũtes of oure God in their forheddes.

And I hearde B the noũbre of thẽ whiche were ſealed/ ãd ther were ſealed an. C. and xliiij. M. of al the trybes of the chyldren of Iſrael. Of the tribe of Juda were ſealed. xij. M. Of the tribe of Ruben were ſealed. xij. M. Of the tribe of Gad were ſealed. xij. M. Of the tribe of Aſer were ſealed. xij. M. Of the tribe of Neptalim were ſealed. xij. M. Of the tribe of Manaſſes were ſealed. xij. M. Of the tribe of Symeon were ſealed. xij. M. Of the tribe of Leuy were ſealed. xij. M. Of the tribe of Iſacar were ſealed. xij. M. Of the tribe of zabulon were ſealed. xij. M. Of the tribe of Joſeph were ſealed. xij. M. Of the tribe of Beniamin were ſealed. xij. thouſande.

After this I behelde/ and lo a great multitude (which nomã C coulde nombre) of all naciõs/ and people/ & tonges/ ſtode before the ſeate/

the seate/and before the lambe/clothed with longe whyte garmentes/ and palmes in their hondes/ and cryed with a lowde voyce/saying: saluacio be ascribed to him that sitteth vpon the seate of oure God/ād vnto the lambe. And all the angels stode in the cōpase of the seate/and of the elders/ & of the.iiij.beastes/ and fell before ỹ seat on their faces/ & worshipped God/saying: Amen: Blessynge & glory/wysdome & thankes/ & honour/and power/and myght/be vnto oure God for euermore. Amen.

D And one of the elders answered/sayinge vnto me: what are these which are arayed in longe whyte garmentes/and when came they? And I sayde vnto him: Lorde thou wottest. And he sayde vnto me: these are they which came oute of gret tribulacion & made their garmentes large/ & made thē whyte in the bloud of the lambe: therfore are they in the presence of the seate of God and serue him daye & nyght in his temple/ & he that sytteth in the seate will dwell amonge them. They shal honger no more/nether thyrst/nether shall the sonne lyght on thē/ nether any heate. For the lambe whiche is in the myddes of the seate/ shall fede them/ & shall ledde them vnto fountaynes of lyuynge water/ & God shall wype awaye all teares from their eyes.

¶ The. viij. Chapter.

A AND when he had opened the seuenth seale/ther was silence in heauē aboute the space of halfe an houre. And I sawe angelles stondynge before God/ & to them were geuē. vij. trōpettes. And another aungell came & stode before the aultre hauynge a golden senser/ & moche of odoures was geuen vnto him/that he shulde offre of the prayers of all saynctes vpon the goldē aultre/which was before the seate. And the smoke of the odoures which came of the prayers of all saynctes/ascended vp before God out of ỹ angelles hōde. And the angel toke the senser & fylled it with fyre of the aultre & caste it into ỹ erth/ & voyces were made/ & thondrynges & lightnynges/ & erthquake.

B And the. vij. angels which had the. vij. trompettes prepared them selues to blowe. The fyrst angel blewe/ & there was made hayle & fyre/ which were myngled with bloud/ & they were cast into the erth: & the thyrd parte of trees was burnt/ & all grene grasse was brēt. And the seconde angel blewe: and as it were a great mountayne: burnynge with fyre was caste into the see/

and the thyrde parte of the see tourned to bloud/ād the thyrde parte of the creatures which had lyfe/denyed: and the thyrde part of shippes were destroyed.

The.viij figure.



And the thyrd angel blewe/ and ther fel a gret star re from heuē burnynge as it were a lampe/and it fel into ỹ thyrde parte of the ryuers/ & into foūtaynes of waters/& ỹ name of the starre is called wormwod And ỹ thyrd parte was turned to wormwod. And many mē dyed of the waters because they were made bytter. And ỹ fourth angell blewe/and ỹ thyrde part of the sonne was smyttē/ and the thyrde parte of the mone/ and the thyrde parte of starres: so that the thyrde part of them was darckned. And the daye was smyttē that the thyrde part of it shuld not shyne/ and lyke wyse the nyght. And I behelde ād herde an angel flyunge thorow the myddes of heauē/saying with a lowde voyce. Woo woo woo to ỹ inhabiters of the earth because of ỹ voyces to come of the trōpe of the .iij. angels which were yet to blowe.

The.ix. Chapter.

AND the fyfte angel blewe/& I sawe a starre fall frō heauen vnto the erth. And to him was geuē the kaye of the bottom-



bottomlesse pyt. And he opened the bottomlesse pyt / & ther arose ỹ smoke of a gret fornace. And the sonne / & the ayer were darkned by the reason of the smoke of the pyt. And there came out of the smoke locustes vpon the erth: & vnto thẽ was geuẽ power as the scorpions of the erth haue power. And it was cõmaunded them / that they shuld not hurt ỹ grasse of the erth: nether any grene thinge: nether any tree: but only those men which haue not the seale in their forhedes. And to thẽ was cõmaũded ỹ they shuld not kil thẽ / but ỹ they shuld be vexed .v. monethes / & their payne was as the payne that cõmeth of a scorpion / whẽ he hath stonge a mã. And in those dayes shall men seke deeth / & shal not fynde it / & shall desyre to dye / & deeth shal flye from thẽ. the. viij. Figure.

Esa. ij. d. Osee. x. b Lu. xxiij. Sapi. xvj

B And the similitude of the locustes was lyke vnto horses prepared vnto battayll / & on their heddes were as it were crownes / lyke vnto gold: & their faces wer as it had bene ỹ faces of mẽ. And they had heare as ỹ heare of wemen. And their tethe were as the tethe of liõs. And they had habbergiõs / as it were habbergiõs of yron. And the soũde of their wynges / was as the soũd of charettes whẽ many horses rũne to gedder to battayle

And they had tayles lyke vnto scorpions/and there were stynges in their tayles. And their power was to hurt men. v. monethes. And they had a kynge ouer them/which is the aungell of the bottomlesse pyt/whose name in the Hebrew tounge/is Abadon: but in the Greke tounge/Apollion. One woo is past/and beholde two wooes come after this.

The. ix Figure



And the syxte aungell blewe/& I heard a voyce from the. iiij. corners of the goldē aultre/whiche is before God/saying to ỹ sixte aungell/which had ỹ trōpe: Loose the iiij. aūgels which are bound in the great ryuer Euphrates And the iiij. aūgels were looled whichwer prepared for an houre/for a daye for a moneth/ād for a yeare/for to slee ỹ thyrd part of mē. And ỹ nōbre of horsmen of warre were. xx. tymes x. m. And I herd ỹ noūbre of them: and thus I sawe the horses in a vision & them that sat on them/hauynge fyry harbergions of a Iacincte coloure/and brymstone/and the heeddes of the horses were as the heeddes of lyons. And out of their mouthes wēt forth fyre & smoke and brymstone. And of these. iij. was the thyrde parte of men kylled that is to saye/of fyre/smoke/and brymstone/which proceded out of the

out of the mouthes of them. For their power was in their mou thes & their tayles: for their tayles were lyke vnto serpētes/ & had heddes/ & with thē they dyd hurt: And the remnaūt of the men which were not kylled by these plages / repēted not of the dedes of their hondes that they shulde not worshyppe deuyls/ and ymages of golde / and syluer / and brasse/ and stone/ and of wood/ which nether can se/ nether heare/ nether goo. Also they repented not of their murther/ and of their sorcery / nether of their fornicacion / nether of their theste.

¶ The. x. Chapter.



The. x. Figure

AND I sawe an other mighty aungell come downe frō heauē clothed w̄ a cloude/ & the rayne bowe vpō his heed And his face as it wer the sonne / & his fete as it wer pillars of fyre: & he had in his hōde a lytel boke opē: and he put his right fote vpō the see/ & his lyfte fote on ẏ erthe. And cried w̄ a lowde voyce as whē a lyō roreth. And whē he had cried. vij thōders spak their voices And when ẏ. vij. thōders had spokē their voyces I was about to write. And I herd a voice frō heuē saying vnto me seale vp tho things which ẏ. vij. thōders spake / & write thē not.

And the

dañ. xij.c And the aungel which I sawe stonde vpō the see/ & vpon the earth/ lyfte vp his honde to heauen & swoze by him that lyueth foz euermoze/ which created heauen/ & the thinges that therin are/ & the see/ & the thinges which therin are: that there shulde be no lenger tyme: but in the dayes of the voyce of the seuenthe angell/ whē he shalbe begyn to blowe: euen the mystery of God shalbe fynished as he preached by his seruaūtes the prophetes.

And the voyce which I hearde from heauen/ spake vnto me agayne/ and sayde: go and take the lytle boke whiche is open in the honde of the aungell which stondeth vpon the see/ and vpon
Eze. iij.c the erth. And I went vnto the aungell/ and sayde to him: geue me the lytle boke/ and he sayd vnto me: take it / and eate it vp/ and it shall make thy belly bytter/ but it shalbe in thy mouth as swete as hony. And I toke the lytle boke out of his honde/ and eate it vp/ & it was in my mouth as swete as hony/ and as sone as I had eaten it/ my belly was bytter. And he sayde vnto me: thou muste prophesy agayne amonge the people / and nacions/ and tounges/ and to many kynges.

The. xj. Chapter.

AND then was geuen me a rede lyke vnto a rode/ and it was sayd vnto me. Ryse and mete the temple of God/ and the aultre/ and them that wozshippe therin/ and the quyre whiche is with in the temple/ cast oute and mete it not: foz it is geuē vnto the Gentyles/ & the holy cyte shal they treade vnder fote. xlij. monethes. And I will geue power vnto my two wytnesses/ and they shal prophesy thousande/ two hondzed and. lx. dayes/ clothed in sacke cloth. These are two olyue trees/ & two candlestyckes/ stondynge before the God of the earth.

And yf any man will hurt them/ fyze shal procede out of their mouthes & consume their enemyes. And yf any man will hurt them/ this wyse muste he be kylled. These haue power to shut heauen/ that it rayne not in the dayes of prophesyinge: and haue power ouer waters to turne them to bloud / & to smyte the earth with almaner plages/ as often as they will.

And whē they haue fynished their testimony / the beast that came out of the bottomlesse pyt / shall make warre agaynst thē and shall ouercome them/ and kyll them. And their bodyes shal lye in the stretes of the greate cyte whiche spiritually is called

zodom



zodom & Egipte where our Lorde was crucified And they of the people ād kynredes/ & tonges/ & they of ỹ naciōs shall se their bodyes. iij. dayes & an halfe/ ād shall not suffre theyr bodyes to be put in graues. And they ỹ dwel vpō the erth shall reioyce ouer thē/ & be glad & shal sende gyftes one to another for these two Prophetes vexed thez that dwelt on ỹ erth. And after. iij. dayes & an halffe ỹ spirite of lyfe frō god: entred into thē. And they stode vp vpon their fete/ & greate feare came vpō them which sawe thē. And they herde a great voyce frō heauē sayinge vnto thē. Come vp hyther. And they ascended vp into heauen in a clowde/ & their enemyes sawe them. And the same houre was ther a great erthquake/ and the tenthe parte of the cite fel/ & in the erthquake were slayne names of mē seuen. M. & the remnaūt were feated/ & gaue glozy to God of heauē. The seconde woo is past/ & beholde the thyrd woo will come anone.

The. xi. Figure.

And ỹ seuenth angel blewe/ & ther were made great voyces in heauē/ sayinge: ỹ kyngdoms of this wozlde are our lordes & his Christes/ & he shall raygne foz euermoze. And the. xxiiij. elders which syt befoze God on their seates/ fell vpon their faces and wozshipped

and worshypped God sayinge: we geue the thankes lorde God almyghty/which arte & wast/& arte to come: for thou haste receaued thy great myght/& hast raygned. And the nacions were angry/and thy wrath is come/and the tyme of the deed that they shuld be iudged and that thou shuldest geue rewarde vnto thy seruauntes the Prophetes and Saynctes/and to them that feare thy name smal and great/& shuldest destroye them/which destroye the erth. And the temple of God was opened in heauen/and ther was sene in his temple/the arcke of his testament: and there folowed lyghtnynges/and voyces/and thonderynges/and erth quake/and moche hayle.

The.xij. Chapter.

The.xij Figure.



AND ther appered a gret wonder in heauē/A woman clothed with the sonne/and ỹ mone vnder her fete and vpō her head a croune of twelfe starres. And she was with chylde: and cryed trauaylynge in byrth/ād payned redy to be delyuered. And there appered an other wonder in heauē/for behold a great red Dragon hauinge. vij. heddes/and ten hornes and crounes vpon his heddes: and his tayle drue the thyrde parte of the starres/and

res/and caste them to the earth.

B And the dragon stode before the woman / which was reddy to be delyuered: for to deuoure her chylde assone as it were borne. And she brought forth a man chylde / which shulde ruele all nacions with a rode of yron. And her sone was taken vp vnto God/and to his seate: And the woman fleed into wyldernes/ where she had a place / prepared of God / that they shulde fede her there a. M. v. hondred and. lx. dayes.

And there was a greate battayll in heauen / Michael and his aungels fought with the dragon / and the dragon foughte and his aungelles / and preuayled not: nether was their place founde any moare in heauen. And the great dragon / that olde serpent called the deuyll and Satanas was cast oute. Whiche deceaueth all the worlde. And he was caste into the earth/and his aungelles were cast oute also.

C And I herde a lowde voyce sayinge: in heauē is nowe made saluacion and strength and the kyngdom of oure God/and the power of his Christ. For he is cast doune which accused thē before God daye & nyght. And they ouercame him by the bloude of the lambe/& by the worde of their testimony / & they loued not their lyues vnto the deeth. Therfore reioyce heauēs/& ye that dwell in them. Woo to the inhabiters of the earth/& of the see: for the deuyl is come doune vnto you which hath great wrath/ because he knoweth that he hath but a short tyme.

D And when the dragon sawe that he was caste vnto the erth/ he persecuted the woman/which brought forth the man chylde And to the woman were geuen two wynges of a great Egle/ that she myght flye into ỹ wyldernes/into her place/where she is norysshed for a tyme/tymes/and halffe a tyme/from the presence of the serpēt. And the dragon cast out of his mouth water after the woman as it had bene a ryuer/because she shulde haue bene caught of the floud. And the erth holpe the woman/& the erth opened her mouth and swalowed vp the ryuer which the dragon cast out of his mouth. And the dragon was wroth with the womā: and went & made warre with the remnaunt of hyr sede/which kepe the cōmaundementes of God/& haue the testimony of Jesus Christe. And I stode on the see sonde.

¶ The. xiij. Chapter.

And I

the.xiij. Figure.



AND I saw a beast ryse out of the see/hauynge.vij.heddes and.x.hornes/ād vpō his hornes.x. crounes/and vpō his heed/ẏ name of blasphemy And the beast whiche I sawe/was lyke a catt of ẏ mountayne/ꝛ his fete were as ẏ fete of a beare and his mouth as the mouth of a lyō And ẏ dragon gaue him his power/and his seate/and gret auctorite: ād I sawe one of his heddes as it were woūded to deeth ꝛ his deedly woūde was healed. And all ẏ worlde wondred at the beast/ꝛ they worshipped the dragon which gaue power vnto the beast/ꝛ they worshipped the beast saying: who is lyke vnto the beast: who is able to warre with him:

A

And there was geuen vnto him a mouth/that spake greate thynges and blasphemies/and power was geuen vnto him/to do.xlij.monethes. And he opened his mouth vnto blasphemy agaynst God/to blaspheme his name/and his tabernacle and them that dwell in heauen. And it was geuē vnto him to make warre with the Saynctes/ād to ouercome them. And power was geuen him ouer all kynred/tonge/ād nacion: and all that dwell vpon the erth worshipt him: whose names are not written in the boke of lyfe of the lambe/which was kylled from the

B

begynnynge

beginnynge of the worlde. If any mā haue an eare/let him heare. He that leadeth into captiuite/shal go into captiuite: he that kylleth with a swearde/must be kylled with a swearde. Here is the pacience/and the fayth of the sayncte̅s.

And I beheld another beast cōmynge vp out of the earth/& he had two hornes lyke a lambe/& he spake as dyd the dragon. And he dyd all that the fyrste beast coulde do in his presence/ād he caused the earth/and them which dwel therin/to worshippe the fyrste beast/whose deedly wounde was healed. And he dyd great wonders/so that he made fyre come doune from heauen in the fyght of mē. And deceaued them that dwelt on the erth by the meanes of those signes which he had power to do in the syght of the beast/saying to them that dwelt on the earth: that they shulde make an ymage vnto the beast/which had the wo̅de of a swearde/and dyd lyue.

And he had power to geue a spyrite vnto the ymage of the beast/and that the ymage of the beast shuld speake/& shuld cause that as many as wolde not worshippe the ymage of the beast shuld be kylled/And he made all both smale & great/ryche and poore/fre and bonde to receaue a marke in their ryght hondes or in their forheddes. And that no mā myght bye or sell/saue he that had the marke/or the name of the beast/other the nombre of his name. Here is wysdom. Let him that hath the wyt cōt the nombre of the beast. For it is the nombre of a man/and his nombre is syxe hondred/thre score and syxe.

¶ The. xiij. Chapter. ✠

AND I loked/and lo a lambe stode on the mount Sion/ and with him an hondred ād. xliij. thousande hauynge his fathers name wrytten in their forheddes. And I hearde a voyce from heauen/as the sounde of many waters/and as the voyce of a great thoundre. And I hearde the voyce of harpers harpynge with their harpes. And they songe as it were a new songe/before the seate/ād before the foure beastes/& the elders and no man coulde learne that songe/but the hondred ād. xliij. thousande which were redemed frō the earth. These are they which were not defyled w̄ wemē/for they are virgyns. These folowe the lambe whyther soeuer he goeth. These were redemed fro men beynge the fyrste frutes vnto God & to the lambe

and in

and in their mouthes was founde no gyle. For they are with outen spot before the trone of God. H

the.xiiij Figure.



And I sawe an aungel flye in the B myddes of heauē hauinge an euerlastinge gospel to preache vnto thē that syt ād dwell on the erth/ād to all nacio/kynredes/and tonges/ād people/saying with a loude voyce. Feare God ād geue honoure to him for the houre of his iudgements come: ād worshype hym ꝑ made heauē & erth: and the see/ & foūtaynes of water.

Psal.xlv. Act.xiiij. Esa.xxi.c Hier.li.a

And there folowed an other aūgel/sayinge. Babylō is fallē is fallen ꝑ greate cite/ for she made all nacios droncke of the wyne of hyr fornicacion.

And the thyrde aungell folowed them sayinge with a loude C voyce: If any man worshyppe the beast and his ymage/and receaue his marke in his forhead/ or on his honde/ the same shall dryncke the wyne of the wrath of God which is powred in the cuppe of his wrath. And he shalbe punysshed in fyre and brymstone/before the holy aungels/and before the lambe.

And the smoke of their tourment ascendeth vp euermore. And they haue no rest daye ner nyght/ whiche worshyppe the beast and his ymage/and whosoeuer receaueth the prynt of his name.

name. Here is the paciẽce of sayncte̅s. Here are they that kepe the commaundementes and the sayth of Jesu.



The. xb figure.

And I herde a voyce frō heauen sayinge vnto me: wryte Blessed are the deed / which here after dye in the Lorde/euē so sayth the spyrete: ẏ they maye rest from their labou̅res but their worckes shall folowe thē. And I loked & beholde a white clowde / and vpō the clowde one sittinge lyke vnto ẏ sone of man / hauinge on his heed a goldē crowne/ and in his hōde a sharpe sykle And another angel came oute of the tē̅ple/cryinge with a lowde voyce to him that sate on the clowde. Thruste in thy sykle and repe / for the tyme is come to repe/for the corne of the erth is rype. And he that sate on the clowde / thrust in his sykle on the erth/and the erth was reped. Joel. iiij.

And another aūgell came oute of the temple/which is in heauen/hauunge also a sharpe sykle. And another angel came oute from the aultre / which had power ouer fyre/and cryed with a lowde crye to him that had the sharpe sykle / & sayde: thruste in thy sharpe sykle/and gaddre ẏ clusters of the erth/for her grapes are rype. And the aungell thrust in his sykle on the erth/

and cut doune the grapes of the vyneyarde of the erth: and cast them unto the gret wynefat of the wrath of God / & the wyne fat was troden with out the cite / & bloud came oute of the fat / euen vnto the horse bridles by the space of a thousande and. vj. hondred furlonges.

¶ The. xv. Chapter.

AND I sawe another signe in heuen gret & meruellous A
vij. angels hauing the seuē laste plages / for in thē is fulfylled the wrath of God. And I sawe as it were a glassye see / mingled with fyre / & them that had gottē victory of the beast / and of his ymage / & of his marke / & of the nombre of his name / stonde on the glassye see / hauinge the harpes of God / and they songe the songe of Moses the seruaunt of God / & the songe of the lambe / sayinge: Gret & maruelous are thy workes Lorde God almighty / iuste & true are thy wayes / kynge of saynctes.
Iere. x. Who shall not feare o Lorde / and glorify thy name? For thou only arte holy / and all gentyls shall come and worshippe before the / for thy iudgementes are made manifeste.

And after that / I loked / & beholde the temple of the taberna B
cle of testimony was opyn in heauē / & the seuē angels came out of the temple / which had the seuen plages / clothed in pure and bright lynnen / and hauinge their brestes gyrded with golden gerdels. And one of the fowre beastes gaue vnto the seuen aungels. vij. golden vialles / full of the wrath of God / which liueth for euer more. And the temple was full of the smoke of the glory of God and of his power / and no man was able to entre into the temple / tyll the seuen plages of the seuen aungels were fulfylled.

¶ The. xvj. Chapter.

AND I herde a great voyce out of the temple sayinge A
to the. vij. aungels: go youre wayes / poure out youre vialles of wrath vpon the erth. And the fyrst wēt / and powred out his viall vpon the erth / and there fell anoysome and a sore botche vpon the men which had the marke of the beast / and vpon them which worshipped his ymage. And the seconde aungell shed out his viall vpon the see / and it turned as it were into the bloud of a deed man: and euery lyuinge thinge dyed in the see. And the thyrde aungell shed out his viall vpon the ry-

uers and



uers and foũtay nes of waters / and they turned to bloud. And I herde an aungel say: Lord which arte and wast / thou arte righte ous ād holy / be= cause thou hast geuen soche iud= gementes / for they shed out the bloude of sayn= ctes ād Prophe= tes / ād therfore hast ỹ geuen thē bloud to drinke: for they are wor thy. And I herd another out of ỹ aultre saye: euen so Lorde God al mighty true and ryghteous are thy iudgemētes the. xbj. Figure.

B And the fourth aungel poured out his vial on the sonne / and power was geuē vnto hym to vexe mē with heate of fyre. And the men raged in gret heate / & spake euyll of the name of God which hath power ouer those plages / & they repēted not / to ge= ue him glory. And the fyfte aūgell poured out his vial vpon the seate of the beaste / & his kingdome wexed derke / & they gnewe their tonges for sorowe / & blasphemed the God of heauē for so= rowe & payne of their sores / and repented not of their dedes.

C And the sixte aungell poured out his vyall vpon the gret ry= uer Euphrates / & the water dryed vp that ỹ wayes of the kyn ges of ỹ este shulde be prepared. And I sawe thre vnclene spre= tes lyke frogges come out of the mouthe of the dragon / ād out

of the mouthe of the beaſte / and oute of the mouthe of the falſe Prophete. For they are the ſpretes of deuyls worckynge myracles / to go oute vnto the kynges of the earth and of the whole worlde / to gadre them to the battayle of that great daye of God almyghty. Beholde I come as a theefe. Happy is he that watcheth and kepeth his garmentes / leſt he be founde naked / and men ſe his fylthynes. And he gaddered them to gether vnto a place called in the Hebrue tonge Armageddon.

And the ſeuenth aungell poured out his vyall vn to the ayre. D
And there came a voyce out of heauen from the ſeate / ſayinge: it is done. And there folowed voyces / thondringes / and lyghtnynges / and there was a great erthquake / ſoche as was not ſence men were vpon the earth / ſo myghty an erthquake and ſo great. And the greate cite was deuyded vnto thre parties / and the cities of all naciõs fell. And great Babylon came in remembraunce before God / to geue vnto hyr the cuppe of the wyne of the fearcenes of his wrath. Euery yle fled awaye / & the mountaynes were not founde. And there fell a great hayle / as it had bene talentes / out of heauen vpon the men / and the men blaſphemed God / becauſe of the plage of the hayle / for it was great and the plage of it ſore.

The. xvij. Chapter.

AND ther came one of the ſeuen aungels / which had the A
ſeuen vialles: and talked with me / ſayinge vnto me: come I will ſhewe the the iudgemẽt of the great whore that ſytteth vpon many waters / with whom haue committed fornicacion the kynges of the earth / ſo that the inhabiters of the erth / are dronken with the wyne of her fornicaciõ. And he caried me awaye into the wildernes in the ſprete. And I ſawe a woman ſyt vpon a roſe colored beaſt full of names of blaſphemie which had ten hornes. And the woman was arayed in purple and roſe coloure and decked with golde / precious ſtone / and pearles / and had a cup of golde in her honde / ful of obominaciõs and filthynes of her fornicacion. And in her forhed was a name written / a myſtery / great Babylon the mother of whordome and abominacions of the earth. And I ſawe the wyfe dronke with the bloud of ſaynctes / & with the bloud of the witneſſes of Jeſu And when I ſawe her / I wondred with great meruayle.

And

B



And the angell layde vnto me / wherfore maruayleſt thou? I will ſhewe the ỹ myſtery of the womã & of the beaſt that berith her / which hath ſeuẽ heddes and ten hornes. The beaſt ỹ thou ſeeſt / was / and is not / & ſhall aſcende out of the bottomleſſe pyt / and ſhall go into perdicion / & they that dwell on the erth ſhal wõdre (whoſe names are not writtẽ in the boke of lyfe from the beginninge of the worlde) whẽ they beholde the beaſt that was / and is not. And here is a mynde that hath wyſdome. the. xvij Figure.

C The ſeuẽ heddes are ſeuen moũtaynes / on which the womã ſytteth: they are alſo ſeuẽ kynges. Fyue are fallen / & one is / and another is not yet come. Whẽ he cõmeth he muſt cõtinew a ſpace. And the beaſte that was / & is not / is euẽ the aygh̃t / & is one of the ſeuẽ / & ſhal go into deſtrucciõ. And the ten hornes which thou ſeeſt / are ten kynges / which haue receaued no kingdome / but ſhal receaue power as kynges at one houre with the beaſt. Theſe haue one mynde / & ſhal geue their power & ſtrenght vnto the beaſtẽ. Theſe ſhal fyght with the lambe / & the lambe ſhal ouercome them: For he is Lorde of lordes / & kynge of kynges: and they that are on his ſyde / are called / & choſen and faythful.

And he sayd vnto me: the waters which thou sawest / where D
the whore sitteth / are people / and folke / and nacions / and tonges. And the ten hornes which thou sawest vpon the beast / are they that shall hate the whore / & shall make her desolate ād naked / & shall eate their flesshe and burne her with fyre. For God hath put in their hertes to fulfyll his will / & to do with one consent / for to geue hyr kyngdome vnto the beast / vntyll the wordes of God be fulfylled. And the woman which thou sawest / is that great cite / which raygneth ouer the kynges of the erth. ¶

¶ The. xviij. Chapter.

y. xviij. Figure.



And after that / I sawe another angel come from heauē / hauynge gret power / and the erth was lyghtened wt his bryghtnes: ād he cryed myghtely with a stronge voyce sayinge. A

Great Babylon is fallen / is fallen: ād is become the habitacion of deuyls: & the holde of al fowle spretes / ād a cage of all vnclene & hatefull bydes: for all naciōs haue dronken of the wyne of the wrath of her fornicacion. And the kynges of the earth haue commytted fornicaciō B with her / and her merchauntes are wexed ryche of the aboundaunce of her pleasures.

And I

And I herde another voyce from heauen/saye: come awaye from her my people/that ye be not partetakers in her synnes/ that ye receaue not of her plages. For her synnes are gone vp to heuen/& God hath remẽbred her wyckednes. Rewarde her euen as she rewarded you/& geue her doble accordinge to her workes. And poure in doble to her in the same cuppe which she fylled vnto you. And as moche as she glorifyed her selfe & lued wantanly/so moche poure ye in for her of punyshment/and sorowe/for she sayde in her selfe: I syt being a quene & am no wid dowe & shal se no sorowe. Therfore shal her plages come at one daye/deeth/and sorowe/and honger/and she shall be brẽt with fyre: for stronge is the Lorde God which iudgeth her. Esa. xlvii

C And the kynges of the erth shalbe wepe her and wayle ouer her/which haue committed fornicacion with her/and haue lyued wantanly with her/when they shal se the smoke of her burninge/& shal stonde a farre of/for feare of her punishment/sayinge: Alas/Alas that gret cite Babylon/that myghty cite: For at one houre is her iudgement come. And the marchauntes of the erth shall wepe & wayle in them selues/for no man wyll bye their ware any more/the ware of golde ād siluer/and precious stones/nether of pearle/and raynes/and purple/and skarlet/& al thyne wodde/& almanner vessels of yuery/and almāner vessels of most precious wodde/and of brasse and yron/and synamon/and odours/& oyntmentes/and franckynsence/& wyne/ and oyle/and fyne floure/and wheate/beastes/and shepe/and horsses/and charretes/and bodyes and soules of men.

D And the apples that thy soule lusted after/are departed frō the. And all thinges which were deyntie/& had in price are departed from the/& thou shalt fynde them no more. The marchauntes of these thinges which were wexed ryche/shal stonde a farre of from her/for feare of the punishment of her/wepinge and waylinge/and sayinge: Alas/alas/that gret cite/that was clothed in raynes/& purple/and scarlet/& decked with golde/ and precious stone/and pearles: for at one houre so great ryches is come to nought.

E And euery shyppe gouerner/and al they that occupied shyppes/and shypmen which worke in the see/stode a farre of/and cried/when they sawe the smoke of her burninge/saying: what

cite is lyke vnto this gret cite. And they cast dust on their hedes/and cried weping/& waylinge/and sayed: Alas/alas/that greate cite wherin were made ryche all that had shyppes in the see / by the reason of her costlynes / for at one houre is she made desolate.

Reioyce ouer her thou heauen/and ye holy Apostles & Pro- F
phetes: for God hath geuē youre iudgemēt on her. And a mighty angell toke vp a stone lyke a gret mylstone / & cast it into the see/sayinge: with suche violence shall that gret cite Babylon be cast/and shalbe founde no more. And the voyce of harpers/and musicions/and of pipers / & trompetters shalbe herde no more in the: & no craftes mā/of whatsoeuer craft he be/shalbe founde any more in the. And the sounde of a myll shalbe herde no more in the/and the voyce of the brydgrome and of the bryde/shalbe herde no more in the / for thy marchauntes were the gret men of the erth. And with thyne inchantment were deceaued all nacions: and in her was founde the bloude of the Prophetes/and of the saynctes / and of all that were slayne vpon the erth.

The.xix. Chapter.

AND after that I herde ỹ voyce of moche people in hea- A
uen sayinge: Alleluya. Saluacion & glory and honour and power be ascribed to the Lorde oure God/for true & righteous are his iudgemētes/for he hath iudged the great whore which dyd corrupt the erth with her fornicacio / & hath auēged the bloud of his seruaūtes of her hond. And agayne they sayd: Alleluya. And smoke rose vp for euermore. And the.xxiiij.elders/& the.iiij.beastes fell doune / & worshipped God that sate on the seate sayinge: Amen / Alleluya. And a voyce cam out of the seate / sayinge: prayse oure Lorde God all ye that are his seruauntes/and ye that feare him both small and great.

And I herde the voyce of moche people/euen as the voyce of B
many waters/& as the voyce of stronge thonderinges/sayinge: Alleluya/for God omnipotent raigneth. Let vs be glad and reioyce and geue honour to hym: for the mariage of the lambe is come/and his wyfe made her selfe reddy. And to her was graū ted / that she shulde be arayed with pure and goodly raynes.

Mat.xxii Lu. xiiij. For the raynes is the righteweslnes of saynctes. And he sayde vnto me: happy are they which are called vnto ỹ lābes supper.

And he

And he sayd vnto me: these are the true sayinges of God. And I fell at his fete / to worshyppe him. And he sayde vnto me/ se thou do it not. For I am thy felowe seruaunt / and one of thy brethren / and of them that haue the testimony of Jesus. Worshippe God. For the testimony of Jesus is ỹ spyrete of prophesy.



And I sawe heauē opē / & behold a whyte horsse: & he that sat vpon him was faythfull and true/ād in righteweslnes dyd iudge & make battayle. His eyes wer as a flame of fyre: & on his heed were many crounes and he had a name writtē ỹ no mā knewe but he hi selfe And he was clothed w̄ a vesture dypte in bloud/ & his name is called the word of god And ỹ warriers which were in heauē / folowed hym vpon whyte horsses/ clothed w̄ whyte & pure raynes: and out of his mouth wēt out a sharpe swearde / that with it he shulde smyte the hethen. And he shall rule them with a rodde of yron / and he trode the wynefat of fearsnes & wrath of almyghty God. And hath on his vesture and on his thygh a name written: kynge of kynges/ and Lorde of Lordes.

the. xix. Figure.

Æsa. lxiij.

j. Tim. vj.

¶ And I sawe an angell stonde in the sonne/ and he cryed with a lowde voyce/ saying to all the fowles that flye by the myddes of heauen

of heauē/come & gaddre your selues to gether vnto the supper of the great God/that ye maye eate the flesshe of kynges/and of hye captaynes/and the flesshe of mighty men/and the flesshe of horses/and of them that syt on them/ & the flesshe of all free men and bond men/and of small & great. And I sawe the beast and the kynges of the earth/ and their warryers gaddered to gether to make battayle agaynst him that sat on the horsse and agaynst his soudiers.

And the beast was takē & with him that false Prophet that wrought myracles before him/with which he deceaued them ỹ receaued the beastes marke/& thē that worshipped his ymage. These both were cast into a ponde of fyre burnyng w̄ brymstone: & the remnaūt were slayne with the swerde of him ỹ sat vpō ỹ horsse/ which sweard proceded out of his mouthe/ & all the foules were fulfyled w̄ their flesshe D

The.xx Figure.



¶ The.xx. Chap.

AND I sawe an aungel come doune from heauē/hauing the kaye of ỹ bottomlesse pyt/& a great chayne in his hōde And he toke ỹ dragon ỹ olde serpent which is the deuyl & Satanas: & he bound him a thousande yeares: and cast him into ỹ bottomlesse pyt/ & he bounde him/ & set a seale on A

a seale on him/that he shulde deceaue the people no moare/ tyll the thousande yeares were fulfylled. And after that he muste be loosed for a lytell season.

B And I sawe seates and they sat vpon them/and iudgement was geuen vnto them:and I sawe the soules of them that were behedded for the witnes of Jesu/and for the worde of God: whiche had not worshypped the beaste/ nether his ymage/nether had taken his marke vpō their foreheddes/or on their hondes:and they lyued/and raygned with Christ a. M. yeare:but the other of the deed mē lyued not agayne/vntyl the thousand yere were fynished. This is that fyrst resurrecciō. Blessed and holy is he that hath parte in the fyrst resurreccion. For on suche shall the secōde deeth haue no power/for they shalbe the prestes of God and of Christ/& shall raygne with him a. M. yeare.

C And when the thousande yeares are experied/ Satan shalbe lowsed oute of his preson/and shall goo oute to deceaue the people which are in the foure quarters of the erth God & Magog/to gather them to gether to battayle/whose nombre is as the sonde of the see:and they went vp in the playne of the earth and compased the tentes of the saynctes about/ād the beloued cyte. And fyre came doune from God/out of heauē/and deuoured them: and the deuyll that deceaued them/was caste into a lake of fyre and brymstone/where the beast ād the false prophet were and shalbe tormented daye and nyght for eyermore.

Ezechiel xxxviij. & xxxix.

D And I sawe a greate whyte seate / and him that sate on it / frome whose face fleed awaye both the earth and heauen/ and their place was no moare founde. And I sawe the deed/bothe great and small stonde before God: And the bokes were opened/ and another boke was opened/ whiche is the boke of lyfe/ and the deed were iudged of tho thynges whiche were wrytten in the bokes accordynge to their dedes: and the see gaue vppe her deed which were in her / and the deeth and hell delyuered vppe the deed/which were in them: and they were iudged euery man accordynge to his dedes. And deeth and hell were cast into the lake of fyre. This is that seconde deeth. And who so euer was not founde wrytten in the boke of lyfe/ was caste into the lake of fyre.

¶ The. xxj. Chapter.

And I sawe

the. xxj. Figure.

Esa. lxv. & and .lxvj. ij. Pet. iij



Esa. xxv.

AND I saw a newe heuen & a newe erth For the fyrst heuē/ and the fyrst earth were vanysshed awaye/ & ther was no more see. A

✠ And I John sawe that holy cyte newe Jerusalē/ come doune frome God oute of heuē/ prepared as a bryde garnysshed for her husband. And I hearde a great voyce out of heuē/ sayinge: Beholde/ the tabernacle of God is with men/ and he wyll dwell with the And they shalbe his people/ and him God selfe shalbe with them and be their God. And God shall wype awaye all teares frome their eyes. And there shalbe nomore deeth/ nether sorowe/ nether cryinge/ nether shall there be any more payne/ for the olde thynges are gone. And he that sate vpon the seate/ sayde: Beholde I make all thinges newe. ✠ And he sayde vnto me: wryte/ for these wordes are faythfull and true.

Esa. xlviij. ij. Cor. v.

And he sayde vnto me: it is done/ I am Alpha and Omega/ the begynnynge/ and the ende. I wyll geue to him that is a thyrst/ of the well of the water of lyfe/ fre. He that ouercōmeth/ shall inheret all thynges/ and I wyll be his God/ and he shalbe my sone. But the fearfull and vnbeleuynge/ and the abhominable/ and murdrers/ and whoremongers/ and sorceters/ and ydolaters/ B

laters / ād all lyars shall haue their parte in the lake which burneth with fyre and brymstone / which is the seconde deeth.

And ther came vnto me one of the. vij. angels which had the vij. vyals full of the. vij. laste plages: & talked with me sayinge: come hyther / I wil shewe the the bryde / the lambes wyfe. And he caryed me awaye in the spyrete to a great and an hye mountayne / and he shewed me the great cyte / holy Jerusalem descendynge out of heauē from God / hauynge the bryghtnes of God And her shynynge was lyke vnto a stone mooste precious / euen a Jaspar cleare as Cristall: and had walles great and hye / and had. xij. gates / and at the gates. xij. angels: and names writtē / whiche are the. xij. trybes of Jsrael: on the east parte. iij. gates / and on the norh syde. iij. gates: and towardes the south. iij. gates / ād from the west. iij. gates: and the wall of the cyte had. xij. foundaciōs / & in them the names of the lambes. xij. Apostles.

C And he that talked with me / had a golden rede to measure the cite with all and the gates therof / and the wall therof. And the cite was bylt. iij. square / and ꝑ lenght was as large as the bredth of it / & he measured ꝑ cite with the rede. xij. M. furlonges / & the lenght and the bredth & the heyth of it / were equall. And he measured the wall therof an. C. xliij. cubites: the measure that the angell had was after the measure that mā vseth. And the byldynge of the wall of it was of Jaspar. And the cite was pure golde lyke vnto cleare glasse / and the foundacions of the wall of the cite was garnysshed with all manner of precious stones. The fyrste foundacion was Jaspar / the secōde Saphyre / the thyrde a Calcedony / the fourthe an Emeralde / the fyfte Sardonix / the sixt Sardeos / the seuēth Crysolyte / the eyght Berall / the nynthe a Topas / the tenth a Crysoprasos / the eleuenth a Jacyncte / the twelue an Amatist.

D The. xij. gates were. xij. pearles / euery gate was of one pearle / & the strete of the cite was pure golde / as thorow shynynge glasse. And ther was no temple therin. For the Lorde God almyghty and the Lambe are the temple of it / and the cyte hath no nede of the sonne nether of the mone to lyghten it. For the bryghtnes of God dyd lyght it: and the Lambe was the lyght of it. And the people which are saued shall walke in the lyght of it: & the kynges of the earth shall brynge their glory vnto it.

And the

Esa.lx.c. And the gates of it are not shut by daye. For there shalbe no nyght there. And there shall entre into it none vnclene thinge/ nether whatsoeuer worketh abhominacō/ or maketh lyes/ but they only which are writtē in the lambes boke of lyfe.

¶ The.xxij. Chapter.

AND he shewed me a pure ryuer of water of lyfe clere as A
Cristall: procedynge out of the seate of God/ and of the Lambe. In the myddes of the strete of it / and of ether syde of the ryuer was there wode of lyfe: which bare. xij. mānер of frutes: and gaue frute euery moneth: and the leues of the wodde serued to heale the people with all. And there shalbe no moare curse/ but the seate of God and the lambe shalbe in it / and his seruauntes shall serue him. And they shall se his face / and his
Esa.lx.d. name shalbe in their foreheddes. And there shall be no nyght there / and they nede no candle / nether lyght of the sonne: for the Lorde God gyueth them lyght / and they shall raygne for euermore.

And he sayde vnto me/ these sayinges are faythful and true. B
And the Lorde God of Saynctes and Prophetes sent his angell to shewe vnto his seruauntes / the thynges which muste shortly be fulfylled. Beholde I come shortly. Happye is he that kepeth the sayinge of the Prophesy of this boke. I am Iohn which sawe these thinges and hearde them. And when I had hearde and sene/ I fell doune to worshippe before the fete of the
Esa.xlj.b Aungell whiche shewed me these thinges. And he sayde vnto
Esa.xliij. me: se thou do it not / for I am thy felowe seruaunt/ and the felowe seruaunt of thy brethrē the prophetes and of them which kepe the sayinges of this boke. But worshippe God.

And he sayde vnto me: seale not the sayinges of the prophe- C
sy of this boke. For the tyme is at honde. He that doeth euyll/ let him do euyll styll: and he whiche is fylthy / let him be fylthy styll: and he that is ryghteous / let him be more righteous: and he that is holy/ let him be more holy. And behold I come shortly and my rewarde with me/ to geue euery mā accordinge as his dedes shalbe. I am Alpha and O mega/ the beginnyng and the ende: the fyrst and the last. Blessed are they that do his cōmaundemētes/ that their power maye be in the tree of lyfe/ & maye entre in thorowe the gates into the cyte. For without shalbe dogges and

dogges and inchaũters/and whoꝛmongers/and moꝛtherers/ and ydolaters/and whosoeuer loueth oꝛ maketh lesynges.

D I Iesus sent myne angell/to testifye vnto you these thinges in the cõgregacions. I am the rote and the generacion of Dauid / and the bꝛyght moꝛnynge starre. And the spirite and the bꝛyde sayde come. And let hym that heareth / saye also come. And let hym that is a thyꝛst/come. And let whosoeuer woyll/take of the water of lyfe fre. Esa. lv. a.

I testifye vnto euery man that heareth the woꝛdes of the pꝛophesy of this boke: yf any man shall adde vnto these thynges/God shall adde vnto him the plages that are wꝛytten in this boke. And yf any man shall mynusshe of the woꝛdes of the boke of this pꝛophesy/God shall take awaye his parte oute of the boke of lyfe / and oute of the holy cyte / and from tho thinges which are wꝛyttẽ in this boke. He whiche testifieth these things sayth: be it: I come quickly/Amen. Euen so:come Loꝛde Iesu. The grace of our Loꝛde Iesu Chꝛiste be with you all. Amen.

¶ The ende of the newe Testament.

Here folowe

¶ Here folowe the epistles taken oute of the olde Testament/ which are red in the church after the vse of Salsburye vpon certen dayes of the yeare.

¶ The fyrst sondaye in Aduent/ the Epistle.

Esa. lj. a. HErken vnto me ye that folowe rygh teoulnes & seke the Lorde. Loke vnto the rocke ye were cut oute of / and to the caue and pyt ye were dygged oute of. Looke vnto Abraham youre father/ & vnto Sara that bare you: howe I called him onlye/ and blessed him & multiplied him. For the Lorde hath comforted Syon & hath comforted all that is decayed therin/ and will make hyr wyldernes as Paradyse/ and hyr deserte as the garden of the Lorde. Joye and gladnes shalbe founde therein / with thankesgeuynge and the voyce of prayse. Herken vnto me my people/ & tourne youre eares to me/ my folke. Ther shall a lawe go out fro me/ & my iudgement will I stablysshe/ to be a lyght vnto nacions. My rygh teoulnes is nye/ and my saluacion shall go oute/ & myne armes shall iudge nacions/ and ylondes shall loke for me and shal tarye after myne arme. Lyfte vp youre eyes to heauen & beholde the erth beneth. For heauē shal vanysshe awaye as smoke/ and the erth shall weare awaye as a vesture/ and the inhabiters therof shall perysshe awaye after the same maner: but my saluaciō shal endure euer / and my ryghteoulnes shall not perysshe. Herken vnto me ye that know ryghteoulnes/ and so let the people that haue my lawe in their hertes. Feare not the rebukes of mā/ neither faynte for their blasphemyes. For wormes shall eate them as a garment/ and mothes shall deuoure them as it were wol. But my ryghteoulnes shall contynewe euer/ and my saluacion from generacion to generacion.

¶ The wensdaye in the seconde weke of Aduent: the Epistle.

zacharie viij. a THus sayth the Lorde: I will returne to Syon and wil dwel in the mydle of Jerusalem. And Jerusalē shalbe called the cyte of trouth and the hyll of the Lorde Sabaoth & an holy hyll. Thus sayth the Lorde Sabaoth: yet ther shall syt

both olde

both olde men and olde wemē in the stretes of Jerusalem/and men with staues in their handes for the multitude of dayes. And the stretes of the cite shalbe fylled with boyes and wēches playenge in the stretes therof. Thus sayth the lorde Sabaoth/ though it shall seme harde in the eyes of the remnaūt of the people that shalbe lefte in those dayes / shall it seme harde in myne eyes/also sayth the lorde Sabaoth: Thus sayth the lorde Sabaoth:beholde/ I will deliuer my people from the eest contre/ & frō the lāde of the goynge downe of the sonne/ & wil bringe thē/ that they shal dwel in the myddes of Jerusalē. And they shalbe my people/ & I wilbe their God in truthe and righteousnes.

¶ The frydaye next folowinge: the Epistle.

THis sayth the Lorde: vpon the walles of Jerusalem: I haue set kepers which shal neuer cease/nether by daye ner yet by night. And ye that stere vp the remembraunce of the Lorde/se that ye pause not/nether let him haue rest vntil he haue prepared & made Jerusalē glorious in the erth. The Lorde hath sworne by his ryght honde/and by his stronge arme/that he will not geue thy corne anye moare to be eaten of thyne enemyes: & that alyentes shal not drincke thy new wyne for which thou hast laboured. But they that fet it to housse/shall eate it & shall prayse the Lorde: and they that gathered it / shall drincke it in the courte of my holye temple. Go from gate to gate/and prepare the waye for the people/cast vp grauayle and make the waye hye & clense it of stones/and set vp a baner for the people. Beholde the Lorde wil make it knowen vnto the endes of the worlde. And saye ye vnto ỹ daughter of Syō: beholde he that is thy sauyoure/cometh/ & his rewarde with him & his worke before hym. And they shal be called a people of holynes redemed of the Lorde. And thou shalt be called an haunted cite and not forsaken. esa. lxij.e

¶ On the wensdaye in the thyrde weke of Aduent/the Epistle.

THe worde that Esaias the sone of Amos sawe in a vision/concernynge Juda and Jerusalem. It shal come to passe in the last dayes that the mount of the housse of the lorde/ shalbe set in the tope of the mountaynes/ & shalbe lyfte vp aboue the hylles: & all nacions shall resorte therto. And moche people Esa.xj.a.

I shall go

shal go and saye/come and let vs go vp to the hyll of the Lorde and vnto the houlse of the God of Jacob: that he maye teache vs his wayes/and that we maye walke in his pathes. For out of Syon shall come the lawe and the worde of God oute of Jerusalem. And he shalbe iudge amonge the hethen and tel many nacions their fautes / and they shall tourne their swearde into mattockes/and their speares into sythes. One nacion shall not lyfte vp a swearde agaynst another/nether shall they learne to warre anye moare. O houlse of Jacob come and let vs walke in the lyght of the Lorde.

¶ The Frydaye in the .iij. weke of Aduent.

The Epistle.

Esa.ij. a. THer shall come a rodde oute of the stocke of Jesse/and a braunche shall sprynge out of his rote. And on him shall lyght the spirite of the Lorde: the spirite of wysdome and of vnderstondynge/the spirite of counsell and of strength/ the spirite of knowledge and of the drede of the Lorde/ & it shal make him sauer of the feare of the Lorde. And he shall not iudge after the syght of his eyes: nether shall rebuke after the hearynge of his eares. But he shall iudge the causes of the poore with ryghteousnes/and shall rebuke with equitie for the vmble of the erth. And he shall smyte the earth with the rodde of his mouth/and with the breth of his lippes shall sleye the wycked. And ryghteousnes shalbe the gyrdle of his loynes / and faythfulnes the gyrdle of his raynes.

¶ The wensdaye in the fourthe weke of Aduent.

The Epistle.

Joel.ij. f. THis sayth the Lorde. Chyldrē of Syon be glad and reioyse in the Lorde your God. For he hath geuē you the teacher of ryghteousnes/ and will make descende vnto you the fyrst rayne and the later/as at the begynninge. And the barnes shalbe full of corne / and the wyne presses shall flowe ouer with
Joel.iij. wyne and oyle. ¶ And ye shall knowe that I the Lorde youre God/dwell in Syon my holye mounte. And Jerusalem shalbe holye/and ther shall no straūger passe thorow there anye more. And at that daye the mountaynes shall droppe swete wyne/ & the hylles shall flowe with mylke/ & all the brokes of Juda shall runne with water. And a foūtayne/ shall go out of the houlse of the lorde/

the lorde/& water ỹ ryuer of Sittim. Egypt shal go to ruyne/ and Edom shalbe a desert & a wildernes/which oppressed the chyldren of Juda/& which seed innocent bloude in their lande. And Juda shall contynue euer/and Jerusalem from generacion to generacion. And I will clense their bloude which I haue not clensed. And the Lorde shall dwell in Syon.

¶ The frydaye in the. iiij. weke of Aduent:
the Epistle.

SHoute and be glad daughter of Syon for beholde I come and dwel in the myddes of the/sayth the lorde. And manye nacions shal cleaue vnto the Lorde at that daye & shalbe my people. And I will dwell in the middle of the / and thou shalt knowe that the Lorde Sabaoth hath sent me vnto the. And the lorde shall inheret Juda / which is his parte in the holye grounde/and he shall chose Jerusalem yet agayne. Let all flesshe holde their peace before the lorde: for he is rysen oute of his holye temple. zacha. ij c

¶ On sayncte John the Euangelistes daye:
the Epistle.

HE that feareth God/wil do good: and he that kepeth the lawe/shall obtayne wysdome: and she will come agaynst him as an honorable mother: as a woman yet a virgen shal she receaue him. She shal fede him with the breade of lyfe and vnderstondynge: & the water of wholsome wysdome she shal geue him to drincke. Upon hyr he shall fasten him selfe/& shall not be bowed/and on hyr he shal holde him selfe/and shal not be confoũded. And she shall exalt him amonge his neyboures: and shall open his mouthe euen in the thyckest of the congregacion. And she shal fyl him with the spirite of wysdome & vnderstondinge/ and with the garmẽt of glorie shall apparell him. She shal make him ryche with ioye and gladnes and shal enheret him with an euerlastinge name. eccl. xv. a

¶ The. xij. daye: the Epistle.

UP and receaue light Jerusalem: for thy lyght is come/ and the glorie of the lorde is vp ouer the. For beholde/ darcknes shall couer the erth / and a thyck myst the nacions. But the Lorde shall ryse as the sonne ouer the / and his glorie shalbe sene vpon the. And the hethen shall walke in thy lyght/ Esa. lx. a.

and the kynges in the bryghtnes that is rysen ouer the. Lyfte vp thyne eyes rounde aboute and se. All these are gathered to gether and are come vnto the. Thy sones shall come from farre/and thy daughters shalbe euer by thy syde. Then thou shalt se/and shalt haue plentye: thyne herte shall wonder and breake oute in ioye/whē the multitude of the see is turned to the/and the armyes of the hethen are come vnto the. The aboundaūce of Camels shall couer the/with the Dromadaryes of Madian and Epha/and all they of Saba shal bringe golde and frankynsence/and shall preache the prayse of the Lorde.

¶ The next sondaye after the.xij.daye: the Epistle.

Esa.xij.a I Wyll prayse the O Lorde/ that though thou were angrye with me/yet thyne anger is turned/ and thou hast cōforted me. Beholde God is my saluacion: I wilbe bolde therfore and not feare. For the Lorde God is my strenght and my prayse wherof I synge/ & is become my sauyoure. And ye shall drawe water in gladnes oute of the welles of saluacion. And ye shal saye in that daye: geue thankes vnto the Lorde/call on his name: make his dedes knowen amonge the hethen: remember that his name is hye. Lyfte vp an hye/synge vnto the Lorde/ for he hath done excellentlye/ and that is knowen thorowoute all the worlde. Crye and showte thou inhabiter of Syon/ for great amonge you is the holye of Israel.

¶ On Allhe wensdaye: the Epistle.

Joel.ij.c. AND now therfore sayth the Lorde. Turne to me with all your hertes/in fastinge/wepinge and lamentacion. And teare youre hertes/and not youre garmentes/and turne vnto the Lorde youre God. For he is full of mercye and cōpassion/longe yer he be angrye/ & great in mercye & repēteth whē he is at the poynte to punisshe. Who can tel whether the Lorde will turne & haue compassion & shall leaue after him a blessinge: Sacrifice & drinck offeringe vnto ỹ Lorde youre God. Blowe a trompet in Syon/proclayme fastinge/and call a cōgregacion Gather the people to gether/and holde a congregacion/bringe the elders to one place/ gather the younge chyldren and them that sucke the brestes/to gether. Let the brydgome come oute of his chāber/ & the bryde oute of her parloure. Let the prestes that minister vnto ỹ lorde/wepe betwene ỹ porche & the altre/

and saye:

and saye: spare (Lorde) thy people/and deliuer not thyne enhe
ritaunce vnto rebuke/that the hethē shuld raygne ouer them.
Why shuld they saye/amonge the nacios/where is their God:
And the Lorde enuyed for his londes sake and had compassion
on his people. And the Lorde answered and sayde vnto his
people. Beholde/I send you corne/new wyne and oyle/that ye
shalbe satisfied ther with. Nether will I let you be anye moare
in shame amongest the hethen.

¶On the frydaye next folowinge: the Epistle.

CRye with thy throte and spare not. Lyfte vp thy voyce esa.lviij a
as a trompet/& tel my people their offenses & the houlse
of Jacob their synnes. For me they seke daye by daye/and will
knowe my wayes/as a people that doth ryghteousnes/& hath
not forsaken the equitie of their God. They seke of me ryghte-
ous iudgementes and wil drawe nye vnto God. Why haue we
fasted & thou hast not loked vpon it/haue vmbled oure soules/&
thou woldest not wyt it. Behold whē ye fast/ye can finde youre
owne lustes/and can call cruellye on al youre detters. ye fast to
lawe and stryue & to smyte with fyst wickedlye. Fast not as ye
now do / to make youre voyce to be harde vp an hye. Shuld it
be soche maner of fast that I shuld chose/a daye that a mā shuld
hurte his soule: Or to bowe downe his heed lyke a bulrushe:
Or to spreade sack cloth and asshes vnder him: Shuldest thou
cal this a fast/& a daye acceptable vnto ỹ Lorde: Or is not this
rather the fast that I haue chosen: To lose wicked bondes/and
to vnbynde bondylles of oppression: And to let ỹ bruised go fre:
And that ye shuld breake all maner yockes: ye & to breake the
breed to the hungerye/& to bringe the poore that are harbour-
lesse vnto houlse/and when thou seest a naked / that thou cloth
him and that thou shuldest not withdrawe thy selfe from hel-
pinge thyne owne flesshe: Then shuld thy lyght breake oute/as
dothe the daye springe/& thyne health shuld shortlye bud oute.
And thy ryghteousnes shulde go before the / and the glorye of
the Lorde wolde come vpon the. Then shuldest thou call/& the
Lorde shuld answer: thou shuldest crye/& he shuld saye/lo here
am I. For I the Lorde thy God am mercyfull.

¶On the wensdaye after the fyrst sondaye in
lent: the Epistle.

exo.xxiiij AND the Lorde sayde vnto Moses: come vp to me into the hyll/and be there/and I will geue the tables of stone and a lawe and commaundementes which I haue writtẽ/ to teache them. Then Moses rose vp and his minister Iosue/ and Moses went vp into the hyll of God/and sayd vnto the elders:tarye ye here/vntyll we come agayne vnto you: and beholde here is Aaron and Hur with you. If anye man haue any matters to do/let hym come to them. When Moses was come vp into the mounte/ a cloude couered the hyll/ and the glorie of the Lorde abode vpon moũte Sina/and the Lorde couered it vj. dayes. And the seuenthe daye he called vnto Moses oute of the cloude. And ỹ fassion of the glorie of the Lorde was lyke cõsumynge fyer on the tope of the hyll in the syght of the chyldren of Israel. And Moses went into the mountayne. And Moses was in the mountayne fourtye dayes and fourtye nyghtes.

¶ An other for the same daye. The Epistle.

iij.re.xix. IN those dayes came Elyas to Barsabe/that is in Juda/ and lefte his lad there. And he went into the wylderness a dayes iorneye/and came and sat vnder a genaper tree/ & wisshed to his soule that he might dye/and sayd:it is now ynough lorde/take my soule/for I am not better then my fathers. And as he laye and slepte vnder a genaper tree:beholde/an aungell touched him/ and sayde: vp and eate. And he loked vp:and beholde there was at his heed a cake baken on the coles & a cruse of water. And he ate and dranck and layde him doune agayne And the aungell of the Lorde came agayne the seconde tyme/ and touched him: and sayde : vp and eate: for thou hast a great waye to go. And he arose and ate and dranck and walked thorow the strength of that meate fourtye dayes & fourtye nyghtes/euen vnto the mounte of God Horeb.

¶ The frydaye next folowynge: The Epistle.

eze.xviij. THis sayth the Lorde. The soule that synneth/ she shall dye. The sone shal not beare parte of ỹ fathers wickednes. The righteousnes of the right shalbe vpon him/ & the wickednes of the wycked shalbe on him. And yet the wycked yf he turne frõ all his synnes which he dyd/ & kepe all myne ordinaũces/ & do iustlye & righteouslye/he shall lyue & not dye. None of the synnes that he hath done/ shalbe rekened vnto him: In the righteousnes

righteousnes that he hath done he shall lyue. For I desyer not the deeth of a synner (sayth the lorde Iehouah) but rather that he shuld tourne from his waye/and lyue. And so yf a righteous tourne frō his righteousnes & do wickednes/& shal do lyke vnto al the abominacions which a wicked doth/shal he lyue? No/none of those ryghteousnesses that he dyd shalbe remembred. But in the wickednes which he wrought/& in the synne which he dyd/in them shall he dye. But you will saye/the waye of the lorde is not equal. Here I praye you ye house of Israel. Is not my waye equall? and youre wayes rather vnequall? If a righteous tourne frō his righteousnes & do wickedlye/& dye therfore: in this wickednes which he dyd/he shal dye. And whē a wicked turneth frō his wickednes & doth iustly & righteouslye/he shal saue his soule: because he feared & turned frō al his wickednes which he dyd/he shal liue & not dye/sayth ỹ lorde almighty

¶ The wensdaye after the seconde sondaye in lent: the Epistle.

Hest. xiij

IN the dayes of Hester/Mardocheus prayed the Lorde beynge myndfull of all his workes & sayde: Lorde/lorde kynge almyghtye: for in thy power all thinges are put/nether is there anye that can resist thy will/yf thou haue determined to saue Israel. Thou madest heauen and erth/and whatsoeuer is contayned with in the compasse of heauē: thou art Lorde of all/nether is there anye that can resist thy maiestye. Thou knowest al thinge/and wottest that it was not of pryde or of spyte/or anye desyer of glorie that I dyd not worship moost proude Amon: for I wolde haue been readye/and that gladlye (for the saunge of Israel) to haue kyst euen the steppes of his fete. But I feared least I shuld tourne the glorie of my God vnto a mā/and feared to worship anye mā saue my God. And now Lorde kynge & God of Abraham/haue mercye on thy people: for oure enemyes are mynded to destroye vs and to bringe thyne inheritaūce vtterly to nought. Despice not the portion which thou deliueredest for thy selfe out of Egypt. Heare my prayer and be mercyful vnto the parte and inheritaunce/and tourne oure sorow into Ioye: that we maye lyue & prayse thy name o Lorde/and stoppe not the mouthes of them that prayse the. And all Israel with lyke mynde and prayer cryed vnto the lorde/because that present death was not farre from them.

¶ The frydaye next folowinge: The epistle.

Ge.xxxvii

AT that tyme Joseph sayde vnto his brother. Heare I praye you a dreame that I dreamed. Beholde we ware makynge of sheues in the feld: and se/my sheffe arose & stode vp right/and youre sheues stode rounde about and made an obeysance vnto my sheffe. Then sayde his brethren vnto him what/shalt ÿ be oure kynge/ or shalt thou raygne ouer vs? And they hated him ÿ more for his dreame & for his wordes. And he dreamed yet another dreame and tolde it his brethrē. And he sayd: beholde/I dreamed yet another dreame: Me thought the sonne and the mone & eleuen starres dyd worshyp me. And whē he had tolde it his father and his brethrē/ his father rebuked him and sayde vnto him: what meaneth this dreame whiche thou hast dreamed? shall I come & thy mother and thy brethren and fall on the grounde? And though his brethrē hated him: yet his father kept the thinge in mynde. And when his brethren were gone to pasture their fathers shepe at Sychem/ Israel sayd to Joseph: do not thy brethren fede the shepe at Sychem? come that I maye sende the to them. And he sayde: here am I. And he sayde: go good sone and se whether it be well with thy brethren and with the shepe/and bringe me worde agayne. And he sent him out of the baleye of Hebron for to go to Sichem. And a man founde him wanderinge in the felde/and axed him sayinge: what sekest thou? And he sayde/I seke my brethren: tell me I praye the/where fede they? And the man sayde: they are departed hence. For I hearde them saye: let vs go to Dothan. And when they sawe him a farre of/and yer he drue nye them/ they cōtrued to sle him. And they sayd one to another: behold/ this dreamer cōmeth: But nowe come and let vs kyll him and cast him into some pytte/and saye some cruell beast hath deuoured him/ & let vs se wherto his dreames will come. When Ruben hearde that/he wolde haue ryd him oute of their hondes/& sayde: let vs not kyll him. And Ruben sayde moreouer/shed not blonde/but cast him into yonder pyt that is in the wildernes/& laye no hōdes vpon him: for he wolde haue ryd him out of their hondes/and delyuered him to his father agayne.

¶ The wensdaye after the thyrd sondaye in lent.

The Epistle.

Thus sayth

THus sayth the Lorde God. Honour thy father and mo- Exo.xx.a
ther / that thy dayes maye be prolonged in the londe which thy Lorde God geueth the. Thou shalt not kyll. Thou shalt not breake wedlocke. Thou shalt not steale. Thou shalt beare no false witnes agaynst thy neyboure. Thou shalt not couet thy neyboures houlse: nether shalt thou couet thy neyboures wyfe/his mā seruaūt/his mayde/his oxe/his asse/or ought that is his. And all the people sawe the thundringe & the lightninge/and the noyes of the horne/ & how the mountayne smoked. And whē the people sawe it/they remoued and stode a farre of/and sayde to Moses: talke thou with vs & we will heare: but let not God talke with vs/least we dye. And Moses sayde vnto the people/feare not. For God is come to proue you/ and that his feare maye be amonge you/that ye synne not. And the people stode a farre of/ and Moses went into the cloude where God was. And the Lorde sayde vnto Moses: thus thou shalt saye vnto the chyldren of Israel. ye haue sene how I haue talked with you oute of heauen. ye shall not make therfore with me Gods of golde: in no wyse shall ye do it. An aulter of earth shalt thou make vnto me/and there offer thy burnt offeringes and thy peace offerynges/and thy shepe and thyne oxen. And vnto all places where I shal put the remēbraunce of my name/ thyther will I come vnto the and blesse the.

¶ The frydaye next folowynge: The Epistle.

IN those dayes when there was no water for the multi- Nūe.xx.a
tude/they gathered them selues together agaynst Moses and agaynst Aaron. And the people dyd chyde with Moses and spake sayinge: wold God we had perisshed when oure brethren perisshed before the Lorde. Why haue ye brought the cōgregacion of the Lorde into this wildernes/that both we and oure catel shuld dye here? wherfore leed ye vs oute of Egipt/to bringe vs vnto this vngracious place/which is no place of seed/ ner of fygges/ner of vynes/ ner of pome garnardes/ nether is there any water to drincke? And Moses and Aaron wēt from the cōgregacion vnto the dore of the tabernacle of witnes/and fell on their faces: & the glorie of the Lorde appered vnto them And the Lorde spake vnto Moses saying: take the staffe/ & gather thou & thy brother Aaron/the cōgregacion to gether/and

saye vnto the rock before their eyes/that he geue forth his water. And thou shalt bringe them water out of the rocke/& shalt geue the companie drincke/and their beastes also. And Moses toke the staffe from before the Lorde as he commaunded him. And Moses and Aaron gathered the congregacion to gether before the rocke/& he sayde vnto thē/heare ye rebellious/must we fet you water oute of this rocke? And Moses lyfte vp his hād with his staffe/and smote the rock two tymes/and the water came oute aboundantlye / and the multitude drancke/and their beastes also. And the Lorde spake vnto Moses & Aaron: because ye beleued me not/to sanctifie me in the eyes of the chyldren of Israel/therfore ye shal not bringe this congregacion into the lande which I haue geuen them. This is the water of stryfe/because the chyldrē of Israel stroue with the Lorde/and he was sanctified vpon them.

¶ The wensdaye after the .iiij. sondaye in lent: the Epistle.

Esa.i.c THis sayth the Lorde God. Washe & be cleane: put awaye the wickednes of youre ymaginacions out of my sight. Cease to do euyl & learne to do wel. Studye to do righte oustye and helpe the oppressed. Aduenge the fatherlesse/and defende the cause of widowes. Come/let vs shew eche his grefe to other & make an atonemēt sayth the Lorde. And so though youre synnes be lyke to purple / they shalbe made as whyte as snow/and though they be as reed as skarlet/they shalbe made lyke whyte wol. If ye wil agree & herken/ye shal eate the beast of the lande sayth the Lorde God.

¶ Another for the same daye.

ese.xxxvj THus sayth the Lorde. I will sanctifie my name that is defiled amonge the hethen. Which ye haue defiled amonge them that the hethē maye knowe that I am the Lorde (sayth ỹ lorde Iehouah) whē I am sanctified vpō you in their syght. And I will take you frō the hethen/and will gather you oute from al landes/and wil bringe you into oure owne coūtre. And I will poure pure water vpon you / and ye shalbe clensed from all vnclennesses / and from all youre ydoles. I will clense you. And I will geue you a new harte / and will put a new spyrete in you. And will take awaye that stonye harte out of youre flesshe/and geue you a flesshie herte. And I will put my

spyrete in

spzete in you/and wyll make that ye shall walke in myne ozdinaunces and kepe my lawes and do them. And ye shal dwel in the lande which I gaue youre fathers. And ye shalbe my people/and I wilbe youre God.

¶ The frydaye after the.iiij.sondaye in lent. The epistle.

IN those dayes it chaũsed that the sone of the wyfe of the housse was sicke/and the sicknes was so great that ther remayned no bzeth in him. Then she sayde to Helias: what haue I to do with the/thou mã of God? Dydest thou come to me/ that my synne shulde be kepte in mynde & to sle my sone? And he sayde vnto hyz: geue me thy sone/ and he toke him oute of hyz lappe/and caryed him vppe into an hye chamber/where he him selfe dwelt/ and layde him on the bed. And he called vnto the Lozde & sayde: o Lozde my God/ hast thou dealt so cruelly with the wydowe with whome I sugiourne/ as to kyll hyz sone. And he measured the chylde.iij.tymes/ & called vnto the Lozde and sayde: Lozde my God/ let this chyldes soule come agayne unto him. And the Lozde herkened vnto the voyce of Helias/and the chyldes soule came agayne vnto him/ and he reuiued. And Helias toke the chylde and caried him doune out of the chamber into the housse/& delyuered him to his mother. And Helias sayde: se/thy sone is alyue. Then sayde the womã to Helias: now I knowe that thou arte a mã of God/and that the Lozde is truly in thy mouth. iij. Reg. xvij.

¶ The wensdaye after the.v.sondaye in lent. The epistle.

AT that tyme the Lozde spake to Moses sayinge: speake vnto the hole multitude of the chyldzẽ of Israel/and saye to them: I am the Lozde youre God. ye shal not steale ner lye/ ner deale falsly one with another. ye shall not swere by my name falsly/ that thou defyle not the name of thy God: I am the Lozde. Thou shalt not begyle thy neyghboure with cauyllacions/ner robbe him violently: nether shall the wozkmans laboure abyde with the vntyll the mozynge. Thou shalt not curse the deffe ner put a stomblynge blocke befoze the blynde: but shalt feare thy God. I am the Lozde. ye shall do no vnrighteousnes in iudgement. Thou shalt not fauer the poozer ner honoure the myghtye/ but shalt iudge thy neyghboure ryghteously. Thou shalt not goo vp and doune a false pzeuye accusar Leui.xix.

amonge

amonge the people/nether shalt thou helpe to shed the bloude of thy neyghboure. I am the Lorde. Thou shalt not hate thy brother in thyne harte/ but shalt in any wyse rebuke thyne neyghboure/ that thou beare no synne for his sake. Thou shalt not auenge thy selfe / ner beare hate in mynde agaynst the chyldren of thy people/but shalt loue thyne neyghboure euen as thy selfe. I am the Lorde. Myne ordinaunces shall ye kepe sayth the Lorde almyghty.

¶ The frydaye after the. v. sondaye in lent. The epistle.

Jere. xvij. IEremyas sayde: Lorde all that forsake the/ shalbe ashamed. And they that departe from the/ shalbe wrytten in the earth. For they haue forsaken the Lorde that is the fountayne of the waters of lyfe. Heale me Lorde/ & I shalbe whole: saue me Lorde and I shalbe safe: for thou arte he that I prayse Beholde they saye vnto me: where is the worde of the Lorde: Let it come to passe / and I enforced not to be a shepherde that shulde not folowe the: and the daye of destruccion haue I not desyred/ thou knowest. And that proceaded oute of my mouth was right in thy syght. Be not terrible vnto me lorde/ for thou arte my trust in the euyll daye. Let them that persecute me be confounded/ & let not me be confounded. Let their hertes fayle them/ and let not myne herte fayle. Bringe vpon them an euyll daye/ and bruse them agayne and agayne.

¶ The wensdaye after palme sondaye.

The Epistle.

Esa. liij. b ESayas sayde/ Lorde/ who beleueth oure sayinges/ and the arme of the Lorde/ to whō it is opened. He came vp as a spraye before him/ and as a rote oute of a drye lande. Ther was nether fassyon or bewtie on him. And when we loked on him/ there was no goodlynes that we shulde lust after him. He was despysed and cast oute of mēnes companye/ & one that had soffered sorowe/ & had experiēce of infirmitie: & we were as one that had hyd his face from him. He was so despysable/ that we estemed him not. Truely he toke vpon him oure deseases/ & bare oure sorowes. And yet we counted him plaged/ and beaten and humbled of God. He was wounded for oure transgression and bruised for oure iniquities. The correccion that brought vs peace/ was on him/ & with his strypes we were healed. And we

went all

went all of vs astraye as shepe/ & turned euery man his waye: and the Lorde put on him the wickednes of vs all. He soffered wronge and was euyll entreated/ & yet opened not his mouth: he was as a shepe ledde to be slayne/and as a lambe before his sherer/he was doune ād opened not his mouth. By the reason of the affliccion/he was not estemed: & yet his generacion who can nombre. Though he be taken from the erth of liuynge men For my peoples transgression he was plaged. He put his sepulchre with the wicked/ād with the ryche in his deeth: because he dyd none iniquitie/nether was gyle founde in his mouth. And yet the Lorde determined to bruse him with infirmities. His soule geuynge hyr selfe for transgression/he shall se seed of longe cōtinaunce/and the wyll of the Lorde shall prospere in his hande. Because of the labour of his soule/he shal se and be satisfied. With his knowledge/he beynge iust/shall iustifye my seruauntes and that a great nombre: and he shal beare their iniquities Therfore I wyll geue him his parte in many/and the spoyle of the myghtie he shall deuyde: because he gaue his soule to deeth/ and was nombred with the trealpasers/and he bare the synne of many/and made intercession for transgressors.

¶ On good frydaye The Epistle.

AND the Lorde spake vnto Moses ād Aaron in the londe of Egypt saying: this moneth shalbe youre chefe moneth: euē the fyrst moneth of ỹ yere shal it be vnto you. Speake ye vnto all the felowshippe of Israel sayinge: that they take the tenthe daye of this moneth to euery housholde a shepe. If the housholde be to fewe for a shepe/then let him and his neybours that is next vnto his house/ take accordynge to the nombre of soules/and counte vnto a shepe accordinge to euery mānes eatynge. A shepe with oute spot/and a male of one yere olde shall it be/and from amonge the lambes & the gotes shall ye take it. And ye shall kepe him inwarde vntyll the. xxiij. daye of the same moneth. And euery mā of the multitude of Israel shall kyll him aboute euē. And they shall take of the bloude and strick it on the two syde postes and on the vpperdoze post of the houses wherin they eate him. And they shall eate the flesshe the same nyght/roste with fyer/and with vnleuended breade/ and with soure erbes they shall eate it. Se that ye eate not therof soden Exō. vij a

in water/

in water/but rost with fyer:both heed / fete and purtenaūce to gether. And se that ye let nothyng of it remayne vnto the morynnge:yf ought remayne/burne it with fyer. Of this manner shall ye eate it:with youre loynes gyrded / and shoes on youre fete/and youre staues in youre handes. And ye shall eate it in hast/for it is the Lordes passe ouer.

¶The last sondaye after Trinite sondaye:the Epistle.

Jeremie. xxxiij.b. BEholde the dayes wil come sayth the Lorde/that I wil stere vp vnto Dauid a ryghteous braunche/and he shall raygne a kynge/and shalbe wyse/and shall do equitie and iustice in the erth. And in his dayes Juda shalbe safe/& Israel shall dwell without feare. And this is the name that they shall call him the Lorde oure righteousnes. Wherfore behold the dayes wyll come sayth the Lorde / ye shall no moare saye / as sure as the Lorde lyueth / that brought the chyldren of Israel oute of the lande of Egypte. But as sure as the Lorde lyueth whiche delyuered and brought the seed of the house of Israel oute of the lande of the north / and frome all landes whyther I truste them: And they shall dwel in their owne lande sayth the Lorde God almyghtye.

¶On the wensdaye in the ember weke afore Myghelmas: the Epistle.

Amos. ix.a. THus sayth the Lorde God/beholde the daye will come sayth the Lorde / ꝑ the earer shall ouertake the reper/ and the treader of grapes / the sower of seed. And the mountaynes shall drope swetnes/and the hylles shalbe herable. And I will turne the captiuite of my people Israel/and they buylde the cities that are fallen in dekeye/and shall inhabyt them/and shall plant vyneyardes/and dryncke of the wyne of them/and shall make gardens/and eate of the frutes of them. And I will plant them in their owne lande/and they shall not be any more plucked oute of their londe whiche I haue geuen them / sayth the Lorde thy God.

¶The frydaye in the Ember weke before Myghelmas:the Epistle.

Ozee. xiiij.b. TUrne Israel vnto the Lorde thy God:for thou art fallen for thy wyckednesses sake. Take wordes with you/ and turne vnto the lorde. And saye vnto him:remyt al wickednes and

nes and geue good thynges/and we wyll paye the openly that we haue promysed with oure lippes. Assur shal not saue vs/nether will we ryde on horsses: nether will we saye to the workes of oure owne handes/ye are oure Godes/for thou hast compassion on the fatherlesse. I will heale their disobedience/and will loue them of myne owne accorde: for my wrath is ceased from them. I wilbe a dew to Israel/& he shall florysshe as a lilee/and stretch out his rotes at Libanon. His braunches shall rūne out abroade/and as an olyue tree shal his glorie be/and his sauoure as Libanon. They that shall turne and syt in his shadowe/ shal lyue with corne/and florysshe as a vyne. His renoune shalbe as the wyne of Libanon. Ephraim what haue I any moare to do with ydoles: I haue heard him and loked on him. I wilbe as a grene fyre tree/& of me shall thy frute be founde. Who is wyse to vnderstonde these thynges and hath wyt to perceaue them: For the wayes of the Lorde are straycht/ and the ryghteous shall walke in them: but the wycked shall stomble in them.

Here after folowe the Epistles of the Saynctes which are also taken oute of the olde Testament.

On saynct Nicolas daye. The epistle.

Behold an excellent Preste which in his dayes pleased God/and was founde righteous/ād in tyme of wrath made an atonement: Lyke to him there is not founde that kept the lawe of the most hyest. And he was in couenaunt with him/and in his flesshe he wrote the couenaūt/ and in tyme of temptacion he was founde faythfull. Therfore he made him a couenaunt with an othe/that nacions shulde be blessed in his syght/and that he shulde be multiplied as the dust of the earth. He knewe him in his blessynges/and gaue him an inheritaūte. And he kept him thorowe his mercye/ that he founde grace in the eyes of God. An euerlastynge couenaunt dyd he make him and gaue him the office of the hye preste. He made him happye in glorie. In fayth and in his softenes/he made him holy/and chose him oute of all flesshe. Ecclesia. xliiij.

On the concepcion of oure ladye. The epistle.

As a vyne/

Ecclesia. xxiiij.c. AS a vyne/so brought I forthe a sauoure of swetnesse. And my flowres are the frute of glorie & ryches. I am the mother of bewtifull loue and of feare/and of knowledge/of holye hope. In me is all grace of lyfe/and truthe. And in me is all hope of lyfe & vertue. Come vnto me all that desyer me/and be fylled with the frutes that sprynge of me. For my spiryte is sweter then honye/and myne inheritaunce passeth honye or honye combe. The remembraunce of me/is for euer & euer. Then that eate me shall honger the moare/and they that drincke me shal thyrst the moare. He that herkeneth to me/shal not be asha med/& he that worketh by my cõcel/shall not synne. And they that bringe me into lyght/shall haue eternall lyfe.

¶ On candelmas daye. The epistle.

mala. iij a BEhold/I sende my messenger which shal prepare ỹ way before me. And sodenly shall the Lorde whome ye seke/ come vnto his temple/& the messenger of the couenaũt whome ye desyer. Beholde he cõmeth sayth the Lorde Sabaoth. Who shall endure in the daye of his commynge/or who shal stonde to beholde him? For he is as tryinge fyer/and as the erbe that ful lers scoure with all. And he shall syt tryenge and purgynge siluer/and shall puryfye the sones of Leui/and shall fyne them as golde and syluer. And they shall bringe vnto the Lorde an offerynge with ryghteousnes. And the sacrifyce of Juda and of Jerusalem shalbe delicious vnto the Lorde/as in the olde tyme and in the yeares that were at the begynnynge.

¶ On the annunciacion of oure ladye which is oure ladye daye in lent: The epistle.

Esa. vij. b AND the Lorde spake to Achas sayinge: Axe the a signe of the Lorde thy God/frome a lowe benet/or frome an hye aboue. But Achas answered: I wyll not axe/nether wyll tempte the Lorde. And the Prophet sayde: Herken ye of the houlse of Dauid: Is it so small a thynge for you/to be greuous to men/but that ye shulde also be paynfull vnto my God? Neuerthelater yet the Lorde/he will geue you a signe: Beholde a virgyn shalbe with chylde and shall beare a sone/& shall call his name Emanuell. He shall eate butter and honye/that he maye haue vnderstondynge to refuse euyll/and to chose good.

¶ On sayncte Philips and Jacobs daye. The epistle.

Then shall

THen shall the ryghteous stonde with great constancie agaynst them that vexed them/& toke awaye that they had laboured for. When ỹ wicked shall se that/they shalbe troubled with horrible feare/and shall wonder at the soden and vnloked for victorie/and shall saye in them selues/repentinge and sorowynge for anguysshe of hert. These be they which we somtyme mocked and iested on. We were oute of oure wittes/and thought their lyuynge madnes/& their ende to be without honoure. But beholde/how they are counted amonge the chyldrẽ of God/& haue their inheritaunce amonge the saynctes. sapi.vij.b

¶On the natiuite of S. John Baptistes daye.

The Epistle.

THus sayth the Lorde. Herken ye yles vnto me/and geue hede ye people that are a farre. The Lord called me out of the wombe/and made mẽcion of my name when I was in my mothers bowels. And he made my mouth lyke a sharpe swearde. In the shadowe he hyd me with his hand. And he made me as an excellent arow/& hyd me in his quyuer. And as he sayd to me: thou art my seruaunt O Israel/in whome I wilbe glorified. And I sayde: I laboure in vayne & spende my strengthe for nought/& vnprofitably. How be it my cause I commyt to the Lorde/and my trauayle vnto my God. And nowe sayth the Lorde that formed me in the wombe/to be his seruaunt to bringe Jacob agayne vnto him: but they wold not be brought. And I was glorified in the sight of the Lorde/& my God was my strength. And he sayd/it is a smal thinge that thou shuldest be my seruaunt to stere vp the trybes of Jacob/ and to restore agayne the desolate of Israel. But I haue made the a light to the Gentyls/ that my saluacion maye go vnto the ende of the worlde. Thus sayth the Lorde the redemer and his holy of Israel vnto the despysed soule & abhorred gentyle/and to the seruaunt of rulers/ kynges shall se/ and rulers shall stande vp and shall worshyp/because of the Lorde which is faythfull/ād of the holye of Israel/which hath chosen the. Esa.xlix.

¶On the visitacion of oure lady: The epistle.

I Am the floure of the felde/and lylyes of the valeyes. As the lylye amonge the thornes/ so is my loue amonge the doughters. As the apple tree amonge the trees of the wood/so is my Cãti.ij.a.

is my beloued amonge the sones. In his shadowe was my desyer to syt/for his frute was swete to my mouthe. He brought me unto his wyne seller: and his behauer to me warde/ was louely. Beholde my beloued sayde to me: vp and hast my loue/ my bewtifull and come/ for nowe is wynter gone/ and rayne departed and past. The floures apere in oure countre/ and the tyme is come to cut the vynes. The voyce of the turtle doue is hearde in oure lande. The fygge tree hath brought forthe hyr fygges/ and the vyne blossoms geue a sauoure. Up my loue and bewtifull and come my loue/ in the holes of the rocke and secret places of the walles. Shewe me thy face and let me heare thy voyce/ for thy voyce is swete and thy fassion bewtifull.

¶ On sayncte Marye Magdalens daye: The epistle.

Prouer. xxxj.

A Womã of power and vertue/ yf a man coulde fynde: the valewe of hyr were farre aboue pearles. The harte of hyr husbande trusteth in hyr/ that he nedeth not spoyles. She rendereth him good and not euyll al the dayes of hyr lyfe. She sought woll and flax and dyd as hyr hãdes serued hyr. She is lyke a marchaũtes ship that bringeth hyr vytayles from farre. She ryseth yet daye and geueth mete to hyr housholde/ and fode to hyr maydens. She consydered a grounde and bought it/ and of the frute of hyr handes planted a vyne. She gyrded hyr loynes with strẽgth and couraged hyr armes. She perceaued that hyr huswyfrye was profitable/ and therfore dyd not put out hyr candle by nyght. She set hyr fyngers to the spindle/ & hyr hãdes caught holde on the dystaffe. She opened hyr hand to the poore/ and stretched oute hyr handes to the nedye. She feared not least the colde of snowe shuld hurte hyr houssle/ for all hyr housholde were doble clothed. She made hyr gaye ornamẽtes: of bysse and purple was hyr apparel. Hyr husband was had in honoure in the gates/ as he sat with the elders of the lande. She made lynnẽ and solde it/ and delyuered gyrdelles to merchauntes. Strength/ and glorye were hyr rayment/ & she laughed in the later dayes. She opened hyr mouth with wysdom and the lawe of ryghteousnes was on hyr tounge. She had an eye to hyr housholde/ & eate not breed ydlye. Hyr chyldrẽ arose and blessed hyr/ and hyr husband cõmended hyr. Many daughters haue done excellentlye/ but thou hast passed them all. Fauoure is a

uoure is a deceauable thinge/and bewtie is vanitie. But a woman that feareth God/she shalbe prayſed. Geue hyr of the frute of hyr handes/and let hyr worckes prayſe hyr in the gates.

¶On the aſſumpcion of oure lady: The epiſtle.

IN all thoſe thinges I ſought reſt: & in ſome mānes inheritaūce wolde haue dwelt. Then the creatour of all thinge cōmaunded and ſayde vnto me: and he that created me/dyd ſet my tabernacle at reſt/& ſayde vnto me/dwell in Jacob/and haue thyne inheritaunce in Iſrael/ & rote thy ſelfe amonge myne elect. From the beginnynge and before the worlde/was I created/and vnto the worlde to come/ wyll I not ceaſe: and before him haue I miniſtred in the holye habitacion. And ſo in Syon was I ſettled/and in the holye cyte lyke wyſe I reſted/ and in Jeruſalem was my power. And I roted my ſelfe in an honorable people/which are the Lordes parte/and he their inheritaūce/and amonge the multitude of ſayntes I helde me faſt. As a Cedar was I lyft vp in Libanon: & as a Cypers tree in mounte Hermon. As a palme tree was I exalted in Cades/& as roſeplātes in Hierico. As a bewtifull olyue tree in the feldes/and as a plantayne tree was I exalted vpō the waters. In the ſtretes I gaue an odoure as ſynamō and balme that ſmelleth well: and gaue an odoure of ſwetnes as perfect myrre. Eccleſia. xxiiij.a.

¶On the Natiuite of oure ladye. The epiſtle as is afore on the concepcion of oure lady. Eccleſiaſtici. xxiiij.

¶On S. Mathewes daye the Apoſtle. The epiſtle.

THe ſimilitude of the faces of the foure beaſtes: the face of a man and the face of a lyon on the ryght hand of the foure of them. And the face of an oxe/and the face of an egle on the lyfte hande of the foure of them. And their faces and their wynges ſtretched oute aboue an hye. Eche hadde two wynges coupled together/ād two that couered their bodyes. And they went all ſtrayght forwarde. And whyther they had luſt to go/ thyther they went/ and turned not backe agayne in their goynge. And the ſimilitude of the beaſtes and the faſſion of them was as burnynge coles of fyer/and as fyer brandes/walkynge betwene the beaſtes. And the fyer dyd ſhyne/ and oute of the fyer proceaded lyghtenynge. And the beaſtes rāne and returned after the faſſion of lyghtenynge. Ezechiel. j.c.

On ſaynct

¶On saynct Luke daye. The Epistle as is aboue on saynct Mathewes daye the Apostle. Ezechie.j.

¶On saynct Katheryns daye: the Epistle. Ecclesiastici.lj.a.

Eccl. lj. a

I Shall prayse the (o Lorde my kynge) and extoll the my God and sauyoure. I shall magnifye thy name/for thou art become my helper & defender/delyuerynge my bodye from destruccion / and from the snare of the slaunderous tonge and frō lyenge lyppes/thou art my helper agaynst myne enemyes. And thou hast delyuered me accordynge to the ryches of thy glorious mercye frō the rorynge lyons gappynge for their praye euen from the handes of men sekynge my lyfe and frō the open mouth of stronge tribulacions which cōpassed me aboute/from the myddes of the consumynge flame that closed me in/so that in the myddes of the fyer was I not brent. Frō the depe belly of hell & from a wycked and lyenge tonge. From an vnryghteous kynge and from a fylthye tounge. My soule therfore shall prayse the Lorde vnto my death/for I was almost in my graue. They came compasyng rounde aboute me / and there was none to helpe me/I loked for mānes helpe: but ther was none. Then remembred I thy mercye (o Lorde) and thy worckes frome the begynnynge/ for it is thou Lorde that delyuerest men abydynge the takynge them vp out of the hondes of the Gentyls.

Here ende the Epistles of the Olde Testament.

¶ This is the Table wher

in ye ſhall fynde the Epiſtles and the Gol=pels/after the vſe of Salſbury.

For to fynde them the ſoner/ſo ſhall ye ſeke after theſe Capitall letters by name: A. B. C. D. whiche ſtande by the ſyde of this boke/alwayes On or vnder the letter ther ſhall ye fynde a croſſe ✝ where the Piſtle or the Goſpell begynneth/and where the ende is/there ſhall ye fynde an halfe croſſe. ⊦

¶And the fyrſt lyne in this table alwaye is the Piſtle/ and the ſeconde lyne is alwaye the Goſpell.

¶On the fyrſt Sondaye in the Aduent.

This alſo we knowe I meane the ſeaſon. Roma.xiij.D
When they drewe nye vnto Jeruſalem. Mat.xxj.A

On the wenſdaye.

Be pacient therfore brethren vnto the cõmynge. Jaco.v.B
The begynnynge of the Goſpell of Jeſu Chriſt. Mar.j.A

On the frydaye.

Eſaie the.li.Cpapter. A
In thoſe dayes John the Baptiſt came. Mat.iij.A

¶On the.ij.Sondaye in the Aduent.

Whatſoeuer thinges are written afore tyme. Roma.xv.A
And there ſhalbe ſignes in the ſonne. Luce.xxj.D

On the wenſdaye.

zacharie the.viij.Chapter. C
Uerely I ſaye vnto you amonge the chyldren. Mat.xj.B

On the frydaye.

Eſaie the.lxij.Chapter. C
John bare witnes of him and cryed ſayinge. Joh.j.C

¶On the.iij.Sondaye in the Aduent.

Let men this wyſe eſteme vs euē as the mini. j.Cor.iiij.A
When John beinge in preſon herde theworkes. Mat.xj.A

On the wenſdaye.

Eſaie the.ij.Chapter. A
And in the.vj.moneth the angel Gabriel was ſent Luc.j.C

On the frydaye.

The Table.

Esaie the.xi. Chapter. A
Mary arose in those dayes and went into the. Lu.i.D

¶On the.iiij. Sondaye in the Aduent.

Reioyce in the Lorde all waye/& agayne I saye. Philip.iiij.A
And this is the recorde of Johñ when the Iewes. Joh.i.D

On the wensdaye.

Johel the.ij.and.iij. Chapter. D
And this rumor of him went forth. Lu.viij.C

On the fryday.

Zacharie the.ij. Chapter. D
Take hede of the pharises/& beware of the leuē. Mar.viij.B

¶In the Christmas euen.

Paul the seruaunt of Jesus Christ/called to be. Roma.i.A
Whē his mother Mary was betrouthed to Joseph. Mat.i.C

¶In the Christmas nyght at the.i.masse.

For the grace of God that bringeth saluacion. Tit.ij.C
And it chaunched in those dayes. Lu.ij.A

At the.ij.masse.

But after that the kyndnes & loue of oure saueoure. Tit.iij.B
The shepherdes sayde one to another: let vs go euē. Lu.ij.C

At the.iij.masse.

God in tyme past diuersly and many wayes. Heb.i.A
In the beginnynge was the worde/and the worde. Joh.i.A

¶On saynct Steuens daye.

And Steuen full of fayth and power dyd great. Actu.vi.B
Wherfore beholde I sende vnto you prophetes. Mat.xxiij.D

On saynct John Euangelist.

Ecclesiast.the.xv. Chapter. A
Folowe me/Peter turned aboute/and sawe that. Joh.xxi.E

On the chyldermasse daye.

And I loked/and lo a lambe stode on the mount. Reue.xiiij.A
Beholde the angel of the Lorde appered to Joseph. Mat.ij.C

¶On the Sondaye after christmasse.

And I saye that the heyre as longe as he is a. Gala.iiij.A
And his father & mother meruelled at those thinges. Lu.ij.A

¶On the Newe yeres daye.

For the grace of God that bringeth saluacion vnto. Tit.ij.C
And when the eyght daye was come that the chylde. Lu.ij.C

On the

The Table.

¶ On the twelfe euen.

For the grace of God that bringeth saluacio vnto all. Tit.ij.C
When Herode was dead/beholde an aungell. Mat.ij.D

On the twelfe daye.

Esaie the.lx. Chapter. A
When Jesus was borne at Bethleem in Jewry/in. Mat.ij.A

¶ On the fyrst Sondaye after the twelfe daye.

Esaie the.lx. Cpapter. A
The nexte daye/ John sawe Jesus cõmynge vnto Joh.j.E

¶ On the.ij. Sondaye after twelfe daye.

I beseche you therfore brethrẽ by the mercifulnes. Rom.xij.A
And when he was.xij.yere olde/they went vp to. Luce.ij.G

On the wensdaye.

Brethren my hertes desyre & prayer to God for. Roma.x.A
When Jesus had herde that John was taken Mat.iiij.C

On the frydaye.

Let euery soule submyt him selfe vnto the aucto. Ro.xiij.A
And Jesus returned by the power of the spirit into Lu.iiij.B

¶ On the.iij. Sondaye after twelfe daye.

Seynge that we haue diuers gyftes according. Rom.xij.B
And the thyrd daye was ther a mariage in Cana John.ij.A

On the wensdaye.

This is a true sayinge/& by all meanes worthy j.Tim.j.C
And he departed thence/& came into his owne Mar.vj.A

On the frydaye.

For I knowe/& am full certifyed in the Lorde. Rom.xiiij.C
And he came into Capernaum a cyte of Galile Luce.iiij.E

¶ On the.iij. Sondaye after twelfe daye.

Be not wyse in your owne opinions. Recõpence. Rom.xij.D
When he was come doune from the mountayne Mat.viij.A

On the wensdaye.

I beseche you brethren for oure Lorde Jesus Rom.xv.D
And he entred agayne into the synagoge & there Mar.iij.A

On the frydaye.

Are ye not ware that ye are the temple of God j.Cor.iij.D
And Jesus went aboute all Galile/teachinge in Mat.iiij.D

¶ On the.v. Sondaye after twelfe daye

Owe nothinge to any mã/but to loue one another. Ro.xiij.B

And he entred into a shippe and his disciples. Mat.viij.C
On the wensdaye.
As concernynge the thinges wherof ye wrote j.Cor.viij.A
It chaunsed as they wēt in the waye/a certayne. Lu.ix.G
On the frydaye.
Let euery mā abyde in the same state wher. j.Cor.vij.D
And they brought chyldrē to him/that he shuld Mar.x.B
C On the.vj.Sondaye after twelfe daye.
Now therfore as elect of God/holy & beloued. Colol.iij.B
The kyngdome of heauen is lyke vnto a man. Mat.xviij.D
On the wensdaye.
I exhorte therfore that aboue all thinges. j.Timo.ij.A
A certayne man had two sones/and came. Mat.xxj.C
Septuagesima. When the weddynge goth oute.
Perceaue ye not how that they which rūne. j.Cor.ix.D
For the kyngdome of heauen is lyke vnto. Mat.xx.
On the wensdaye.
If oure Gospell be yet hyd amonge them. ij.Cor.iiij.A
And they departed thens/& toke their iorney. Mat.ix.E
On the frydaye.
Seynge then that we haue the same spyrete. ij.Cor.iiij.D
He that is not with me/is agaynst me. Wath.xij.C
Sexagesima. C On the Soudaye.lx.
For ye suffre foles gladly because that ye your. ij.Cor.xj.D
When moche people were gadered to gether. Luc.viij.A
On the wensdaye.
I call God for a recorde vnto my soule/that. ij.Cor.j.A
And he began agayne to teache by the see syde. Mar.iij.A
On the frydaye.
Seynge then that we knowe how the Lorde. ij.Cor.v.B
When he was demaunded of the pharises. Lu.xvij.E
quinquagesima. C On the Sondaye.l.
Though I speake with the tonges of men. i.Cor.xiij.A
He toke vnto him the twelue & sayde vnto them. Lu.xviij.F
On the wensdaye.
Johel the.ij. Chapter. C
Moreouer when ye faste be not as the ypocrites. Mat.vj.C
On the frydaye.

The Table.

Elaie the.lbiij. Chapter. A
ye haue herde how it is sayde/thou shalt loue. Mat.v.G
¶On the fyrst Sondaye in lent.
We as helpers therfore exhorte you/that ye ij.Cor.vj.A
Then was Jesus led awaye of the spirit into Mat.iiij.A
On the wensdaye in the.iiij.tymes.
Exodi the.xxiiij. Chapter iij.Reg.xix.C
Then answered certayne of the scribes & of the Mat.xij.D
On the frydaye.
Ezechielis the.xviij. Chapter A
After that ther was a feast of the Jewes/& Jesus John.v.A
¶On the.j.Sondaye in lent.
Furthermore we beseche you brethren/and j.Tessa.iiij.A
And Jesus went thence and departed in the Mat.xv.C
On the wensdaye.
Hester the.xij. Chapter. C
And Jesus ascended to Jerusalem & toke the Mat.xx.C
On the frydaye.
Genesis the.xxxvij. Chapter. B
Yerkē another similitude. Ther was a certayne Mat.xxj.D
¶On the.iij.Sondaye in lent.
Be ye folowers of God as dere chyldrē/& walke. Ephe.v.A
And he was castinge out a deuyll which was Luce.xj.C
On the wensdaye.
Exodi the.xx. Chapter. C
Then came to Jesus scribes and pharises from. Mat.xv.A
On the frydaye.
Numeri the.xx. Chapter. A
Then came he to a cite of Samaria called Sichar Joh.iiij.A
¶On the.iij.Sondaye/half lent.
For it is wrytten that Abraham had two sones Gala.iiij.C
After these thinges Jesus went his waye ouer. John.vj.A
On the wensdaye.
Ezechiel the.xxxvj.chapter/and Elaie.j. E
And as Jesus passed by/he sawe a mā which was. Joh.ix.A
On the frydaye.
iij.Regum the.xvij. Chapter. C
A certayne man was sycke named Lazarus. John.xj.A

The Table.

¶ On the .v. Sonday in lent.

But Chriſt beynge an hye preſte of good thinges. Heb.ix.C
Which of you can rebuke me of ſynne. If I ſaye ỹ. Joh.viij.F

On the wenſdaye.

Leuitici.the.xix.Chapter. C
And it was at Jeruſalem the feaſt of the dedicacion. Joh.x.E

On the frydaye.

Hieremie the.xviij.Chapter. B
Then gathered the hye prieſtes and the phariſes. Joh.xi.F

¶ On the Palme Sondaye.

Let the ſame mynde be in you that was in Chriſt. Phi.ij.A
ye knowe that after two dayes ſhalbe eſter. Mat.xxvj.A

On the wenſday.

Eſaie.the.liij.Chapter. D
The feaſt of ſwete breed drue nye which is called Luk.xxij.A

On the frydaye.

Exodi the.xij.Chapter. A
When Jeſus had ſpoken theſe wordes he went Joh.xviij.A

On Eſtereuen.

If ye be then ryſen agayne wᵗ Chriſt/ ſeke theſe Coloſſy.iij.A
The ſaboth daye at euen which dawneth the Mat.xxviij.A

¶ On eſterdaye.

Pourge therfore the olde leuen that ye maye be. j.Cor.v.C
Mary magdalen/ and Mary Jacobi and Salo. Mar.xvj.A

On the mondaye.

Which preachinge was publiſhed thorowout al. Actu.x.F
And beholde two of them went that ſame daye. Lu.xxiiij.C

On the Teuſdaye.

ye men and brethren chyldren of the generacion. Actu.xiij.E
Jeſus him ſelfe ſtode in the myddes of them. Lu.xxiiij.F

On the wenſdaye.

ye men of Iſrael why maruayle ye that this/ or. Actu.iij.B
After that Jeſus ſhewed him ſelfe agayne at the. Joh.xxj.A

On the Thorſdaye.

Then the aungell of the Lorde ſpake vnto Philip. Act.viij.E
Mary ſtode without at the ſepulcre weping. Joh.xx.B

On the fryday.

For as moche as Chriſt hath once ſuffered. i.Pet.iij.C

Then the

Then the.xj.disciples wēt away into Galile Mat.xxviij.D
On the saterdaye.
Wherfore laye a syde all maliciousnes and gyle. j.Pet.ij.A
The morow after the saboth daye/came Mary Joh.xx.A
¶On the.j.Sondaye after ester daye.
For all that is borne of God ouercōmeth the j.Joh.v.A
The same daye at nyght which was the morow Joh.xx.C
On the wensdaye.
If Christ be preached how that he rose from the j.Cor.xv.C
When Jesus was rysen the morow after the sa. Mar.xvj.C
On the frydaye.
Obeye them that haue the oversyght of you. Hebr.xiij.C
And they departed quickly from the sepulcre Mat.xxviij.C
¶On the.v.Sondaye after esterdaye.
Christ also suffered for vs leuyng vs an ensample j.Pet.ij.D
I am the good shepherd/ ỹ good shepherd geueth John.x.C
On the wensdaye.
For as moche as ye knowe how that ye were j.Petri.j.D
On the morow after the saboth erly in the mor. Lu.xxiiij.A
On the frydaye.
Lykewyse then as by the synne of one/condemna. Rom.v.D
Then came the disciples of John to him sayinge. Mat.ix.B
¶On the.iij.Sondaye after esterdaye.
Derely beloued I beseche you as straungers and j.Pet.ij.C
After a whyle ye shall not se me/ & agayne after Joh.xvj.D
On the wensdaye.
My lyteil chyldren/these thinges wryte I vnto j.Joh.ij.A
There arose a question betwene Johns disciples Joh.iij.D
On the frydaye.
ye are all the chyldrē of lyght & the chyldren of j.Tes.v.A
I am come a lyght into the world/that whoso. Joh.xij.G
¶On the.iiij.Sondaye after esterdaye.
Euery good gyfte/and euery perfayt gyft. Jaco.j.C
But now go I my waye to him that sent me Joh.xvj.B
On the wensdaye.
Brethren haue not the fayth of oure lorde Jesus Jaco.ij.A
Holy father kepe in thyne owne name thē which Joh.xvij.B
On the frydaye.

ye se then how that of dedes a man is iustifyed. Jaco.ij.D
Deare chyldren yet a lytell while am I with you. Joh.xvj.D
¶On the.v.sondaye in the crosdayes.
And se that ye be doares of these worde and not. Jaco.j.D
Uerely verely I saye vnto you/whatsoeuer ye. Joh.xvj.E
On the Mondaye.
Knowledge youre fautes one to another:and. Jaco.v.D
If any of you shuld haue a frend/and shuld go to. Lu.xj.B
On the Teusdaye.
Esaie the.xix.Chapter. D
And Jesus sat ouer agaynst the treasury/and. Mar.xij.D
On the wensday.
And the multitude of them that beleued/were of. Actu.iiij.E
These wordes spake Jesus and lyfte vp his eyes. Joh.xvij.A
¶On the ascension daye.
In the former treatyse Deare frende Theophilus. Actu.j.A
After that he appered vnto the eleuen as they. Mar.xvj.D
¶On the sonday after ascension daye.
Be ye therfore discrete/and sober/that ye maye. i.Pet.iiij.B
But when the confforter is come/whom I wyll. Joh.xv.D
On the witson euen.
It fortuned/whyll Apollo was at Corinthum. Actu.xix.A
If ye loue me kepe my commaundementes. Joh.xiiij.B
¶On the witsondaye.
When the fyftye daye was come they were all. Actu.ij.A
If a man loue me & will kepe my sayinges/my fa. Joh.xiiij.C
On the mondaye.
And he commaunded vs to preache vnto the people. Actu.x.F
For God so loued the worlde/that he hath geuen. Joh.iij.C
On the Teusdaye.
When the Apostles which were at Jerusalem. Actu.viij.C
Uerely verely I saye vnto you/he that entreth. Joh.x.A
On the wensdaye.
But Peter stepped forth with the eleuen/and lyfte. Act.ij.C
No man can come to me except the father which. Joh.vj.E
On the thursdaye.
Then cam Philip into a cite of Samaria/& prea. Actu.viij.A
Then called he the.xij.to gether and gaue them. Lu.ix.A

On the

The Table.

On the frydaye.

ye men of Israel heare these wordes Jesus of Na. Act.ij.D
And it happened on a certayne daye ỹ he taught. Lu.v.C

On the saterdaye.

And the nexte saboth daye cam almost ỹ whole cite. Act.xiij.F
And he roose vp and cam oute of the synagoge. Lu.iiij.F

¶On the Trinite Sondaye.

After this I loked/& beholde a dore was open. Reue.iiij.A
There was a man of the pharises named Nicode. Joh.iij.A

¶Corpus Christi daye.

That which I delyuered vnto you I receaued i.Cor.xj.C
For my flesshe is meate in dede/and my bloud. Joh.vj.F

¶On the fyrst Sondaye after trinite sondaye.

For God is loue/in this appered ỹ loue of God. i.Joh.iiij.B
There was a certayne ryche mā which was clo. Lu.xvj.D

On the wensdaye.

When we opened vnto you the power & cōmyng. ij.Pet.j.D
Thinke not that I am come to destroye the lawe. Mat.v.B

¶On the.ij.Sondaye after trinite sondaye.

Marueyle not my brethrē though the worlde hate. i.Joh.iij.C
A certayne mā ordeyned a great supper/& bade. Lu.xiiij.C

On the wensdaye.

This I saye therfore and testifye in the Lorde. Ephe.iiij.C
And whē he was come into the temple/the chefe. Mat.xxj.C

¶On the.iij.Sondaye after trinite sondaye.

Submyt youre selues therfore vnder the mighty. i.Pet.v.B
Then resorted vnto him all the publicans & syn. Luc.xv.A

On the wensdaye.

Not withstondinge the Lorde assysted me/and. ij.Tim.iiij.C
Agree with thyne aduersary quickelye/whiles. Mat.v.D

¶On the.iiij.Sondaye after trinite sondaye.

For I suppose that the afflictions of this lyfe. Rom.viij.D
Be ye therfore mercyfull as your father is mercy. Lu.vj.F

On the wensdaye.

And therby we are sure that we knowe him. i.Joh.ij.A
And his disciples asked of hun saying. Why then. Mat.xvij.B

¶On the.v.Sondaye after trinite sondaye.

In conclusion be ye all of one mynde/one suffre. i.Pet.iij.B

The Table.

It came the passe as the people preased vpon him Luce.v.A

On the wensdaye.

I exhorte therfore that aboue all thinges/prayers j.Tim.ij.A
It chaunsed on a certayne daye that he went into Lu.viij.D

¶On the.vj.Sondaye after trinite sondaye.

Remẽber ye not that all we which are baptysed Rom.vj.A
For I saye vnto you except youre righteweisnes Mat.v.C

On the wensdaye.

I wrote not vnto you as though ye knewe not j.Joh.ij.D
And whẽ he was come into the waye. Mar.x.C

¶On the.vij.Sondaye after trinite sondaye.

I will speake grossly because of the infirmitie Rom.vj.C
In those dayes when there was a very greate Mar.viij.A

On the wensdaye.

Ther is then no damnacion to them which are Rom.viij.A
In that tyme went Jesus in the saboth dayes Mat.xij.A

¶On the.viij.Sondaye after trinite sondaye.

Therfore brethrẽ we are now detters/not to bs Rom.viij.C
Beware of false prophetes which come to you Mat.vij.C

On the wensdaye.

But God setteth out his loue that he hath to bs Rom.v.B
Master we saw one castinge out deuyls in thy na. Mar.ix.F

¶On the.ix.Sondaye after trinite sondaye.

That we shulde not lust after euyll thinges j.Cor.x.B
Ther was a certayne rych mã which had a ste. Lu.xvj.A

On the wensdaye.

Remẽber ye not how that to whomsoeuer ye cõ. Rom.vj.C
He that is faythfull in that which is lesse Luk.xix.G

¶On the.x.Sondaye after trinite sondaye.

ye knowe that ye were gentyls & went youre j.Cor.xij.A
And whẽ he was come neare/he beheld the cite. Lu.xix.A

On the wensdaye.

All flesshe is not one maner of flesshe/but ther is j.Cor.xv.E
Take hede to your selues lest youre hertes Luk.xxj.E

¶On the.xj.Sondaye after trinite sondaye.

Brethren as pertayning to the Gospell which j.Cor.xv.A
And he put forth this similitude to a certayne Lu.xviij.B

On the wensdaye.

Ether re-

Ether remember ye not that youre bodyes i.Cor.vj.C
He put forth a similitude vnto them/signifying. Lu.xviij.A
¶On the.xij.Sondaye after trinite sondaye.
Such trust haue we thorow Christ to God ward. ij.Cor.iij.B
And he departed agayne frō the costes of Tyre. Mar.vij.D
On the wensdaye.
For we preache not oure selues/but Christ Je. ij.Cor.iiij.B
Then began he to vpbrayd the cyties in which. Mat.xj.C
¶On the.xiij.Sondaye after trinite sondaye.
To Abraham & his seed were the promes made. Gala.iij.C
Happy are the eyes which se that ye se. Lu.x.D
On the wensdaye.
ye remember brethrē oure labour & trauayle. i.Tess.ij.C
Then the Pharises went out & helde a councell. Mat.xij.B
¶On the.xiiij.Sondaye after trinite sondaye.
I saye walke in the spyrete & fulfyll not the lustes. Gala.v.C
And it chaunsed as he went to Jerusalem. Lu.xvij.B
On the wensdaye.
Beare not a straūgers yoke with the vnbeleuers. ij.Cor.vj.C
One of the cōpany sayde vnto hym/Master byd. Lu.xij.B
¶On the.xv.Sondaye after trinite sondaye.
If we lyue in the spyrete/let vs walke in the spyrete. Gala.v.D
No man can serue two masters. For ether he. Mat.vj.E
On the wensdaye.
We knowe that the lawe is good/yf a mā vse it j.Tim.j.B
And it fortuned in one of those dayes/as he taught Luk.xx.A
¶On the.xvj.Sondaye after trinite sondaye.
Wherfore I desyre that ye faynt not because Ephe.iij.C
And it fortuned after that/ẏ he went into a cite Luk.vij.B
On the wensdaye.
Beware lest any mā come & spoyle you thorow Colos.ij.B
And he cam to Betsayda & they brought a blynd Mar.viij.C
¶On the.xvij.Sondaye after trinite sondaye
I therfore which am in bondes for the lordes sake Ephe.iiij.A
And it chaunsed that he wēt into the house of one Luk.xiiij.A
On the wensdaye.
For yf by the synne of one/deeth raygned Roma.v.C
When they were come to Capernaum Mat.xvij.D

¶On the

The Table.

¶On the.xviij.Sondaye after trinite sondaye.

I thanke my God alwayes on youre behalfe. j.Cozin.j.A
When the phariſes had herde how that he had Mat.xxij.D

On the frydaye.

I beſech you brethrē for our Lorde Jeſus Chri. Rom.xv.D
Another parable he put forth vnto them saying Mat.xiij.E

¶On the.xix.Sondaye after trinite sondaye.

And be ye renued in the ſprete of your myndes Ephe.iiij.E
Then he entred into a shippe and paſſed ouer Mat.ix.A

On the wenſdaye.

Therfore brethrē ſtonde faſt & kepe the ordina. ij.Teſ.ij.D
Then ſent Jeſus the people awaye/and came Mat.xiij.E

¶On the.xx.Sondaye after trinite sondaye.

Take hede therfore that ye walke circūſpectly. Ephe.v.C
The kyngdom of heauē is lyke vnto a certayne Mat.xxij.A

On the wenſdaye.

Thou therfore my ſone be ſtronge in the grace ij.Tim.ij.A
A certayne mā ordeyned a greate ſupper/& bade Lu.xiiij.A

¶On the.xxj.Sondaye after trinite sondaye.

Fynally my brethren be ſtronge in the Lorde Ephe.vj.C
And there was a certayne ruler whoſe ſone John.iiij.G

On the wenſdaye.

Becauſe we knowe brethrē beloued of God how j.Teſ.j.B
And it fortuned in another ſaboth alſo/that he Lu.vj.B

¶On the.xxij.Sondaye after trinite sondaye.

And I am ſurely certifyed of this/that he which Philip.j.A
Therfore is the kyngdom of heauen lykened. Mat.xviij.C

On the wenſdaye.

ye and we knowe that whatſoeuer the lawe. Rom.iij.C
Uerely I ſaye vnto you that amōge the chyldrē Mat.xj.C

¶On the.xxiij.Sondaye after trinite sondaye.

Brethren be folowers of me/and loke on them Philip.iij.D
Then wēt the phariſes & toke counſell how they Mat.xxij.B

On the wenſdaye.

For yf by the ſynne of one/deeth raygned by the Roma.v.C
And when they were come to Capernaum Mat.xvij.D

¶On the.xxiiij.Sondaye after trinite sondaye.

For this cauſe we alſo/ſence the daye we herde of it. Colol.j.B

Whyle he

Whyle he this spake vnto them/beholde ther cam. Mat.ix.C
On the wensdaye.
And I wolde not that ye shulde haue fellischippe i.Cor.x.C
A certayne had two sones/& came to the elder. Mat.xxj.C
¶On the last Sondaye after trinite sondaye.
Hieremye the.xxxj.Chapter. B
Then Jesus lyfte vp his eyes & sawe a greate. John.vj.A
On the wensdaye in the embrynge weke.
Amos the.ix.Chapter. B
And one of the companye answered and sayde. Mat.ix.C
On the Frydaye.
Ozee the.xiiij.Chapter. A
And one of the Pharises desyred him that he wold. Lu.vij.C
On the Saterdaye.
For ther was afore tabernacle made/wherin. Heb.ix.A
He put forth this similitude. A certayne man. Lu.xij.A
¶In the dedicacion of the churche.
And I John sawe that holy Jerusalem come. Reue.xxj.A
And he entred in/and went thorow Hierico. Lu.xix.A

Here endeth the Table of the Epistles and Gospels of the Sondayes.

Here after folowe the Epistles and Gospels of the Saynctes.

¶On saynct Andrews daye.
For the belefe of the hert iustifyeth/& to know. Roma.x.C
As Jesus walked by the see of Galile/he sawe. Mat.iiij.C
On saynct Nicolas daye.
Ecclesiastici the.xliiij.Chapter. A
Lykewyse as a certayne man redy to take. Mat.xxv.B
On the concepcion of oure lady.
Ecclesiastici the.xxiiij.Chapter. C
This is the boke of the generacion of Jesus. Mat.j.A
On S. Thomas the Apostle daye.
Now therfore ye are no more straũgers & fore. Ephe.ij.D
Thomas one of the twelue called Didimus. Joh.xx.D

In the

The Table.

In the conuersion of S. Paul.

Saul yet brethinge out threateninges & slaugh. Actu. ix. A
Then answered Peter & sayde to him: Beholde. Mat. xix. D

On candelmas daye.

Malachie the. iij. Chapter A
And when the tyme of their purificacion. Luce. ij. D

On S. Mathias the Apostle daye.

And in those dayes Peter stode vp in the myddes Actu. j. C
At that tyme Jesus answered & sayde/ I prayse Mat. xj. D

The gretynge of oure ladye.

Esaie the. vij. Chapter B
And in the. vi. moneth the angel Gabriel was sent Luce. j. C

On saynct Georges daye.

My brethrē/ count it exceedinge ioye whē ye faule. Jaco. j. A
I am the true vyne/ & my fatheir is an husbād mā. Jo. xv. A

On S. Marke the Euangelist daye

Unto euery one of you is geuē grace accordyng Eph. iiij. B
I am the true vyne/ & my father is an husbād mā. Jo. xv. A

On saynct Philip and James daye.

Sapientie the. v. Chapter A
And he sayde vnto his disciples: let not your her. Jo. xiiij. A

The fyndynge of the crosse.

I haue trust towarde you in the lorde ỹ ye will. Gala. v. B
Ther was a man of the Pharises named Nico. Jo. iij. A

On the natuite of S. John Baptist daye.

Esaie the. xlix. Chapter. A
Elizabeths tyme was come ỹ she shuld be delyue. Luce. j. F

On saynct Peter and Pauls daye.

In that tyme Herode the kynge stretched forth Actu. xij. A
When Jesus came into the costes of the cyte. Mat. xvj. C

In the cōmemoracion of S. Paul

I certifye you brethren that the Gospell which Gala. j. C
Then answered Peter & sayde to him: Behold Mat. xix. D

On the bisitacion of oure ladye.

Canticorum the. ij. Chapter A
And Mary arose in those dayes and went into Luce. j. D

On S. Mary Magdalen daye.

Prouerbiorum the. xxx. Chapter. B

And one

And one of the phariſes deſyred him that he wold Lu.bij.E
On S. James the Apoſtle daye.
Now therfore ye are no more ſtraungers & fore. Ephe.ij.D
Then came to him the mother of zebedes chyldrē. Mat.xx.C
Petri ad vincula.
And as he cōſydred ỹ thinge he came to ỹ houſſe. Actu.xij.G
When Jeſus came into the coſtes of the cyte. Mat.xvj.C
On the tranſfiguracion of oure Lorde.
For we folowed not deceauable fables when we. ij.Pet.j.D
And after.vj.dayes Jeſus toke Peter & James. Mat.xvij.A
On the name of Jeſu.
Then Peter full of the holy gooſt/ſayde vnto thē. Actu.iiij.B
While he thus thought/beholde the aūgel of the. Mat.j.C
On ſaynct Laurens daye.
This yet remember how that he which ſoweth. ij.Cor.ix.B
Verely verely I ſaye vnto you/except ỹ wheate. Joh.xij.D
On the aſſumpcion of oure lady.
Eccleſiaſtici the.xxiiij.Chapter. B
It fortuned as he wēt that he entred into a cer. Lu.x.D
On ſaynct Barthlemews daye.
Now therfore ye are no more ſtraungers & fore. Ephe.ij.D
And ther was a ſtryfe amonge them which. Luc.xxij.C
On the natiuite of oure lady.
Eccleſiaſtici the.xxiiij.Chapter. C
This is the boke of the generacion of Jeſus. Mat.j.A
On the exaltacion of the croſſe.
I haue truſt towarde you in the Lorde/that ye. Gala.b.B
Now is the iudgement of this worlde: now ſhall. Joh.xij.E
On S. Matthew the Apoſtle daye.
Ezechiel the.j.Chapter. C
And as Jeſus paſſed forth from thence/he ſawe. Mat.ix.B
On S. Michaels daye.
And he ſent & ſhewed by his aūgel vnto his ſeruaūt. Reue.j.A
The ſame tyme the diſciples came vnto Jeſus. Mat.xviij.A
On S. Luke the Euangeliſtes daye.
Ezechiel the.j.Chapter. C
After theſe thinges the Lorde apoynted other ſe. Lu.x.A
On S. Simon and Judas daye.

For we

The Table.

For we knowe well that all thinges worke. Rom.viij.E
This cõmaunde I you/that ye loue together. Joh.xv.C
On the alle hallowes daye.
And I sawe another angell ascende frõ the ry. Reue.vij.A
When he sawe the people/he went vp into a. Mat.v.A
On the alle soules daye.
I wolde not brethren haue you ignorant. i.Tes.iiij.C
Then sayde Martha vnto Jesus/Lorde yf thou Joh.xj.C
On saynct Martyns daye.
Ecclesiastici the.xliij.Chapter C
For lykewyse a certayne man. Mat.xxv.B
On saynct Katheryns daye.
Ecclesiastici the.li.Chapter B
Agayne the kyngdom of heauen is lyke vnto. Mat.xiij.F

¶ The ende of this Table.

MVSEVM BRITAN NICVM

